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# RAMSA

## AN ANALYSIS AND INTERPRETATION OF THE CHALDEAN VESPERS

Fr. Sylvester Pudichery, C. M. I.



Dharmaram College  
8th September  
1972

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## PREFACE

All are of opinion that the Chaldean Divine Office is quite ancient and beautiful. Three are the main services observed by the Chaldeans as canonical hours, namely Ramsa (evening service), Lelya (night service), and Sapra (Morning service).

The object of this study is the Chaldean vespers or evening service, called Ramsa. The Ramsa office is recited just before Sun-set and it is intended to offer thanks to God for our preservation during the day, and also for the coming night ordained for our repose. In it we like-wise implore the mercy of God for those errors, short-comings and follies, of which we have been guilty during the day.

This Book is divided into four parts. In the first part the general structure of ramsa is explained and in the second, the ramsa office of the whole liturgical year, is analysed. In the third part we have tried to solve some problems concerning ramsa, and the fourth part is set apart to demonstrate the different schemes of ramsa. I have not entered into canonical or historical questions about ramsa, since it is not the scope of this study; yet some historical facts or events are given in brief where they seemed to be necessary. While explaining the different elements, some general terms like marmita, onita, suraya, tesbohta etc. are given as they are named in the syriac text itself. But where ever these terms are used for the first time, there I have given also the literal meaning or the explanations necessary. A good number of syriac passages of the ramsa office are given translated. This helps us to realize the richness and beauty of the syriac poetry, to understand their pastoral value and to perceive the suitability of the prayers for the different liturgical periods of the year.

Now it is with sincere gratitude that I remember the conversations I had with His Beatitude Paul II. Cheikho, the present Patriarch of the Chaldeans and with His Grace Mar Raphael Rabban, the Archbishop of Kerkuk, who encouraged me in this attempt. I express my sincere thanks to Rev. J. Mateos, S. J., the Professor of Liturgy in the Pontifical Oriental Institute, Rome, who being competent in this field of work, directed this study, giving all possible helps needed. I am also very grateful to Very Rr. Fr. Raes S. J., the former Rector of the Pontifical Oriental Institute and the Prefect of the Pontifical "Bibliotheca Vaticana", for his valuable suggestions and encouragements given to undertake and complete this book. Likewise my thanks go to Very Rev. Fr. Placid, C. M. I., for his good will and kindness to help me, mainly for the translation of the syriac passages.

I do not demand this work to be perfect in all its details. Some propositions may be changed in the light of further evidences. All suggestions and proposals for ameliorations are always welcomed. Once again I thank and pray for all those who helped me for this study of the Chaldean Vespers.

Fr. A. Sylvester Pudichery, C. M. I.,  
Bangalore, 8th Sept. 1972



## Introduction

### **THE DIVINE OFFICE**

The Divine Office of the Church is the most complete anthology, or library, of Christian thought in existence. It is the wheel, with the Mass as the hub. The psalms, hymns, canticles, readings from Scripture and also other prayers, provide a spiritual nourishment for all moods and for all climes of the christian year. It is a deposite of ancient tradition with modern application

In her wisdom the Church has provided her children with a shining example of how they should imbue with a spirt of prayer and at the same time has given a mighty means towards achieving this goal. By means of Divine Office each hour of the day receives its own special sanctification and consecration, so that the dovout Christian, following the lead of the Mother Church, can orientate all his apostolic endeavours as well as his pains, pleasures, and peaceful repose towards the greater glory of God, he can insert his entire earthly existence, hour by hour, into the unending chorus of angels and saints who stand about the throne of the Almighty, exclaiming: 'holy, holy, holy'.

### **THE OFFICE AND THE MASS**

The Office and the Mass form a unit: the liturgical day, "officium diei". The sacrifice of the body and blood of Christ, and its grace-effects are begun, continued, and channelled off by means of the "sacrifice of praise". In a comprehensive view of this unit, the Mass begins at first, vespers of the preceding evening continues through lelya, sapra and other small hours while its graces are applied to the rest of the day as the remaining hours echo and hark back to the theme of praise and thanksgiving of the Eucharistic prayer. Thus the Office is the handmaid of the queen the Mass, serving the core of Christian worship, its hours are like the surrounding stars and planets reflecting the glory, light and warmth of the sacrificial sun.

### **THE THEOLOGY OF THE OFFICE**

If you ask what is the theology of the office we can say it is the voice of the spouse of Christ (Vox Ecclesiae), the voice of the

Church By his very incarnation, our Lord, the Divine Word, says Pius XII: (1) "introduced into this earthly exile a hymn which is sung in heaven for all eternity. He unites to Himself the whole human race and sings with it this hymn to the praise of God". Since we know not, how to pray of ourselves as we ought, "the spirit himself pleads for us with unutterable groanings". (2)

#### THE PRAYER OF THE CHURCH

The Church is the sacrament of Christ. He is present in the world through the mystery of the Church, which reenacts His salvific deeds especially by the celebration of His Paschal mystery. The divine office is a particular aspect of this celebration. The liturgical Constitution (art. 83) of the Second Vatican Council, while speaking of the Divine Office says: "He (Christ) joins the entire community of mankind to himself, associating it with his own singing of this canticle of divine praise.

The mystical body is the continuation of Christ; to it Christ has bequeathed His mission and power of praising and adoring God. As Christ in His members, the Church must continue this canticle of praise which He began on earth. Christ pledged to His Church, as it were by a mystical marriage, all His riches: His merits, satisfactions. His precious Blood, His very divine personality. Thus the Church becomes His bride by this mystical marriage of priestly power and grace given her by Christ. In the voice of this mystical Brief we hear the voice of Christ. When the Church prays, the Father is infinitely pleased for He really hears the voice of His well beloved Son Jesus Christ. And so the Office is the official voice of the Spouse of Christ. By her faith, and most especially by her priestly union with Christ, the Church spans the abyss between God and creatures and sings His praises like the very Logos in the bosom of the Divinity. It is under God's gaze that, united to Christ, she sings that eternal canticle, and because of her union with Christ, on which is based her title of Bride, she merits always to be heard. Hence, when we recite the Divine Office we do not go before God as individuals with solely private interests and purely human praise. But we

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(1) Mediator Dei N. 144

(2) Rom. 8, 26



stand before Him as ambassadors of this heavenly Bride of His only begotten Son and speak to Him of the cause of souls with every right to do so. We are officially invested with her dignity and priestly power. In God's sight this praise surpasses, in value and efficacy, all other praise, all other prayers, even all other work. "This is truly the work of God, and pre-eminently so, for it is a work of praise that comes from God through the Incarnate Word and is offered by the Church in Christ's name"(3).

#### **THE OFFICE AND THE SPIRITUAL LIFE**

If the Divine Office stands in such close relationship to the Holy Sacrifice of the Mass and is intended by the Church to channel its effects and prolong its spirit of praise throughout the day, it plays an extremely important role in the spiritual life. We have great need to pray often during the day, to maintain in ourselves the true spirit of religion, one of adoration, thanksgiving, submission to Almighty God's will, in order to give all our efforts a truly supernatural value by orientating them towards the glory of God. In the D. O. the Church gives us a handy tool by which we can effect this orientation of the whole day and consecrate each section of it to God. All can use this prayer of the Church to unite themselves intimately with the entire Church. can breathe the spirit of her prayer and thus walk hand in hand with her during the day.

#### **PRAYER OF THE HOURS**

We have to keep in mind that the Office is the prayer of the hours, that is prayer to be said at certain hours to dedicate them to God.

Sapra is the official morning prayer of the Church (Lauds), the first thing to be said in the morning.

Prime or 1st hour is the prayer for the beginning of the day's work.

Tierce, 3rd hour is the prayer of the third hour or nine o'clock in the morning and is intended to break up our work and help us renew our purity of intention and direction God-ward.

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(3) Christ the ideal of the Monk, p. 300, St. Louis, Herder, 1926

Sext, 6th hour is the prayer of the 6th hr or 12' o'clock, again it is a reentering into ourselves to re-enkindle the fervour with which we began the day.

None, 9th hour is the prayer of the 9th hr of 3 o'clock in the afternoon; it asks God to help us persevere in our good intentions as we finish our work.

Vespers Ramsa is the evening prayer to be said during sunset or immediately before supper in order to dedicate the evening hours to God.

Compline is the retiring prayer which seeks God's protection for us as we sleep.

Matins, lelya or nocturns was originally a prayer said during the middle of the night, but practically said by many, sometime before retiring, to fill the minds with thoughts of the following day and thus to prepare the meditation for that day.

These are the precise purpose of each hour of the Office, derived both from their names as well as from the hymns sung during them which ask God for the graces proper to these specific times of the day. To use them in this way is to recite the Office in the most ideal way according to its *raison d'être*.

Thus a little planning of the day and a little study will be a great help towards making the recitation of the Office a truly religious and meaningful experience. With effort and love, the D. O will help us grow in the spiritual life together with Holy Mother Church, expressing in terms of highest praise the zeal, devotion and loyalty we show in our apostolate.

### **General historical development of the Office:**

#### **IN CHRISTIAN ANTIQUITY:**

The jews had the practice of reciting private prayers thrice each day, namely at the 3rd, 6th and 9th hrs. that is about our present 9, 12 and 3 o'clock. (4) From this practice there developed

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(4) Acts 2, 15; 10, 9; 3, 1



among the primitive christians a corresponding private observance of the same times of prayer. In addition, vigils were kept during the night preceding Easter, The Sundays and the memorial days of eminent martyrs. The purpose of this practice was to imitate the example of our Lord who so often "passed the whole night in the prayer of God." (5) and also perhaps to prepare for the second coming of the Lord, for according to His own statement, He would come like a thief in the night, and He declared blessed those who "watch". (6) Furthermore, the period of persecutions, when the Christians could not safely meet during the day, was especially favourable to the development of this practice. In the Acts of the Apostles we find a group of the faithful gathered in the house of Mary, mother of Mark, for prayer when Peter, just liberated from prison by an angel comes knocking at the door in the middle of the night. (7) Sometimes during these nocturnal gatherings Mass was celebrated, as is evidenced by the vigil before St Paul's departure from Troas. (8)

#### LATER WRITINGS:

This practice of the apostolic church was continued is proved by later writings.

Pliny: the Younger wrote to Trajan that the Christians were accustomed to gather on a determined day before daylight and sing a hymn to Christ (9)

Tertullian: mentions frequently of "nocturnae convocationes" and "coetus anteluceani" as well as "vigiliac". (10)

Cyprian very clearly alludes to vigils in common. (11)

Didache, the author of the book "the passion of Saturninus" and other writings make mention of vigils observed by the ancient christians.

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(5) Lk. 6, 12

(6) Apoc. 16, 15 & 3, 2; Lk. 12, 37 & 21, 36; Mk. 13, 35 ff

(7) Act. 12, 12

(8) Act. 20, 7

(9) C. Kirch, *Enchiridion Fontium Historiae*, n. 30

(10) *ad uxorem* II, 4, *De Oratione* 29, *De Corona* 3 etc. MPL, 1: 1407, 1304; 2: 99

(11) *De Oratione Dominica*, 29, 36, MPL 4: 556, 562

Thus, we can say that three types of public vigil were known to the primitive Church:

- 1) A vigil consisting of little more than the celebration of Mass at an hour just before sunrise on Sundays.
- 2) A vigil for the anniversaries of martyrs and for stationary days (fasting days) Tertullian and Shepherd of Hermas speak of it, which involved more extensive chants and readings before Mass.
- 3) A vigil for the eve of Easter which lasted all night and contained principally readings and canticles from scripture.

#### **PRAYER AT APPOINTED TIMES:**

While assistance at the public vigils by and large was left to the option of the faithful, other prayers, said at certain hours of the day took on a more obligatory quality. Tertullian calls prayer in the morning and at night "legitimate" prayers, because they were of obligation. (12) Cyprian also urges the Christians to pray at these times.

The Apostolic Tradition of the 3rd c. gives us more detail concerning the hours of prayer. The Christian, the moment he rises, should wash his hands and pray, but should there be a service of the word of God in the church, he ought to go there by preference. Let him also pray at the 3rd, 6th and 9th hr and immediately before retiring. He should also interrupt his sleep twice during the night for prayer: at midnight and at "cockcrow". (13)

Early Christian writers repeatedly refer these practices, especially of praying at the 3rd, 6th and 9th hrs, to the example of the Apostles. Such prayers therefore, have been called "apostolic prayers". "At the 3rd hr" says, Tertullian "the Holy Spirit was infused into the assembled disciples." (14) And Peter had just

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(12) De Oratione 29

(13) B. Botte, La tradition Apostolique, n. 35, pp. 68-73

(14) Act. 2, 15



ascended to the roof of the house to pray at the 6th hr when he received that vision of the whole Church contained in a vessel. (15) At the 9th hr Peter went with John into the temple where he cured the paralytic of his infirmity (16) The Didache also informs us that Christians were supposed to recite the "Pater noster" three times a day, (17) but whether these three times were meant to coincide with the Jewish custom of praying at morning, noon, and evening, or with the hours mentioned by later christian authors, is an open question. It is also undetermined whether these periods of prayer were spent in common or in private; the evidence is too vague. This much is certain; by the first part of the 3rd c. seven prayer periods are known; there was prayer during the night (2 such period, midnight and cock crow) upon first rising in the mornign, at the 3rd, 6th and 9th hrs. in the evening and before retiring. Then we know for certain that public church functions were sometimes provided for the vigils, and for morning and evening prayers, but popular assistance at them was not always obligatory, only recommended.

#### THE ROLE OF THE MONKS AND ASCETICS:

We owe the extraordinary development and diffusion of the Divine Office principally to the institution of monasticism. The prayers for the different hours of the day began to be sung regularly in common as a public function by groups of pious persons trying to lead a holier life, under the leadership of eminent hermits as St. Anthony, Paul, Macarius, Pachomius and others. After the foundation of the Monastery at Tabennesi in 320 by Pachomius, the cenobitic life began by a common rule for prayer. Soon similar monastic establishments sprang up all over Asia Minor and later in the Occident too. For the early centuries we see in the diary of the pilgrim nun Etheria that the "monazontes" and "parthenae" came together for their prayers in the Church of the Resurrection in Jerusalem and sang hymns and psalms. And here church authorities intervened to give an official stamp of approval to these exercises for the first time: priests and deacons were always deputed by the bishop to conclude their singing with an

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(15) Act. 10, 9-11

(16) Act. 3, 1 ff.

(17) VIII, Ancient Christian writers, 6, p. 19



oration. Thus their religious exercises were lifted to the sphere of liturgical prayer and became canonical hours in the fullest sense of those words. (18) Sometimes the bishop himself came to conclude some of these hours of prayer. The same account of Etheria narrates how even lay people joined the monks and virgins not only for the day hours but also for the vigils. Such religious exercises of monks took on an additional official appearance, as more and more bishops took steps to house the monks near their cathedrals in order to have them chant their hours in public. The religious who lived in these "cathedral" monasteries were then specially dedicated to chanting all the hours, both day and night. They were officially deputed by ecclesiastical authority for this role in life of the church while the cathedral and parochial clergy devoted themselves more to pastoral work. Still the clergy was coming for the official morning and evening prayers in public. It was a later and quite a slow evolution that made the diocesan clergy assume the obligation of reciting in common all the hours of the Office just as the monks did.

#### **FURTHER DEVELOPMENT IN THE EAST**

John Cassian (19) testifies that the monks in Egypt assembled for daily vespers and the night service, as well as for Mass on Saturdays and Sundays; all other prayers were said in private. In each of these public offices the monks sang 12 psalms and read 2 lessons, one from the OT and the other from the NT.

In the rest of the monasteries of the East, those of Palestine, Syria and Asia Minor, we find that the office was more complete and each of its parts much longer than in Egypt. While most of these monastic centers observed publicly all important hrs of the day great disorder reigned among them as to the content at length of these hrs. Except the Egyptian monasteries the Tierce, Sext and None were said in common. Speaking of the vespers, which is called the Lucernarium in other documents, Cassian recalls the evening sacrifice commanded by Moses, David's ps 140, and our Lord's last supper, thus providing the symbolic connection between this evening sacrifice of praise and the sacrifice of

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(18) *Journal de Voyage*; edited H. Petre, n. 24, pp. 189-190

(19) *Institutione Coenobiorum*, III, 2. MPL, 49, 115



the Mass. Cassian anyhow does not give us a complete account of the D. O. recited in the monasteries of the East.

From the Ap. Constitutions we learn that after the morning and evening psalms a series of prayers were sung, and dismissals were pronounced at the end.

St. Athanasius, says that the "Benedicite" and the "Gloria in excelsis Deo" were to be sung at the beginning of the day (20).

The monastic practice undoubtedly influenced the secular clergy. The only daily public prayers that were generally held in the East during the 4thc, were Sapra and Ramsa (Lauds and vespers). Sozomen relates that Zeno, bishop of Majuma (i. e. Gaza in Palestine) who died in 380 never missed morning and evening services except when ill (21). Socrates, St. John Chrysostom and others also speak of these prayer times of morning and evening.

#### THE DIARY OF ETHERIA

The Diary of Etheria is a most important document for the history of the D. O. in the East, towards the end of the 4thc, giving as it does a precise description of the celebration of the hrs in Jerusalem. Etheria's delineation of the Office holds a midway position between the strictly monastic Office and that of public secular churches. For the ascetics and virgins sustain the greater part of the prayer, while priests and deacons take turns being present to recite the concluding orations, thus giving the prayer of the religious an official character. The bishop himself attends only some of the Offices in their entirety, for others he comes only at the end. The attendance of the laity seems altogether voluntary, though their assistance at the Sunday vigils may be some what obligatory, since the number present is so great. Hence we see here that the religious practice is used by local church authority for the welfare of the faithful at large, for all the services take place in a public church, the Anastasis or Church of the Holy Sepulchre, and a few priests are always there to take care of the faithful.

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(20) De Virginitate, 20, MPG. 28: 275

(21) Hist. eccl. VII, 28, MPG, 67: 1506

So from Etheria's report we get:

- 1) At the end of the 4th c. in Jerusalem, there were 5 canonical hrs namely Vigils, Lauds (sapra), Sext, None and Vespers.
- 2) A 6th hr. Tierce was celebrated only during Lent.
- 3) The faithful together with all the clergy, the bishop at their head, assisted at the vigils of Sundays and feastdays and at daily Lauds and vespers.
- 4) During the week the daily vigils were celebrated only by the monks and virgins with a few pious people present and a couple of priests or deacons to recite the concluding orations
- 5) For the Office, Psalms, hymns, and antiphons as well as lessons and orations always were appropriately chosen to fit the particular day and hour.

#### **SUMMING UP REGARDING THE EAST**

from different testimonies:

- For the diocesan clergy the official hrs. were the morning and evening prayers: lauds and vespers (Sapra and ramsa) with vigils on Sundays & big feasts
- Vigils on important occasions were known for centuries, only later did they make their appearance on every Sunday.
- In some centres vigils were ultimately observed each day of the week either with the help of monks or more rarely by the local bishop together with his presbyteral college.
- The little hrs. as canonical were observed only in few places with the help of the monks; more often they were hrs of private prayer.



## CHAPTER I

### RAMSA

#### An Analysis and Interpretation of the Chaldean Vespers

##### 1. The Chaldean Breviary:

Among the Orientals, the Chaldeans have a complete and excellent breviary, very remarkable and valuable as a source of real inspiration which manifests the beauty and sublimity of the Chaldean Rite. The antiquity, richness, loveliness and wonderful beauty of the Rite of the East Syrians (Chaldeans), as his Eminence Cardinal Tisserant says in the Syriac preface to the breviary<sup>(1)</sup>, do not require proof nor confirmation. All those who are experts in the knowledge of the ecclesiastical Rites testify unanimously that this rite has preserved and handed down faithfully, the ancient tradition of the common prayer of the christian Church.

##### 2. The Historical Background of the Chaldean Divine Office:

The chaldean office is marked by antiquity and lucidity but only very little is known about its early history. It is certain that the primitive christians of the Orient used to sing Psalms on Sundays and other feast days and read the Sacred Scriptures. In course of time other prayers also were composed to be recited in common. To this primitive office, consisting mainly of readings from the New and the Old Testaments, especially from the book of psalms, other lyric and didactic pieces of diverse epochs and origins were added. Anyhow in

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(1) Cfr. BEDJANS Breviary, p. 5, para 3. For the translation of this syriac preface see Appendix II.

the early part of the 5th century we see in Jerusalem the bishop surrounded by his clergy and faithful, singing the liturgical prayers composed of hymns and psalms<sup>(2)</sup>. And these hymns were the spontaneous manifestation of the faith and sentiments of the christian people of the Orient, expressed in their own way. From the earliest times it was characteristic of the Chaldean liturgy to give prominence to singing and processions, in order to satisfy a people whose religious devotion was very demonstrative. Short antiphons sung between the verses of psalms soon grew into veritable poems and hymns.

The letter of the Patriarch Peter Elias XII thus describes the antiquity and composition of the early breviary: ".....Every one who scrutinises the breviary easily sees how ancient are these ritual prayers which are said every day in our churches from the time of the Apostles (Addai and Mari), the doctors of the East and of their holy disciples men clothed with God. Drawn from their works was arranged this divine office and transmitted to us from hand to hand and was preserved and always recited carefully and diligently<sup>(3)</sup>. Besides the psalms which forms the greater part in all its divisions and are as the foundation of the rite, there are in them, portions composed by Marutha of Maipharkat, by Mar Simeon Barsabbai, Catholicos and glorious martyr, by Mar Ephraem, the great doctor and by the rest of the primitive doctors, who were shining with knowledge and burning with the zeal of the house of the Lord"<sup>(4)</sup>. Although we do not know, all the authors of these excellent prayers, early known authors of these canonical prayers are St. Marutha of Maipharkat<sup>(5)</sup>, St. Simeon Bar

(2) Cfr. ETHERIE, *Journal de Voyage* (edit. H. Petre) n. 24, pp. 188-190.

(3) It is only a pious thought to attribute the origin of the Divine Office to the Apostles Addai and Mari the preachers and evangelisers of the East.

(4) Cfr. The Syriac introduction of the Breviary, p. 7.

(5) Marutha was born about the middle of the 4th c., in Mesopotamia. He was a physician but later was elected as the bishop of Maipharkat. After his father he had also the civil regimen of the city of Sophenes. In 403 M. was present in the councils against St. Chrysostom held at Constantinople. He took part also in the synod of Seleucia-Ctesiphon, in the year 410. The Orientals and Latins honour M. as a saint and many are the liturgical hymns attributed to him. For more details cfr. *Patrologia Syriaca*, Ortiz de Urbina, Romae 1958, pp. 48-50.



Sabbai<sup>(6)</sup>, St. Ephraem<sup>(7)</sup> and St. Jacob of Nisibis<sup>(8)</sup>.

The first liturgical reform among the Chaldeans, is attributed to St. Simeon Bar Sabbai, who died in 341. According to Bar Hebraeus it is Mar Simeon who arranged the division of the choir in two groups<sup>(9)</sup>.

After the tentative reform of the glorious patriarch and martyr St. Simeon Bar Sabbai, another reform took place in 410, namely after the persecution of Sapor II which greatly devastated the Syro-oriental Church, causing considerable damage and disorganisation among them. The then Fathers of the Chaldeans met together at Seleucia-Ctesiphon under the leadership of Mar Issac and Mar Marutha. Among other things there was effected a reform and rearrangement in the Divine Office. This synod, in canon XIII, decreed that all the dependent dioceses ought to follow the form of the liturgical prayers of the patriarchal church of Kokhe<sup>(10)</sup>.

Later, other prayers and hymns were added to the breviary by those who had the Nestorian tendency, namely by such authors as Narsai, Babai and others<sup>(11)</sup>.

Further reform of the office of the Chaldeans took place during the time of the patriarch Isho - yahb III (647-657). This great and learned patriarch with the help of his monks, especially with his friend the monk Ananisho of the convent of Isla completed the reform of 410, dividing the liturgical year

(6) St. Simeon Bar Sabbai was the bishop of Selucia-Ctesiphon and was martyred in the persecution of Sapor II in 341. cfr. *Patr. syri.* op. cit. p. 48.

(7) This great doctor of the church was born in Nisibis about the year 306. We know for certain that he was a deacon. Some are of opinion that later he was ordained priest and was a monk. St. Ephrem is the founder of the famous school of Edessa. Among his many writings there are a lot of liturgical hymns of great value and beauty. St. Ephraem died in 373. For more details cfr. *Patr. Syr.*, *ibid.* p. 52 ff.

(8) He was a great friend of St. Ephraem and was the bishop of Nisibis. We see him present in the council of Nicea in 325.

(9) Cfr. BAR HEBRAEUS, *Chronicon ecclesiasticum*, edited and translated by J. B. ABBELOOS and T. J. LAMY, t III, Louvain, 1877, 33t-34t. cfr. also, Noris Amri and Slibae, *de patriarchis Nestorianorum commentaria* ed. and tran. by J. GISMONDI, I pars test. and tran., Roma tran. 1897 Mari p. 17.

(10) Cfr. *Synodicon Orientale*, pp. 266-267 vt, 27t, 258v, 20t, 319v, 69t.

(11) Cfr. *Breviary*, introduction, P. 8.



in different weeks (Saboe) or Periods and arranging the different prayers according to the spirit of each period<sup>(12)</sup>. The letter of the Patriarch Elias, also speaks about this<sup>(13)</sup>.

In the 6th c. another special office of 3 days of bauta (Rogation-Bavuta) were added in accordance with the fast and penance of the Ninivites and this office of bauta was approved by the patriarch Ezechiel (567-581).

In the 9th c. Patriarch Elia I, composed a very special office called "the rite of adoration" (Takhsa d'sghedtha) which is even now observed on the day of Pentecost<sup>(14)</sup>.

There are also other additions of different prayers and hymns such as of Elias of Nisibis, of Elias III, (+1190) of Abou-Halim, of Warda<sup>(15)</sup> and others.

A few other offices were arranged by Mar Joseph II (1696-1712) and they are those prescribed for the commemorations of St. Barbara, of St. Nicholas, of the holy Infants, and for the feast of Circumcision, of the Entrance of our Lord into the temple, of St. Joseph, and of the Annunciation of the B. Virgin Mary. The office of the Immaculate Conception of the holy Virgin was arranged by presbyter Damianos (9th c. ?) <sup>(16)</sup>. It was during the time of the Patriarch Joseph VI Audo (1848-1878), that the feast of the Sacred Heart was added to the breviary.

(12) The original manuscript of this reform of Mar Isho-yahb, it is said, was sold in the last century to Russia by a Nestorian priest and today we do not know where it is kept.

(13) Here is a part of the Patriarch's letter: ".....In the 7th century were put in order its (Divine Office) parts in the monastery Ellaitha— (upper monastery) of Mar Gabriel and Mar Abraham disciples of the blessed Mar Eugene, near the city of Mossul; with intellectual acuteness, imaginative sharpness and great discernment they were divided into the famous Periods, namely Annunciation, Nativity, Epiphany, Lent, Resurrection, Ascension, Pentecost or Apostles, Summer, Elia, Cross, Moses and Dedication of the Church. To each of these periods and to the feasts and commemorations that occur in them were arranged in order, services, prayers and wonderful onyata according to the spirit of the period". cfr. Breviary, Introduction, p. 8.

(14) Exact date of this work is not known, we can say that it should be before 1300 A. D.

(15) Cfr. Breviary, Vol. III, p. 76-82.

(16) Cfr. Breviary, Introduction, p. 9.



In 1853 June 7 to 21, the fathers of the Chaldean church conducted a famous synod convoked in the monastery of Rabban Hormizd in Alqosh, north of Mossul. In this synod it was decided to abridge the liturgical prayers and to remove from the divine office the theological errors of the Nestorians if any<sup>(17)</sup>. But this decision of the synod was really put into effect only when the new breviary was printed in 1886 at Leipzig by Rev. Paul Bedjan the Perso-Chaldean Lazarist.

In the synod of Baghdad, convoked by the Patriarch Joseph VII Ghanima on May 1957, it was decided to add to the breviary, the feasts of the Kingship of Christ, the queen-ship of Bl. Virgin Mary and that of St. Ephraem<sup>(18)</sup>.

### 3. A short description of the Chaldean Breviary:

By the Chaldean Breviary here we mean, those printed volumes "Breviarium juxta Ritum Syrorum Orientalium id est Chaldeorum", edited in three volumes by Paul Bedjan, the Chaldean Lazarist<sup>(19)</sup> in the year 1886-1887—1887 (Paris) under the care of the S. Congregation of the Propagation of Faith.

(17) For the decree of this synod, cfr. S. Congregation for the Oriental Churches, Codificazione canonica, Roma. Fonti, series II, fasc. XVII Chaldeans: New Law: les actes du Synodes chaldéen, trans. JACQUES, M. VOSTÉ O.P., Poliglotta Vaticana, 1942, p. 69.

(18) But these offices are not published. Here we have to note that the feast of St. Ephraem was already included among the office for the syrian Doctors.

(19) P. Bedjan was born in 27th November 1838 from a Chaldean family of Khosrova in northern Persia. In 1856 at the age of 18 he entered the Congregation of the Lazarist missionaries and was ordained priest in 1861. During the 19 years of his apostolic works in his own home country he felt the great need for printed prayer books for the people and the liturgical printings for the clergy. From 1880 onwards, when he was a little free from his external mission activities, he could devote more time to his writing activities and as a result of it more than 40 volumes came out of his pen. During his literary activities first he was staying in Paris; then from 1885-1910 in Ans, near liege (Belgium) and finally until his death on the 9th of June 1920, he was in St. Vincent hospital in Köln-Nipples, from where he could very well direct the printing of his works in Leipzig. Thus after the new syriac edition of the Imitation of Christ, the voluminous prayer book (Breviary) of the Chaldeans came out from the publishing house of Paris, but printed in Leipzig in 1886-1887, under the title "Breviarium Chaldaicum". For more details about the life and works of Bedjan cfr. J. M. VOSTÉ O. P. "Paul Bedjan, lazarisste Persan", see Orient. Christ. Period., XI (1945) pp. 45-102.

This was done during the time of the Chaldean Patriarch Peter Elias XII, of happy memory (+1894). For this important compilation of the breviary, the Patriarch appointed the learned Audiso Kayyath, metropolitan of Amed and the Chaldean Lazarist Paul Bedjan. They diligently undertook this painstaking work; endeavoured with diligence to collect manuscripts more ancient and reliable and to study the Mss; they eliminated the heretical elements and corrected the mistakes in the language. The compilers arranged the varied prayers and hymns contained in the ancient books, called Hudra, Kaskull and Gazza and put them in order and thus in the words of the Patriarch Elias "they have brought it (the breviary) to its primitive beauty and beautiful antiquity".

When this edition of Bedjan became out of print, a photo-mechanic edition was made in 1938 (Rome) under the direction and supervision of the S. Congregation for the Oriental Churches and this is the one, now in common use among the Chaldeans.

As we have noted above, there are three books in which ancient manuscripts present the complete Chaldean Divine Office, namely Hudra, Gazza and Kaskull.

HUDRA (=cycle), the most ancient of the three, contains as its name indicates, offices for the whole year; not only for Sundays and weekdays, but also for feast days, both movable and immovable<sup>(20)</sup>.

GAZZA (=treasury) is a later collection. It contains additional pieces for Vigils which are not found in Hudra: Hence Gazza is a complementary volume of Hudra, for monastic use<sup>(21)</sup>.

KASKULL (=contain all) is a collection based on a practical need. In Hudra for offices of Week days, only the beginning of the prayers are indicated, from which one has to refer back to the preceeding Sunday. But in Kaskull the whole text is

(20) Cfr. for example, a Hudra of 1607, Cambridge Add. 1981, ff. 1-365 v. WRIGHT-COOK Catalogue, pp. 163-188; given in Lelya-Sapra, op. cit. p. 6-8.

(21) The reproduction of a Gazza written in Alqosh in 1723 is given in Lelya-Sapra, p. 9, from Cambridge Add. 1980, WRIGHT-COOK Catalogue, pp. 147-163.



given, saving the reciter the trouble of every time refering back. Thus kaskull contains the complete text of offices for week-days of the year<sup>(22)</sup>.

### i - THE PRESENT ARRANGEMENT

The three volumes of Bedjan do not correspond as such to the ancient three volumes, Hudra, Gazza and Kaskull. While the ancient books are according to the subject matter, Bedjan's division into 3 vols. is based on the practical necessity of priests, who should carry with them the breviary. Hence Bedjan arranged the 3 vols. according to the 3 parts of the ecclesiastical year, centred on the 3 big feasts of Epiphany, Easter and Pentecost; and each vol. of Bedjan contains texts from all the 3 ancient books above mentioned.

The 1st Vol. contains, the offices from advent to Lent.

The 2nd Vol. from Lent till Pentecost.

The 3rd Vol. from Pentecost up to the end of the period of Dedication.

Each Vol. has 2 parts, viz. a common and a proper part. The common parts are placed at the beginning and at the end of each volume. In the common parts the very same prayers are repeated in each volume. For the sake of clearness we give here the general contents of the three volumes of the breviary.

(22) But going through the arrangement of Bedjan one would get the impression that Hudra and Kaskull contain offices for Sundays, weekdays and movable feast days of the whole year, and Cazza contains only the offices for the fixed feasts of the year. Such however are not the contents of the ancient 3 volumes as found in the manuscripts, which we have indicated above.

# ii - THE FIRST VOLUME

I	{	Common to all Volumes. pp. 1-52	{	Tesmesta d-ramsa: (evening office)	for Sundays, Feasts and Commemorations for ferial days	pp. 12-18 pp. 18-20
				Tesmesta d-lelya: (night office)		
				Temesta d-sapra: (morning office)	for Sundays, Feasts and Commemorations	pp. 20-29
				Tesmesta d-lelya and sapra for ferial days	for Sundays, Feasts and Commemorations	pp. 29-39 pp. 40-52

II	{	Proper to the 1st Volume. pp. 53-543	{	I. Title:	The first section of Hudra and Kaskull from annunciation till the Great Fast.	
				—	The 1st Sunday of Annunciation till the 9th Saturday after Epiphany	pp. 53-281
				2. Title:	The first section of Gazza <sup>(23)</sup> from advent till Epiphany.	
				—	The Commemoration of St. Barbara and Juliana (4th Dec.) till the Entry of our Lord to the temple (2nd Feb.)	pp. 286-543

(23) From pp. 282-285 under the heading nesyane (=forgotten ones) a supplementary portion, namely the surraye, zummara etc. are given for the Mass of Sundays and Fridays contained in this volume. Then from p. 286 onwards begin the Gazza portion. Gazza here means the office of the immovable Feasts and Commemorations during the periods of Advent and Epiphany.



III	Common to all Vols. pp. 2-498	(3. Title: The common part of the Canonical prayers of the priests <sup>(24)</sup> . — Qale d-udrane (prayers for help) pp. 2-215 — Ktaba d'masmore (The Psalter) pp. 216-340 — Ktaba da qdam wa-dbatar (book before and after) pp. 341-406 — Onyata d-tukkas yarhe (hymns for the blessing of months) pp. 406-410 — Ktaba d-membre d-bauta <sup>(25)</sup> (the book of the hymns of bauta) pp. 411-498
III		iii - SECOND VOLUME — Tesmesta d-ramsa: for Sundays, Feasts and Commemorations pp. 2-18 Tesmesta d-ramsa for ferial days pp. 18-20 Tesmesta d-lelya: for Sundays, Feasts and Commemorations pp. 20-29 Tesmesta d-sapra: for Sundays, Feasts and Commemorations pp. 29-39 Tesmesta d-lelya and sapra for ferial days pp. 40-52
I	Common to all Vols. pp. 1-52	

(24) From here onwards the numbering of the pages of the breviary is in arabic, upto here it was in syriac.  
 (25) The prayers for the days of bauta (fast of the Ninivites) as to its occurrence, are given only in the 1st volume of the breviary. The hymns for these days are composed by Mar Ephraem, cfr. Breviary, I. p. 411.

II	Proper to the II <sup>nd</sup> Vol. pp. 53-604	{	1. Title: The second section of Hurda from the Great Fast till Pentecost. — The first Sunday of Great Fast till the 2nd Saturday after Ascension	pp. 53-525
III	Common to all Vols. pp. 2-410	{	2. Title: The 2nd section of Gazza from Great Fast till Pentecost. — The Commemoration of the 40 martyrs (9th March) till that of our Lady of seeds (15th May)	pp. 526-604
I	Common to all Vols. pp. 1-52	{	3. Title: The common part of the canonical prayers of the priests <sup>(26)</sup> . — Qale d-udrane (prayers for help) — Ktaba d-masmore (The Psalter) — Ktaba da-gdam wa-d-batar (book before and after) — Onyata d-tukkas yarhe (hymns for the blessing of the months)	pp. 2-215 pp. 216-340 pp. 341-406 pp. 406-410
I	Common to all Vols. pp. 1-52	{	iv - THIRD VOLUME Tesmesta d-ramsa: for Sundays, Feasts and Commemorations for ferial days Tesmesta d-lelya: for Sundays, Feasts and Commemorations Tesmesta d-sapra: for Sundays, Feasts and Commemorations Tesmesta d-lelya and sapra for ferial days	pp. 2-18 pp. 18-20 pp. 20-29 pp. 20-29 pp. 40-52

(26) The numbering of the pages from here onwards is in arabic, while the earlier part was numbered in syriac; the same method is followed also in the 3rd vol.



II	<p>Proper to the IIIrd Vol. pp. 53-576</p>	<p>1. Title: The third section of Hudra and Kaskull from Pentecost till the end of the Dedication of the Church. — The Sunday of Pentecost till the 4th Saturday of Dedication pp. 53-441</p> <p>2. Title: The 3rd section of Gazza from Pentecost till the end of Dedication. — The visitation of our Lady to Elisabeth (21st June) till the Feast of the S. Heart (3rd Friday of the Apost.) pp. 442-576</p>
III	<p>Common to all Vols. pp. 2-410</p>	<p>3. Title: The common part of the canonical prayers of the priests. — Qale d-udrane (prayers for help) — Kataba d-masmore (The Psalter) — Ktaba da-qdam wa-d-batar (book before and after) — Onyata d-tukkas yarhe (hymns for the blessing of the months of the year) pp. 2-215 pp. 216-340 pp. 341-406 pp. 406-410</p>

It seems necessary to give a brief explanation of the portions contained in the last part of each volume of the breviary.

THE QALE (=prayer for help): The gale d-udrane given in the breviary from p. 2-215 (arabic numbering) are long hymns more or less penitential, imploring divine help. There are 28 such different gale of which 16 have their variations called suhlape (change). The gale are sung for the mawtba of lelya of Sundays and ferial days. A versicle from a psalm precede each strophe of the qala and each suhlapa has a model strophe called res-qala<sup>(27)</sup>.

There are gale which are called "shime" ordinary or simple and others called "slota", meaning prayer. Both these names are given, due to their special characteristics, namely the first, by the simplicity of the style and the second, due to the supplicatory character of their contents<sup>(28)</sup>. For more details about the gale d-udrane cfr. lelya-sapra, op. cit. pp. 17-28.

#### vi - THE PSALTER

The psalter consists of 150 psalms and three Old Testament canticles. The Chaldeans follow the numbering of the psalms according to Peshitta<sup>(29)</sup>. The 150 psalms are grouped

(27) Res qāla : means the chief of the chant. Res qāla is called also as surraya or rukkāba. Cfr. Brev. I. p. 258, lelya mawtba. For the list of all the chaldean res qāle, cfr. Lelya-sapra, op. cit. Appendix, X.

(28) For examples, of the qāle d-slotā, cfr. Brev. I. p. 56, 61, 62, 63 etc.

(29) It is useful to note here the difference between Pshitta, vulgate (LXX) and Hebrew enumeration of the Psalms.

Ps.	LXX	Peshitta	Hebrew.	LXX	Peshitta	Hebrew.
1		1	1	112	113	113
2		2	2	113 (1-8)	114 A	114
.		.	.	113 (9-26)	114 B	115
.		.	.	114	115 A	116 A
9 (1-21)	9	9	9	115	115 B	116 B
9 (22-39)	10	10	10	116	116	117
10	11	11	11	.	.	.
.	.	.	.	.	.	.
				146	146	147 A
				147	147	147 B
				.	.	.
				150	150	150



into 20 hullale, which, more or less correspond to the 'kathismata' of the greeks. Each hullala is divided into 2 or 3 marmyata (Singular-marmita) and each marmita includes 2, 3 or 4 psalms. Before each marmita (plural-marmyata) a prayer is given, which generally refers to the first psalm of the marmita and not the whole marmita<sup>(30)</sup>. Each psalm has its apt qanona given in red after the first or second verse (petgama) or at the end of each psalm. The composition of the qanone is attributed to Mar Aba Katholikos (536-552)<sup>(31)</sup>. In the psalms there are altogether 4833 verses (petgame) according to the Pshitta version<sup>(32)</sup>.

A 21st hullala is given (Breviary, p. 332) under the heading "the canticle of blessed Moses". This hullala has 3 marmyata consisting of the passages from the Old Testament namely:

1st marmita: Exod. 15, 1-21 + Is. 42, 10-13; 45, 8

2nd ... : Deut. 32, 1-21 b

3rd ... : Deut. 32, 21 c. -43

In the breviary at the end of the psalter an alphabetic index of the psalms is given, cfr. Breviary, p. 338-340.

## vii - THE BOOK DA-QDAM AND D-BATAR

(Brev. pp. 341-406)

In the breviary this part begins with a collection of karozwata (litanies) namely for the every-day ramasa, that of subba's (compline) for the mawtba of lelya, for qala d-sahrc etc. (cfr. Brev. p. 341 ff). At the end of the karozwata (singular-Karozuta) are given the tesbohta for Sundays, feasts and ferial days (Brev. pp. 346-347). Then begins the qale d-onyata d-sahde (hymns of martyrs) for every-day's ramasa and sapra.

From p. 373 onwards, is given the order of the ramasa for ferial days. This section consists of 13 different sections for

(30) In Bedjan the prayer is given at the end of each marmita, but in the Malabar breviary, it is given at the beginning of the marmita.

(31) Cfr. Catal. Libr. Syror. Ebed JESU' Assemani, Bibl. Or. III. I, p. 76.

(32) The Greek psalter of Jerusalem has 4782-4782 verses, cfr. Uspensky—Psalter (A. D. 862) see, H. SCHNEIDER, 'Die biblischen Oden in Jerusalem and Konstantinopel' in "Biblica", 30 (1949), pp., 43-452.



ramsa, six for the week "qadmāye" (first) and six for week "dahraye" (last)<sup>(33)</sup> and one for the middle week (messaye) for Friday only. Each section comprises, the "surraye" and "onyata" to be sung both before and after the Ps. 140 and it is from this arrangement that this part has its name "da-qdam" (before Ps. 140) and "d-batar" (after the Ps. 140).

A more elaborate and separate edition of this part under the title "Ktaba da-qdam wa-d-batar" was published by the Dominicans in 1903 (Mossul). Likewise there exists also a Nestorian edition of the book "da-qdam wa-d-batar", Mossul 1923. The contents and arrangement of these editions are not the very same, as that of Bedjan, given in the breviary. For more details and comparisons between these books of "da-qdam" "wa-d, batar" cfr. Lelya-sapra, op. cit. pp. 32-37.

THE "ONYATA D-TUKKAS YARHE" given at the end of the breviary (Brev. pp. 406-410) are hymns for the blessing of the months of the year, which are sung once in every month after ramsa. This was the ancient practise but this is now observed only in the monastery of our Lady at Alqosh.

Now a word about some other books contained in the breviary.

#### viii - WARDA (means Rose)

This book contains a collection of "Onyata" composed by George Warda<sup>(34)</sup>. An exemplary copy of this work is conserved in Ms. Cambridge Add. 1932 (Wright-Cook, pp. 193-265). These "onyata" are mainly used to be sung after the verse "a saeculo" (alem) for the "mawtba of lelya"<sup>(35)</sup>. Anyhow due to

(33) The names "qadmāye" and "hraye" are given according to the order of the beginning of the office by the first or the second choir. For Friday another piece is added as the week "messaye": (middle).

(34) We do not know the exact date of the author's death, it is supposed to be before 1300. Cfr. BAUMSTARK, *Geschichte*, pp. 304-306. Warda includes the works of a few others like the KATHOLIKOSE YAMBEL-LAHA II (1190-1222) and SLEMON, the metropolitan of Basra. The last one Slemmon was a contemporary of George Warda.

(35) All the strophes found in Warda are not intended for the "a Saeculo" strophe. Some are given as a choice—"ad libitum". Cfr. Wright-Cook *Catalogue*, pp. 195-196.



the prosaic and lengthy nature of these "onyata", Bedjan made use of them only very rarely. For example from Warda we have the "alem strophe" (a saeculo) for the feast of the Nativity of our Lady: (cfr. Brev. III, p. 530).

#### ix - ABU HALIM

The author of this book is the nestorian Patriarch Elia III (+1190) who composed and collected<sup>(36)</sup> many prayers which are generally called "the sapra prayers" (morning office)<sup>(37)</sup>. Besides, these prayers, composed mainly for the feasts of our Lord, the author has formulated prayers for other days also. Bedjan has made use of a good part of "Abu Halim" in the arrangement of the Chaldean breviary.

We have given only a short explanation of the present breviary, for a detailed explanation cfr. Leleya-sapra, op. cit. p. 3-37.

#### x - DIVISION OF THE LITURGICAL CYCLE

The liturgical year of the Chaldeans is divided into 9 periods or seasons called "Sabo'e" (week) signifying 'septenary'. Each period as a rule extends to 7 Sundays or weeks. But the first and the last periods have only 4 Sundays. Here are the 9 periods:

1.	Annunciation	(Subbārā)	4	Sundays
2.	Epiphany	(Denhā)	7	"
3.	Lent	(Sāwmā)	7	"
4.	Resurrection	(Qyamtā)	7	"
5.	Apostles	(Slihē) <sup>(38)</sup>	7	"
6.	Summer	(Qaytā)	7	"

(36) The orations collected by Patriarch Elia III, from other sources are mainly attributed to Paul of Anbar (+740/1) and Sallita of Res'ayna.

(37) The morning office is opened by these prayers. Different prayers proper to the sapra of important days are given in their proper places in the breviary. cfr. also Lelya-sapra, op. cit. pp. 66-67.

(38) The first Sunday of the Apostles is the feast of pentecost, and the 7th Sunday after pentecost which is called "Nusardel" is the last of the period of the Apostles, and at the same time the first of the period of Summer. cfr. Brev. III, p. 169.

- |               |                          |           |
|---------------|--------------------------|-----------|
| 7. Elia       | (Eliyya) <sup>(39)</sup> | 7 Sundays |
| 8. Moses      | (Mose) <sup>(40)</sup>   | 7 "       |
| 9. Dedication | (Quddas edta)            | 4 "       |

This division of the liturgical year into different periods is attributed to Patriarch Iso yahb III (+657/8)<sup>(41)</sup>.

The total number of Sundays mentioned in the Hudra is 60, namely 57 according to the above given division; then 2 Sundays are between Christmas (Nativity) and Epiphany and a 8th Sunday after Epiphany. Therefore  $57 + 2 + 1 = 60$ . In the Brev. I, p. 257 it is indicated that the 8th Sunday after Epiphany may occur only once in 25 years, and it is to be noted that actually in the year 1962 we had the 8th Sunday after Epiphany due to the delayed fall of Easter on the 26th of April. We shall treat further about the liturgical periods in the second part of this dissertation, when we speak of the prayers of the liturgical year.

#### DIVISION OF THE LITURGICAL CYCLE

The liturgical year of the Chaldeans is divided into 9 periods or seasons called "Sab'o'e" (week) signifying 'septenary'. Each period as a rule extends to 7 Sundays or weeks. But the first and the last periods have only 4 Sundays. Here are the 9 periods:

1. Annunciation	(Sabbara)	4 Sundays
2. Epiphany	(Denha)	7
3. Lent	(Sawma)	7
4. Resurrection	(Oyanta)	7
5. Apostles	(Shib) <sup>(42)</sup>	7
6. Summer	(Qayta)	7

(39) The first three Sundays of this period are known as that of Elia. From the 4th Sunday onwards they are intercalated with that of the Cross and thus from the 4th till the 7th, these Sundays are called that of Elia and of the Cross. cfr. Brev. III, pp. 293, 305, 316, 331.

(40) It is only in theory that the period of Moses has 7 Sundays; practically this period never surpasses, more than 4 Sundays, before the period of Dedication.

(41) Cfr. The introduction to the Mss. Cambridge Add. 1981, see Lelya-sapra, op. cit. Appendix V.



## CHAPTER II

### THE ORDINARY STRUCTURE OF THE CHALDEAN RAMSA

Ramsa deriving from the Syriac word 'Rmash' denotes the time of sunset, the evening time—vesper time. Hence the church services allotted for this time also are called Ramsa, or vespers or evening service. The evening service is generally considered also, as an office of the lighting of lamps<sup>(1)</sup>. It is a community office in which both priests and faithful participate.

Actually when we examine the chaldean Ramsa, the very structure of it, very well points out the active participation of the faithful in this service<sup>(2)</sup>.

For the Chaldeans, there are evening services both for festival and ferial days. In this chapter we intend to describe first of all the general structure of the festival ramsa because this is more ancient than the ferial one.

#### **Festival Evening Service:**

The festival evening service Consists, of offices for Sundays, for the Feast of our Lord and for the Commemoration of Saints<sup>(3)</sup>. To understand well the actual office and its ceremo-

- (1) About the ceremony of lighting of lamps we shall speak later in the last part of this work.
- (2) Ofcourse in recent times mainly due to the obstacle caused by the ignorance of the liturgical language, this service is considered as reserved to the clergy and religious only, and observed as if a duty of their state of life.
- (3) For the Chaldeans feast, (ḡda) means the feast of our Lord. For the feasts of the Blessed Virgin Mary and the saints they use the word dukrānā (commemoration). See the heading (title) given in the breviary p. 2 — the evening service for feasts, Sundays and Commemorations.

nies we must have recourse to the ancient authors such as Abraham Bar Lipeh (7th-8th c.), and the author of the work "Expositio officiorum Ecclesiae" (attributed to the 11th c.) which is also called Pseudo-George of Arbel: An examination of the order of the ramsa given below will help us to understand better its structure.

### RAMSA - FESTIVAL

- A. Initial prayers.
- B. Psalmody.
- C. Onita of Incense. (Ayk etra)
- D. Hymn 'Laku Mara'.
- E. Alleluiatic psalm + verses.  
(Surraya and onita da-qdam)
- F. Vespereal psalms.
- G. Second Alleluiatic psalm + verses.  
(Surraya and onita d-batar)
- H. Litany. (Korozuta)
- I. Trisagion with its prayer.
- J. Prayer of Inclination. (dismissal)
- K. Procession and its Onita. (Basaliqe)
- L. Third Alleluiatic psalm. (surraya)
- M. Pater Noster and concluding Prayers.

### Ramsa = The Evening Prayers

#### A. The Initial Prayers:

The initial prayers are the same in all the offices, namely the president begins:

"Glory be to God in the highest (thrice)<sup>(4)</sup>. And on earth peace and good hope to men at all times for ever"<sup>(5)</sup> and the rest of the community say: "Barrek Mar"—bless my Lord<sup>(6)</sup>.

(4) In the breviary it is indicated, the bishop or the archdeacon or the elder priest of the community begins the prayers, cf. breviary p. 2.

(5) In the Urmi MS and also in the syro-Malabar Breviary there is an 'Amen' which is left in Bedjan.

(6) These words are addressed to God and not to the president, here the president does not give any blessing; therefore it seems that at the beginning of



All continue

"Our Father who are in heaven, hallowed be your name, your kingdom come, Holy, Holy, Holy are you, our Father who are in heaven, heaven and earth are full of the greatness of your glory.

The angels<sup>(7)</sup> and men cry to you holy, holy, holy, are you, Our Father who are in heaven hallowed be your name, your kingdom come, your will be done on earth, as it is in heaven.

Give us this day the bread that we need, forgive us our debts and sins as we have forgiven our debtors, lead us not into temptation but deliver us from the evil one, for yours is the kingdom and the power and the glory, for ever and ever — Amen."

President: "Glory be to the Father and to the Son and to the Holy Ghost"

Answer: "From everlasting unto everlasting amen and amen"—

"Our Father..... (as above up to holy, holy, holy are you<sup>(8)</sup>).

the prayer all ask a special blessing of God, the Father of all.

After these words the general custom is to give the kiss of peace. But it is not mentioned in the books or rubrics. cf. MACLEAN ARTHUR JOHN, M. A., "*East Syrian Daily Offices*", London, 1894, p. 1. But now this custom is not observed among the Chaldeans. In the Syro-Malabar Rite this is still observed. At the beginning of Ramsa and Ielya, while they conduct the prayers in choir, the elders of both the choirs, receive the kiss of peace from the superior (president); they in their turn pass it on to others contacting joined hands and every one kisses, the tip of his joined fingers.

(7) The word used is "ira" which means watchful-ones namely angels. (cf. Dan. 4, 13).

(8) Same are the initial prayers both for Ramsa festival and ferial, for the night service (Ielya), for the Eucharistic sacrifice and for the administration of other sacraments.

In early times the chaldean offices had not the 'Pater noster' at the beginning. It is a later addition and is attributed to Patriarch Timothy I (+816). The occasion for the addition of Pater Noster, is said to be a dispute with a Jacobite, who mocked the Chaldeans, in not having the pater noster in the office. Thus in order to excel the Jacobites who have the pater noster only at the end of the office; the Chaldeans put the pater noster both at the beginning and at the end of the daily offices. In the "*Nesiorian Questions*", on the administration of the Eucharist by Isho'yabh IV, published by W. C. VAN UNNIK, we see some interesting questions about this. cfr. Q. 105, 106, 107 in Unnik p. 181. "The oldest witness about a question of the use of this prayer is from the time of Isho'Barnun (820-824). In his letter "ad Macarium" he



At the end of the "Pastor Noster" the deacon says: "Let us pray, peace be with us."

### B. Psalmody

After the initial prayers begins a psalmody which is a marmita generally composed of two or three psalms<sup>(9)</sup>. Here are the psalms said on different occasions.

MARMITA: FOR SUNDAYS AND FEASTS:

1. From Advent to Ephipany:  
Ps. 87, 88
2. On other Sundays and Feasts:  
Ps. 65, 66, 67

FOR MEMORIALS:

1. For memorials which fall on fridays: Ps. 85, 86
2. Memorials on other days:  
Ps. 25, 26, 27

We do not know for certain why these marmyata or psalms are chosen for the festival ramsa. Ps. 87, speaks more or less about the foundation of the temple on Sion<sup>(10)</sup> or of the beauty of the Church of God; on the contrary Ps. 88 said together with Ps. 87 is of a penitential nature, it is actually a prayer of a soul under greivous affliction.

The psalms chosen for other Sundays and feasts seem to have a sequence of idea. The main contents of them are:

answers the question (Q. 62): "should the Lord's prayer be said at the beginning and at the end of the service? **Solution:** Officially it must be said. In this way one sticks on to that Chrysostomus or mouth of Gold, the blessed John and the blessed Nestorius. For they wrote as follows: 'Every service of the church which does not begin or end with the "Lords prayer" that the Saviour delivered to the church, is sinful and mutilated, and not perfect'. cf. VAN UNNIK, The "*Nestorian Questions*", p. 271. For more details of the question of 'Pater Noster' ctr. J. MATEOS S. I., "*Lelya Sapra*", p. 81 Excur-sus A.

- (9) These are not the Vesporal psalms. The psalms proper to the vespers, come only afterwards, which form the centre of the evening service. Therefore the existence of this psalmody in the beginning of the evening service probably can be a remenance of the ancient 9th hour (hora nona). About this we will see again when we treat with the problems concerning Ramsa.
- (10) "And of Sion they shall say "One and all were born in her, and he who has established her, is the Most high Lord" Ps. 87, 5.  
This versicle gives a clear hint about the Church of Christ. In this versicle "of Sion they shall say"..... most manuscript of the greek version read: "Mother Sion", St. Paul is probably alluding to this reading, when in Gal. 4, 26 he speaks of "Jerusalem which is our Mother".



Ps. 65. God is to be praised in his church to which all nations shall be called.

Ps. 66. An invitation to praise God; the power of God is extolled; gentiles too are called to praise Him.

Ps. 67. A prayer for the propagation of the Church, that all nations may know the true way of salvation.

Therefore we see that these psalms are fit for Sundays and the main idea seen in these psalms chosen for Sundays and feasts is about the church of God, which is founded, and glorified by Christ through his passion, death and resurrection.

The contents of the psalms chosen for the memorials are the following.

Ps. 86. After thanking God for the Blessings so far received, there is the beseeching of God to remove the hardships which the people of God still suffer, and it speaks also of the happiness which the Lord has revealed.

Ps. 86. A prayer of supplication for help, divided in the middle by a short hymn of praise<sup>(11)</sup>.

Ps. 25. A prayer for guidance and pardon; a declaration on God's goodness towards the just<sup>(12)</sup> and a prayer for protection and consolation.

Ps. 26. Prayer to God, enumerating his attributes that God may not condemn him (the psalmist) with the wicked, but enable him to worship God in the tabernacle, offering sacrifice of thanksgiving.

Ps. 27. Asserting his boundless confidence that God will rescue him, the psalmist longs for the shelter of the temple where, united with the Lord, he will be safe from his enemies; then asks for guidance and protection and ends with a note of confidence... v. 13 "I believe that I shall see the beauty of the Lord in the land

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(11) "For He (God) proclaims peace to his people, and to his faithful ones and to those who put in him their hope" (Ps. 86, 9) and "Kindness and truth shall meet, justice and peace shall kiss; truth shall spring out of the earth" etc..... (vv. 11-14) can be very well applied to the saints.

(12) "He guides the humble to justice, he teaches the humble his way" (Ps. 25, 9) also is quite applicable to the Commemoration of saints.



of the living" can be taken in an accommodated sense to mean that in heaven, there is true life where live the multitudes of angels and saints.

The Commemorations were observed by the Chaldeans on Fridays which is the ancient practise and are still continued; those of other days are of later origin as it is said in the syriac introduction to the Breviary<sup>(13)</sup>. The singing of two psalms Ps. 85, 86 as it is seen now for the memorials on Fridays may be older and the psalms chosen later, are three because the marmita selected consists of three psalms.

Before beginning the psalmody a prayer called 'of the evening service' is said by the president. This is the opening prayer of ramasa and varies according to Sundays and Feast days.

### OPENING PRAYER

#### ON SUNDAYS AND FEASTS

"We confess O Lord your Godhead with spiritual praises and worship your majesty with earthly adoration and glorify your hidden nature with pure, sincere, holy and undefiled invocations Lord of all, Father, Son and Holy Ghost for ever"<sup>(14)</sup> — answer.

#### ON MEMORIALS

"We confess, O Lord your Godhead (twice) and worship your majesty and lift up perpetual praise unceasingly to your glorious Trinity at all time Lord of all, Father, Son and Holy Ghost for ever" — answer "Amen".

At the end of the psalmody after 'Gloria Patri' three alleluia are added. Naturally these three alleluia are to be said also at the beginning of the psalmody: namely after the first versicle. The alleluia is said among the Chaldeans either at the beginning and at the end of each psalms or after each versicle of the psalm. The practice to say the alleluia after each versicle, which is the response from the people, seems to be more ancient, at least for popular celebrations.

(13) Cfr. Breviary P. 8.

(14) Almost all prayers end in this manner calling the three Persons of the Most Holy Trinity. But those which are in the name of our Lord Jesus Christ or of God the Father end thus: "Lord of all for ever—Amen". We notice that the opening prayer of Sundays is an amplified form of that of the memorial days.



Then the deacon says: "let us pray, peace be with us" <sup>(15)</sup>. The president then recites the following prayer as the conclusion of the psalmody <sup>(16)</sup>.

## SUNDAYS AND FEASTS

"We thank, worship and glorify at all times the great, majestic, holy, blessed, excellent and incomprehensible name of your glorious Trinity and give thanks for your blessings to our race, O Lord of all, Father, Son and Holy Ghost for ever — Amen."

## MEMORIALS

"We thank, worship and glorify at all times you, the good, compassionate, kind and merciful One, the great king of glory, the very being from eternity, O Lord of all, Father, Son and Holy Ghost for ever — Amen."

**C. Onita of Incense:**

The onita of incense "Ayk 'etra"—'as the smoke of choice ....." is sung and repeated beginning after selected psalmic verses from the psalm and the "gloria Patri". If the ramsa was begun by the first choir a priest of the second choir begins the first psalmic verse, <sup>(17)</sup> as 'how beloved..... then the whole second choir sings the onita:—ayk etra:

As the smoke (Ayk 'etra) of choice incense and the smell of sweet spices receive O Christ our Redeemer the supplication and prayer of your servants".

When they finish, those on the other side sing the same onita with the second verse; then the second with the "gloria Patri".

On Sundays and Memorials the "Ayk etra" is sung thrice; but on the Feasts of our Lord it is repeated five times with the respective verses. Here are the psalmic verses selected for different days:

(15) This in the general admonition given, before every sacerdotal prayer in the office. This reminds of peace and means simply that let us pray with peace of mind.

(16) In Bedjan (Breviary p. 3) this prayer is given under the title "the prayer of Ayk 'etra". But in fact it is the concluding prayer of the psalmody. The same we see in the night service. cfr. Breviary p. 21. Here also the title is wrongly given as 'prayer of qalta'.

(17) See rubrics, Breviary p. 3.

ON SUNDAYS	ON FEASTS DAYS	ON MEMORIAL DAYS
1. How beloved are your dwellings O powerful Lord of hosts (Ps. 84, 1).	1. How beloved are your dwellings O powerful Lord of hosts.	1. I will praise the Lord at all times (Ps. 34, 1)
2. My soul has desired and longed for the courtyard of the Lord (Ps. 84, 2)	2. My soul has desired and longed for the courtyard of the Lord.	2. And his praises shall ever be in my mouth (Ps. 34, 2)
3. 'Gloria Patri.....'	3. My heart and my flesh have glorified the living God. (Ps. 84, 3)	3. 'Gloria Patri.....'
	4. <sup>(18)</sup> O my king and my God, blessed are those who live in your house (Ps. 84, 6)	
	5. 'Gloria Patri.. ...'	

When the "Onita of incense" comes to an end a prayer which is called "that of incense" follows. This is given only in the Nestorian edition<sup>(19)</sup>.

Deacon: Peace be with us<sup>(20)</sup>.

(18) Maclean, who follows the Urmi Mss. does not give this verse "O my king and my Lord....." but instead he says of "gloria Patri" and then "A saeculo" cf. A. J. MACLEAN "*East Syrian Daily Offices*", London 1894 p. 69. But in the Nestorian edition we see as in Bedjan. cf. 'Kiāba da-qdām wa-d-bātar, Mossoul, 1923, p. 137.

(19) cf. *ibid*.

(20) The usual way of admonition is "let us pray" is left out and says only "peace be with us". The reason of this is given as follows in the "expositio of George Arbel". Up to this time the deacons (spirituales) were beseeching, to have peace. But now the intention is not the same, because peace has already come and reigns with us (at this time of the service the manifestation of our Lord is being supposed)—therefore the intention let us pray for peace is left out and reminds here only the fact that peace now exists with us." cf. *Expositio I* p. 133. But this is only an allegorical Explanation.



President: "Let us lift up praise to your glorious Trinity at all times for ever, Amen" <sup>(21)</sup>.

Or another prayer instead of the above one:

"O Christ who did accept the blood of the martyrs on the day that they were killed, accept this incense from my weak hands in the kindness of your compassion for ever, Amen".

The priest puts the incense in the censer, held by the deacon, and signs it with the cross and then recites the following prayer:

(u al appa'y) "And <sup>(22)</sup> for all your helps and graces towards us, which cannot be repaid may we thank and glorify you without ceasing, in your triumphant church, abounding in all helps and happiness, for you are the Lord and creator of all, Father, Son and Holy Ghost for ever—Amen" <sup>(23)</sup>.

#### D. Laku Mara: (To you O Lord)

Immediately after the above prayer the well known hymn 'Laku Mara' <sup>(24)</sup> is sung:

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- (21) Here Maclean says the urmi manuscript omits "Lord of all" and adds only, Amen, cf. Maclean, op cit. p. 69, note 2.
- (22) Why does this prayer begin with an "and"? It seems to be a continuation of the former one namely "let us lift up praise....." we can see a connection; both of these prayers are addressed to the H. Trinity. Besides we have another hint about this; the first one "let us lift up praise....." has no usual form of ending in some manuscripts, as in the Urmi Ms. which Maclean follows, (Maclean, p. 69). Therefore we can conclude that, after the first part an interruption is made for putting the incense and then continues and completes the prayer. From this we deduce also, that the formula "let us lift up....." is older than the second one "O Christ who didst accept....." This 2nd prayer speaks of the incense and is addressed to Christ can be an addition as the concluding prayer of "ayk etra". Anyhow Bedjan left out both these prayers and remains only the last part of the first prayer and hence begins with an "and".
- (23) In the breviary Bedjan gives the title for this oration as the "prayer of Laku mara" (To you O Lord.....).
- (24) This very ancient hymn (Laku Mara) of the Chaldeans is sung during Ramsa, sapra ferial (morning prayers), during the celebration of the Mass and other Sacraments. In the "Expositio" of George Arbel it is entitled as an "onita". cf. Exposition I, p. 132.
- It is during the hymn of "Laku Mara" that we see the solemn incensing by the deacon; this is not mentioned in the rubrics, but the usual custom is obser-

"We give thanks to you, Lord of all and we glorify you Jesus Christ, for you are he who raises up our bodies and you are the Saviour of our souls".

This hymn "Laku Mara" also is repeated 3 or 5 times as in the case of the above 'onita of incense', but the first time without a psalmic verse. Here are the psalmic verses, of Laku Mara:

ON SUNDAYS AND MEMORIALS	ON THE FEASTS OF OUR LORD
1. "I rejoiced when they told me we are going to the house of the Lord" (Ps. 121, 1)	1. "I was glad while they were saying".
2. "Gloria Patri....." and "A Saeculo....."	2. "That we are going to the house of the Lord".
	3. "Gloria Patri....."
	4. "A Saeculo....."

The hymn "Laku Mara" is concluded by a prayer<sup>(25)</sup>, which reassumes the idea of the hymn.

"You, O Lord are truly he who raises up our bodies, the good saviour of our souls and the constant preserver of our life and (O Lord) we are bound to thank, adore and glorify you at all times, Lord of all, for ever — Amen".

#### **E. First alleluiatic psalm with poetry: (Surraya da-qdam-)**

The name surraya (plural - surraye)<sup>(26)</sup> is used here for

ved even now. Here naturally arises some questions: why the incensing is not done during the "onita of incense" (Ayk etra); which is the real hymn of incense; what is the significance of incensing during the hymn "Laku Mara" etc. All these questions will be treated later in the last part, while we speak of the problems to be solved in Ramsa.

(25) Bedjan gives the title for this prayer as "the prayer of the surraya and oniyata" which follow. cf. Breviary, p. 4. But the content of the prayer itself clearly manifests that it is the concluding prayer of "Laku Mara".

(26) "Surraya", literally means beginning. But the word "surraya" is used for

- (i) a versicle of the Ps. which preceeds an onita;
- (ii) for the alleluiatic Ps; said in ramsa which preceeds the vespereal Ps. 140.
- (iii) for gospel text which preceeds the oniyata of the procession on Palm Sunday;
- (iv) for a res qala.



a psalm or a portion of a psalm. There is the surraya before (da-qdam) the ps. 140 and the surraya after (d-batar) the ps. 140<sup>(27)</sup>. For sundays a set of 7 surraye are arranged for the 7 sundays which are usually found in a liturgical period.

The following is the list of the surraye da-qdam for all the weeks of the year<sup>(28)</sup>:

1st Sunday:	Ps. 47, 1-5 <sup>(29)</sup>	"O clap your hands all you nations..." (8vv)
2nd "	Ps. 65, 1-6c	"Praise is due to you O God in sion..." (12vv)
3rd "	Ps. 89, 1-5	"The mercies of the Lord I will sing for ever..." (8vv)
4th "	Ps. 93, 1-5	"The Lord has reigned, he is clothed with majesty..." (14vv)
5th "	Ps. 125, 1-5	"They that trust in the Lord shall be as mount Sion..." (8vv)
6th "	Ps. 49, 1-5	"Hear these things all you nations..." (8vv)
7th "	Ps. 136, 1-3	"By the rivers of Babylon..." (8vv)

The above chosen portions of the psalms are more or less apt for Sundays.

These surraye are sung or recited<sup>(30)</sup> in the following manner. A member of the first choir begins the first versicle adding to it 3 alleluia': O clap your hands all you nations, alleluia, alleluia, alleluia: "The other members of the same side repeat the same versicle. Then the other choir begins the second versicle and thus continue alternatively. At the end

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(v) the office sung during the solemn paschal time are also called surraya in the colloquial language of the Chaldeans.

(27) cf. the book "da-qdam wa-d-batar" nestorian edition, p. 138, where we find in the rubrics the clear indication of calling "da-qdam" because it is to be said before "Mary'a gretak" namely Ps. 140 and "batar", namely to be recited after ps. 140; the ps. 140 is the central point of Ramsa.

(28) Other "surraye" are given in the proper place of the feasts and memorials.

(29) From Ascension to advent — vs. 6-9 also are added.

(30) If it is not very long the whole psalm is sung. Otherwise the first some verses (petgame) are sung and the rest are recited. The Chaldeans use very often such liberties in the praying of the psalms.

of the *surraya* also, after 'Gloria Patri' and "A saeculo....." (Subha and 'alam) 3 alleluia are added<sup>(31)</sup>.

ONITA DA-QDAM: The alleluiatic psalm is followed by a hymn called Onita before (da-qdam) the ps. 140. Onita means response; but these are poetic strophes usually beginning with a verse of a psalm, which gives an intonation to the onita. Here are the strophes for sundays<sup>(32)</sup>:

"Make glad the soul of your servant" (Ps. 86, 7)

"O Christ king, make the souls of your servants rest in peace with all your saints (there) where reign neither suffering, nor pain, nor sorrow but the life which is promised for ever"<sup>(33)</sup>.

The other choir begins: "Great and exceedingly glorious is our Lord" (Ps. 48, 1)

"Our confidence is in God, the fashioner of our father Adam, the hope of our death and life; the world is nothing and nothing are its pleasures; (O Lord) by your grace give us life and resurrection".

Again the first Choir: "Gloria Patri....."

"O Christ king, our redeemer, raise us up on the day of your coming and make us stand at your right hand side with the just who have pleased you who believed and confessed your cross, that with them we may inherit eternal life."

The same onita is sung both for the weeks 'qadmeye' and 'd-hraye'

As it is clear from the text, these are prayers for the dead, and in the above anthems the dead are remembered in general<sup>(34)</sup>.

(31) In the breviary three alleluia are given, only at the beginning and end of the "surraya". But it seems that the alleluia is the response sung by the people and it was repeated after every versicle of the "surraya"; slowly this practice being lost the versicles alone were said alternatively.

(32) cf. Breviary, p. 8.

(33) This stanza is the same as the Byzantine "Kontakion" for the dead, with a small variation. Compare '*Horologion*', Romae 1937, P. 111 and the Chaldean Breviary, P. 8.

(34) In the Urmi Ms. which Maclean follows we find that in these anthems the



In the 11th c. we do not find these anthems in this place; just after the alleluiatric psalms the custom was to recite the vesperal psalms<sup>(35)</sup>. This structure is still kept, on ferial days in lent. But on Feast days, there is no *surraya*, instead a proper *onita* is sung. Anyhow the prayers for the dead in the Sunday vespers seem to be, not in the right place.

#### F. Vesperal Psalms:

First we have to note that there is a prayer before and another after, the vesperal psalms. The prayer before these psalms is a prayer of thanksgiving and adoration which is the main intention of the vesperal office:

Prayer before the Ps. 140:

"O our Lord and our God for your mercy and the diligent care of your good will towards us, we are bound to thank, adore and glorify you at all times, Lord of all, Father, Son and Holy Ghost for ever — Amen".

Then comes the psalmody or vesperal psalms. The centre of the Chaldean ramsa consists in this so called vesperal psalms. The Psalm 140 (Marya qretak) — (O Lord I have called upon you) is the psalm par excellence, for the evening service; hence we give here the whole psalm:

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dead is remembered in the singular (number) as, O Christ king make the soul (not souls) of your servant (not servants) rest in peace..... etc. Instead of the second strophe in Bedjan namely "great and exceedingly glorious....." Maclean gives the following one: "All you servants of God" (Ps. 66, 28) "Remember me my beloved, in prayer in the holy temple, for I am separated from you and for ever. When He sits on the seat of judgement and everyman stands to (give account of) his deeds may our Lord have compassion on me there in His loving kindness". cf. Maclean, op. cit., n. 71.

Besides, no heading or title is given for these anthems in Bedjan but in Urmi Ms. a special heading is given as "for the sons of the Church". Maclean gives also other anthems under special heading as "for laymen", "for men", "for women" and "for children". cf. Maclean, op. cit. p. 71-72.

(35) cf. George Arbel, *Expositio* I, p. 136-137 and Abraham Bar Lipeh, *Expositio*, II, p. 152, where we read thus: "Duo surraye isti, qui praescripti sunt: ideo praescripti sunt ut sint quasi quaedam gratiarum actio pro his duobus temporibus, noctis atque diei; sive ut simus orantes per eos pro conservatione nostra per haec duo tempora. Et sicut vesper medius stat inter haec duo tempora, ita et inter hos duos surrayas praescriptum est ut dicatur 'Domine invocavi te' (Ps. 140) quia in eo est versus ille 'oblato manuum mearum' etc.

## PS. 140

- i. O Lord, I have called upon you, answer me, hear my voice and receive (it) (2vv)
- ii. Let my prayer be as incense (smoke) before you, the offering of my hands like the evening sacrifice (2vv)
- iii. Set a watch O Lord on my mouth and a guard on my lips (1v)
- iv. That my heart may not incline to evil words and I may not commit deeds of iniquity and may not be counted with wicked men (3vv)
- v. The just man shall teach me and reprove me; let not the oil of the wicked annoint my head; because my prayer is against their wickedness (3vv)
- vi. Their judges were cast down over the rocks and they heard how pleasant were my words (2vv)
- vii. As a plowman breaks the furrows in the field, their bones were scattered upon the edge of sheol (2vv)
- viii. For towards you, O Lord I have raised my eyes, and in you have I put my trust, strip me not of life (2vv)
- ix. Keep me from the hands of the boasters, who set snares against me (2vv)
- x. Let the wicked fall together in their nets until I pass safe (2vv).

If it is of the 1st week (qadmāyā) a priest of the 2nd choir begins the Ps. 140, continued by the same choir reciting it alternatively with the other choir. In continuation of the Ps. 140, Ps. 141, 118 (vv, 105-112) and 116 are recited<sup>(36)</sup>.

This set of psalms for the evening service is called "psalmi lucernales", in other Rites. Here perhaps there is an implication about the ceremony of lighting of lamps (officium lucernale) during this service. Besides, the words of the Ps. 118, v. 105 'Thy word is a lamp to my feet, and a light to my paths' can also be an allusion to this.

(36) On Examining the vespereal psalms we see that Ps. 140 is of incense and evening sacrifice and Ps. 118 (105-112) is of light. Ps. 141 speaks of the dependence on God; Ps. 116, as we know, is a praise for the mercies of God.



The above vesperal psalms have one or more 'qanone'<sup>(37)</sup> or refrains. On sundays and ferial days the refrain of the Ps. 140 is sung as follows: "Hear my words and accept my prayer". (Ps. 140, 1)

Now the existing practice is to recite at the beginning the refrain of the Ps. 140 after its first versicle. When all the four psalms are over with "gloria Patri" and "a saeculo", the same refrain is repeated together with the first versicle of the Ps. 140. This present practice of reciting the refrain, seems to be a courtailing of the old practice among the Chaldeans namely to repeat the qanona after each versicle of the psalm<sup>(38)</sup>. This ancient practice is still observed for great feasts such as the Nativity of our Lord, Ephiphany etc. In this case each psalm has its own refrain and is repeated after every versicle of the respective psalm. The following are the refrains for the birth of our Lord:

Ps. 140 qanona: "Glory to you, glorious is your birth"

Ps. 141        " "Glorious are you and glorious is your birth"

Ps. 118 (105-112) "Glorious is your birth which gives joy to all"

Ps. 115        "Let the people and nations praise him"

The vesperal psalms are concluded with the following prayer of the priest<sup>(39)</sup>.

"O our Lord and our God mercifully hear the prayer of your servants and receive with kindness the petitions of your adorers and have compassion on our sinfulness in your grace and mercy. O physician of our bodies and good hope of our souls, Lord of all, Father, Son and Holy Ghost for ever — Amen".

(37) Here qanona is considered as a poetic refrain attached to a psalm. The insertion of the qanone in the psalms after the first or the second verse of each psalm is attributed to katholikos Mar Aba I (+ 552).

(38) In Expositio I, p. 142 we read thus: "the ps. 140 is said with the melody (qintā); 4 verses with refrain ('unnāya) are said which respond the 4 psalms. But the note given here by Connolly i.e. "Quatuor psalmis primi surrayae", is not clear.

(39) In Bedjan, this prayer is wrongly entitle as that "of the surraya and onita" which follows, cf. Breviary, p. 8.

### G. Second Alleluiatic Psalm with verses:

The second alleluiatic psalm is called "surraya d-batar" namely surraya after the ps. 140 or the group of the vespereal psalms as it is taken now. This alleluiatic psalms are sung in the same manner as the first alleluiatic psalm, i.e. surraya-da qdam (before) the ps. 140<sup>(40)</sup>. As in the former case each Sunday of the liturgical period has its own proper "surraya":

1st Sunday (of each sabo'a)	Ps. 48, 1-4	"Great is our Lord and exceedingly to be praised..." (7vv)
2nd "	Ps. 66, 1-4	"Praise God all, you on earth..." (6vv)
3rd "	Ps. 89, 6-9	"The heavens shall proclaim your wonders o Lord..." (8vv)
4th "	Ps. 148, 1-7a	"Praise the Lord from the heavens..." (12vv)
5th "	Ps. 126, 1-3a	"Unless the Lord build the house..." (8vv)
6th "	Ps. 129, 1-7	"Out of the depths I have cried to you o Lord..." (10vv)
7th "	Ps. 137, 1-4a	"I will thank you o, Lord with my heart" (8vv)

As in the case of the surraye da-qdam here also the 6th Sunday's surraya has the poenitential spirit, which spirit is not suitable to a Sunday.

ONITA D-BATAR: As the "onita da-qdam" these onyata d-batar also are of recent origin<sup>(41)</sup> and are sung as in the case of the onita da-qdam. Instead of one set in the da-hraye week we have 2 sets of onyata d-qadmeye week and other three strophes for the da-hraye week. These hymns are for the dead as in the case of the "onita da-qdam": these are the strophes for the "da-hraye" week:

"For he comes to judge the earth" (ps. 98, 8). The king who raises the dead will shine from above in his glory,

(40) cf. above p. 27.

(41) cf. Expositio I, p. 143. Here there is no mention of this onita, but it is said, after the surraya the deacon begins the litany.



and will give life to the dead and will raise those in the grave, and indeed the dead will rise from the graves and praise (the glory of) the one who gives life to the dead".

The other choir: "All you the servants of God" (ps. 66, 16)

"O mortal ones, take away sorrow from your heart for the day of the Lord comes and will give joy to us, and he will awaken us from sleep, while in the day of resurrection the Watchers sing praises before Him and the angels rejoice."

"Gloria Patri...."

"O my Lord let our dead live and let their bodies rise up as it is foretold by the prophet, the son of Amos<sup>(42)</sup>, that those who sleep should awake, and those lying in the dust should praise, for your dew is the dew of light and truth."<sup>(43)</sup>

#### H. Litany

The syriac word *karo-zuta* (pl. *Karozwata*), which means preaching or proclamation, is a public prayer of supplication in the form of a litany. The intentions of this litany are proposed by the deacon while the people answers with a prayer and the priest ends with a collect.

There are different such supplicatory litanies in the chaldean liturgy<sup>(44)</sup>. The litany of the vespers has 3 parts each having a special structure. The 1st & 3rd are the same, said during the Mass, after the gospel, and in the morning office of

(42) Prophet Isaias is the son of Amos.

"Thy dead men shall live, my slain shall rise again. Awake and give praise, you, that dwell in the dust. For thy dew is the dew of the light" (Ig. 26, 19)

(43) As indicated above, Urmi Ms. has more and different anthems. cf. Maclean, op. cit. p. 73-76.

(44) In the breviary in the part "da-qdam wa-d-batar" (cf. p. 341-345) we have the following collection of *karo-zwata*:

1. *Karozuta*, said daily for Ramsa.

2. " of subha'sa (compline).

3. " said every day for the 'Mawtba of lelya'.

4. " used for the "week of the mysteries" in lent and for the "qale-d-sahra".

There are also other *karo-zwata* in the breviary which are given in their proper places according to the liturgical cycle of the year.

ferial days in lent. Here is the text of the litany:

# LITANY - FIRST PART<sup>(45)</sup>

1. "Let us all stand up in order<sup>(46)</sup> in joy and cheerfulness and let us beseech and say, O our Lord have mercy on us:"  
*People:* reply at every pause— "Our Lord have mercy on us."
2. "The Father of mercies and the God of all consolation we beseech you ...."
3. "Our saviour and the procurer of our salvation and the provider of all things, we beseech you ...."
4. For the peace, concord as well as the stability of the whole world and of all the churches we beseech you ...."
5. For our country and for all countries and for all who live there in faith we beseech you ....
6. For a moderate climate and the fertility of the year and the produce of fruits and the prosperity of all the world we beseech you ....
7. For the health of our holy father NN<sup>(47)</sup> and for all their ministers we beseech you ....
8. For the kings who hold powers in this world we beseech you ....<sup>(48)</sup>
9. O merciful God who governs everything in mercy we beseech you ....
10. For orthodox<sup>(49)</sup> priests and servers and all our brotherhood in Christ we beseech you ....
11. O you who are rich in mercies and overflowing with compassion we ....

(45) Now the actual custom among the chaldeans is to omit the second and third part of this litany for Ramsa, except in lent.

(46) This seems to be a literal translation of the Greek phrase—otomen kalos—, which in the Syro—occidental rites is said often in Greek itself; for instance, before the "sedra".

(47) i.e. Patriarch, Metropolitan and bishop of the place.

(48) In the book "da-qdam wa-d- batar" of the Nestorian edition, p. 102, it is said that this portion is said only on the feasts of our Lord.

(49) The word used is "Arthaduxae", means orthodox, here by orthodox priests it is meant those who are in the true church of Christ.



12. O you who exist before all ages and whose power abides for ever we beseech....

13. O you who are by nature good and the giver of all good things we....

14. O you who wish not the death of a sinner but rather that he repent of his wickedness and live we beseech....

15. O you who are glorified in heaven and adored on earth we....

16. O you by your holy Birth (or Ephiphany or Fast or Entrance or Resurrection or Ascension or Decent or Cross etc....) made the earth to rejoice and the heavens to be glad we....<sup>(50)</sup>

17. O you who are by nature immortal and dwell in the most resplendent light we beseech....

18. The saviour of all men and especially of those who believe in you we beseech....

19. Save us all O Christ our Lord through your grace and increase in us your peace and tranquillity and have mercy on us.

Answer: 'Our Lord have mercy on'.

## THE SECOND PART

Then follows another adjoint long prayer of supplication:

"Let us pray peace be with us; Let us pray and beseech God the Lord of all."

People answer — Amen<sup>(51)</sup>.

"That he may hear the voice of our prayer and accept our petition and have mercy on us:

<sup>(52)</sup> For the holy catholic church here and in every place let us pray....

(50) The proper mystery celebrated on the day is only remembered here.

(51) This "amen" is given to be repeated at the end of every clause. But it seems that the "amen" thus said in between, illogically divides the same supplication. In a parallel litany of this kind namely the litany of the ferial days in Lent the "amen" is said according to the custom of the place either at the beginning and end or only at the end of the litany. cf. Ilysa-sapra, p. 169, note 2.

(52) The Urmi Ms. adds here and for the holy.....

That his peace and tranquility dwell in it until the end of the world:

For our fathers the bishops let us pray.... That they may govern their dioceses free from blame and blemish (stain) all the days of their life:

(And) Especially for the health of our holy father NN let us pray.... that He may keep and sustain them in the governing of all their dioceses that they may be able to feed (the faithful) and minister to them and prepare them for the Lord as a perfect people, zealous of good and honest works:

For the priests and deacons who are devoted to this service of truth let us pray.... that with a good heart and pure conscience (thoughts) they may serve before him:

For all who have embraced the chaste and holy state of life<sup>(53)</sup> the children of the holy Catholic Church let us pray... that they may complete the noble course of their sanctification and receive from the Lord their hope<sup>(54)</sup> and (reward) promise in the land of life:

In memory of the Blessed virgin Mary mother of Jesus<sup>(55)</sup> our Saviour and life giver, let us pray.... that the Holy Ghost who dwelt in her may sanctify us through His grace and perfect His work in us and in us His truth (corroborate us in His truth) all the days of our life:

In memory of the prophets and Apostles, martyrs and confessors let us pray.... that by their prayers and sufferings He may give us good hope and salvation with them and make us worthy of their happy memory and true living promise in the kingdom of heaven:

In memory of our holy fathers<sup>(56)</sup> Mar Gregory, Mar Basil, Mar John, (Chrysostom) Bishops and doctors of truth, Mar Jacob,

(53) The word used here is "Qyama" meaning pact. Here the allusion, is about those who embrace the religious life.

(54) In Urmi Ms, it is given 'good hope', cfr. Maclean op. cit. p. 8.

(55) "of Christ", in Urmi Ms, cf. Maclean op. cit. p. 8.

(56) In the Nestorian edition we read "for the honour of our holy Fathers Mar Diodorus, Mar Theodorus, Mar Nestorjous, bishops and teachers of the truth and Mar Ephraem, Mar Narsai and Mar Abraham and all the holy, ancient and true teachers....." cf. "Da-qdam wa-d-batar", (Nestorian) p. 104.



Mar Ephraem<sup>(57)</sup> and all ancient and true teachers let us pray .... that by their prayers and petitions, the pure truth of their religious doctrine and of their faith may be kept all over the holy catholic church till the end of the world:

In memory of our fathers and brothers the true believers who have died and departed from this world in this<sup>(58)</sup> true faith let us pray .... that He may absolve them and forgive their faults and transgressions and make them worthy of enjoying the eternal bliss in company with the just and saintly who were pleasing to his will:

For this country and its inhabitants and for this city (or this village)<sup>(59)</sup> and its dwellers and especially for this assembly of ours let us pray .... that he may in His loving kindness avert from us sword and slavery, robbery and earthquakes, famine and pestilence<sup>(60)</sup> and all evil afflictions which attack the body:

For all those who have gone astray from this true faith and are entrapped in the snares of satan let us pray .... that He may turn the hardness of their hearts and make them to know that God is one, the Father of truth and His Son Jesus Christ our Lord:

For all those who are dangerously (grievously) sick and are tempted by evil spirits let us pray .... that in excess of his kindness and mercies He<sup>(61)</sup> may send His angel of mercy and healing to visit, cure, heal, help and comfort them:

For the poor and needy, the orphans and widows, the troubled and oppressed and those that are internally afflicted in this world let us pray .... that He may nourish them in His grace (that He may give in his loving kindness what they need) and educate them in his kindness (mercy) and console them in

(57) In the Malabar Breviary the names mentioned are the following: Ephraem, Gregory, Basil, John Chrysostom, Ambrose, Augustine, Jerome, and Athanasius (latin influence).

(58) "The true faith", in Urmi Ms. cf. MACLEAN, op. cit. p. 8.

(59) In Urmi Ms. it is seen as: "for this house and those who care for it; for this village and those that dwell in it". cf. MACLEAN, op. cit. p. 9.

(60) In Urmi Ms. we read also of "hail" (stone), cf. MACLEAN, ibid.

(61) "that our Lord and our God may send.....", cf. MACLEAN, ibid. P. 11. (33)

His mercy (compassion) and deliver them from him who leads them by the violence of iniquity:

Pray and beseech God the Lord of all, that you may be in his kingdom, priests and holy people to Him. Cry unto the Lord the mighty God with your whole heart and with your whole soul, for God the Father is compassionate, merciful and pitiful and He wishes not that his creatures should perish but that they should return to Him (repent) and live before Him. And especially we should pray and praise, adore and glorify, honour and exalt the one adorable God the Father, the Lord of all who through His Christ has given us good hope and salvation of our souls that he may fulfil in us His grace mercy and kindness unto the end — Answer Amen".

### THIRD PART — Again proceeds:

1. "Through petition and supplication we beseech you O Lord' for the angel of peace and mercy":
2. "Day and night, all through the days of our lives we beseech continual peace for your church and a life free from sin:
3. For the concord of charity which is the bond of perfection in the union of the Holy Ghost, we beseech . . . .
4. For the remission of sins and for whatsoever is profitable to our life and satisfactory to your divinity we beseech. . . .
5. For the mercy of the Lord and his kindness continually and at all times we beseech. . . .
6. Let us commit our souls and those of each one of us to the Father, Son and H. Ghost.

Answer: "To you O Lord our God" <sup>(62)</sup>.

Then the priest ends the karoziuta with the following prayer:

"O Lord almighty God to you we entrust our bodies and souls and from you O our Lord and our God we ask the forgiveness of faults and sins, give us (this) by your grace and mercies as it is customary to you at all times, Lord of all, Father, Son and H. Ghost for ever — Amen."

(62) This versicle is not found in the Urmi Ms. cf. MACLEAN, op. cit. p. 11. (13)



## I. Trisagion with its prayer:

Now the deacon, who recited the litany invites the people<sup>(63)</sup> to sing the trisagion (qaddisā Alaha): "raise your voices all you people and glorify the living God"<sup>(64)</sup>. All sing loudly:

"Holy God, holy Almighty one, holy immortal one have mercy on us"

"Gloria Patri...." Holy God....

"A Saeculo" Holy God....

Let us Pray, peace be with us"; then follows the oration after trisagion.

### ON SUNDAYS AND FEASTS

"O holy one (you) who are by nature holy and glorious in your Being and high and exalted above all by your divinity, a nature holy and blessed for ever, we confess, adore and praise you at all times Lord of all Father, Son and H. Ghost — Amen".

### ON MEMORIALS

"O holy, glorious, powerful and immortal one, who dwell in the saints<sup>(65)</sup> and whose will finds its pleasure in them we beseech you, turn my Lord and have mercy on us as it is customary to you at all times, Lord of all Father, Son and H. Ghost for ever — Amen".

## J. The prayer of Inclination: (Dismissal)

At the end of the above quoted prayer the deacon says loudly:

"Bless my lord<sup>(66)</sup>—Bow your heads for the laying of hands and receive the blessing".

The president then blesses the deacon:

"May Christ glorify (give fruit to or make shine) your service in the kingdom of heaven". And then turning to the people<sup>(67)</sup>, continues: "And as our souls are perfected

(63) The same invitation is found also in the morning office,

(64) cf. Expositio I, op. cit. p. 151.

(65) "Qui habitat in sanctis i. e. in the sanctuary: here applied for saints, see Isaias 57, 15.

(66) Urmi Ms. omits this "bless my lord"—only the rest part is given in it. cf. MACLEAN, op. cit. p. 77.

(67) In Bedjan the title for this prayer is wrongly given as "the oration of basaliq". cf. Breviary, p. 10.

by one perfect faith in your glorious Trinity, may we all in one unity of love be worthy to raise to you glory, honour, praise and adoration at all times Lord of all Father, Son and H. Ghost for ever — Amen''<sup>(68)</sup>.

After this prayer of final benediction i.e. the dismissal one, the custom was to draw the sanctuary veil indicating the conclusion of the evening prayers<sup>(69)</sup>.

The above proclamation of the deacon for the laying of hands and benediction, very well agrees with the narration of Etheria about the laying of hands and benediction given at the end, by the bishop to everyone present for the evening office. Therefore we can conclude that the chaldean ramsa also naturally ends here. But as in other rites, later some other parts also were added to the evening service.

#### **K. Procession and its Onita: (onita d-basalique)**

After the proper evening service on Sundays there takes place a procession, of which also speaks the diary of Etheria. The procession of feast days we will consider afterwards; likewise the "suyyake''<sup>(70)</sup> which appears here, at times will be treated later.

(68) In urmi Ms. another prayer is given. cf. MACLEAN, op. cit. p. 78.

(69) cf. Expositio I., p. 151-152.

(70) "Suyyake" means conclusions. In the evening service this name is given for the extra or additional psalms said before the so-called royal anthem (onita d-basalique) on the feast of our Lord and on memorials, not on sundays. The generally said psalms are Ps. 93, 94, 95; 96, 97, 98. We see suyake, also in the sunday night service. If there is a suyake a prayer proceeds it. In Urmi edition we see two prayers as fixed, one for the feasts of our Lord and another for memorials.

**Prayer for the feasts of our Lord:** Strengthen O my Lord our weakness and aid and help our feebleness that we may celebrate with all our heart and soul the great and venerable feast of the Nativity (mention here the feast of the day.....) by the power and strength of your mighty arm Lord of all.....

**Prayer of the 2nd suyake (On Memorials):** You who are high in your Being and exalted in your Godhead who made the heights to bend down to them that are below and sanctified them by taking the holy first fruits (human nature?) which you have united to yourself and by your revelation in the flesh did make angels and the sons of men to rejoice, we praise, adore and glorify you at all times, Lord of all.....

What is the meaning of suyake in the evening service, or what is its significance etc. will be treated later.



The institution of this procession among the chaldeans is attributed to Iso-'yahb III<sup>(71)</sup>, who is said, in imitation of the procession of the Byzantines to have introduced the same in the chaldean office.

The procession which is called 'Basaliqe'<sup>(72)</sup> begins from the "Bema"<sup>(73)</sup> to the sanctuary. The cross which is taken from the bema is placed in its proper place in the Aps<sup>(74)</sup>.

The hymn called onita d-basaliqe is sung during the procession<sup>(75)</sup>. This processional strophe, called also "royal anthem" is variable according to the day, and is repeated with different verses of psalms and other scriptural verses<sup>(76)</sup>. In Lent and Easter time it is not followed by another stanza; hence the structure of the old basaliqe seem to be the repetition of the first stanza, several times. After "Gloria Patri", the strophe with

(71) cf. Expositio I, p. 152-153.

(72) Basaliqe—cf. Expositio I., p. 152.

(73) "Bema"—meaning judgement—seat or preaching place of the Chaldeans is a big platform situated in the middle of the nave of the church elevated by one or two steps from the nave. The bema symbolises the earthly Jerusalem while the sanctuary is considered as the heavenly Jerusalem. In the middle of the "bema" there is a small altar or table which is called "golgotha" on which the cross is placed. On certain occasions during the mass and the office the bishop and clergy take their seats on the "bema". There are also two pulpits (bet-qārōyā) of which the southern one is for the reading of the prophets (Old Testament) and that in the north is for the epistles and gospels (New Testament).

The place preserved for men in the church is both side of the "bema" and the women occupy the place behind the bema.

The questroma and the bema are connected by a small corridor called bet-sqaqōne. The questroma or choir stands in between the altar and the Nave.

(74) cf. Expositio I, p. 152 "Et in vicem regis crucem substituit, quae hoc responso adhibito add sedem ejus deducitur, id est a bemate in absidem, quae sedes est crucis".....

(75) The origin of this onita may be the imitation of a greek hymn. This hymn was sung while the emperor (who used to come for the evening service) was led to his throne. We shall speak of the question of Basaliqe later in the third part of this dissertation.

(76) The title given for these scriptural verses is called "surta"—holy scripture. This name is given for the scriptural verses taken, not from the psalms but from any other book of the Holy scripture. Generally "surta" is taken from the books of the New Testament and is put after the verses of psalm (if any) as beginning verses of some hymns.

In the chaldean office there are such "surte" preceeding the "onita d-lelyā", "onita d-basaliqe" and the onita d-raze".



a saeculo" verses come according to seasons, namely:

- From Advent to Epiphany
- For the whole week of Epiphany
- " " " of the Apostles
- " " " of Summer till the feast of the Cross
- From the feasts of the Cross till the dedication of the Church
- For Sundays of the dedication of the Church<sup>(77)</sup>

We have to note here that there is no mention about the periods of Elia and Moses; hence these periods are of later origin. As to the period of lent and Paschal time it is expressly said in the breviary (cf. Brev. p. 11) that there is no "alam" for these seasons. Except Lent & Paschal season there is another strophe—'nemar' in honour of the B. V. M.

(Nemar) "Let all the people say amen and amen" (Ps. 106, 46). "O Mary holy virgin Mother of Jesus our Saviour beseech and ask for mercy from the Son (child) who shone forth from your womb, that He may by His grace keep away from us in times (full) of sorrow and establish in us peace and prosperity and by your prayers let the church and her children be preserved from the evil one. And in the glorious day on which His greatness will be revealed may we be made worthy with you to enjoy the marriage-feast."

After the "onita d-basalique" according to Bedjan, the Gospel is read. This practice is still kept in Mossoul. Bedjan notes this: "According to tradition the gospel of the day is read here together with the zummara (special verses of psalms) of the Ps. 140<sup>(78)</sup>.

(77) cf. Breviary p. 12-13.

(78) cf. Breviary, p. 12.

In other Rites except the Armenian there is a gospel or scriptural reading during the evening service. In the second part (as generally said) of the service the Byzantines have reading from the Old Testament and the Maronites and Syrians from the Gospels. The Copts and Ethiopians have gospel readings in the first part of the evening service. That the Chaldeans also had the tradition of reading the gospel during the evening service is then quite natural and the Mossoul tradition is a proof to it, but in later times, perhaps



Therefore it is after the "onita d-basalige" that Bedjan places the gospel reading together with the verses as "D-Marya qretak". From the liturgy of the Mass, we know that the "zum-mara" is sung before the reading of the gospel. Therefore when ever "D-Marya qretak" verses are seen one naturally supposes the gospel reading.

The royal anthem is concluded by a prayer which varies according to the season<sup>(79)</sup>, namely:

1. "La-mdabbarnutak" — For the weeks of Advent, Nativity, Epiphany, Resurrection, Ascension, Pentecost and all the feasts of our Lord.
2. "Husalein" — For the great fast, the weeks of Summer, of Elia till the feast of the Cross and for all ferial days, excepts Wednesday and Friday.
3. "Slothan Mar" — For the period of Apostles
4. "Ashra sheinak" — For the period of the Cross
5. "Sharar mar" — For the dedication of the Church
6. "Slota mar" — For the Feasts of the remembrance of the Blessed virgin Mary
7. "Sloteh, waute" — For the memory of the patron saint
8. "Slothan mar"  
d Sahadaik — For martyrs and confessors
9. "Slothan mar"  
d'kahane" — For doctors
10. "Slote d'māndana" — For John the Baptist
11. "Zayye len" — For all Wednesdays
12. "Nahem mar" — For all Fridays<sup>(80)</sup>

due to the everyday celebration of the liturgy, the daily reading of the gospel is left out from the office. For solemn Ramsa, now in Bagdad and some other places the gospel is read before the "huttama". We have to note also that the gospel reading for the evening service is not mentioned in the ancient documents such as Etheria etc.

(79) In the breviary the title of this prayer is given as "the prayer before the surraya".

(80) The question why a special prayer for all Wednesdays and another for all Fridays of the year will be considered later.

When we spoke of the special "alam strophā" for every period we have noted that there was no period of Elia and Moses, and here we see there is the mention of Elia and not of Moses. Therefore the conclusion is, that the period of Moses is of later origin.

#### **L. Third Alleluiatic Psalms: (Surraya)**

When the "onita d-basalige" is finished another alleluiatic psalm is again recited. In the 11th century explanation of George Arbel there is no mention of this surraya, hence it seems to be of recent origin. This third surraya or alleluiatic psalm is generally very short. At the end of it after "gloria patri" 3 alleluia are added<sup>(81)</sup>.

#### **M. Pater Noster and Concluding Prayers:**

Following the three alleluia of the above surraya the president<sup>(82)</sup> begins the 'Pater noster'<sup>(83)</sup> and the rest of the community completes it. Then follows a series of prayers of help<sup>(84)</sup>—d-udrane) recited, one by each priest present. This is to give an occasion for every priest present, to say a prayer of blessing. After the special prayers to the Blessed virgin Mary, Apostles and saints follows the concluding prayer (Huttama) which is said by the president<sup>(85)</sup>.

(81) The alleluia is to be said after every versicle of the surraya, as it was the ancient custom among the Chaldeans.

(82) cf. Breviary p. 12. The "Pater noster" at the end of the office was not observed everywhere in the 11th century, cf. Expositio, I. p. 153.

(83) After the recitation of the "Pater noster" and two prayers by the president, there is the indication in the breviary to recite "subbā'a", if there is any. (cf. breviary, p. 14). Two prayers also are given in the same page, one of which is to be recited before the "subbā'a" and the other after the "subbā'a". "Subbā'a" which means plenitude or satisfaction, is the old office of "compline". Since it is not now existing as an independent office, "subbā'a" is added to the evening service on certain occasions, namely on memorials, also in the great fast (lent) and the rogation of the Ninivites; but not on Sundays and feasts of our Lord. But "subbā'a" is now practically obsolete in the office of the year except in Lent.

(84) A series of 15 different prayers are given in the breviary, cf. Breviary, p. 14-16.

(85) If the president is gone, the "Huttama" is recited by one of the priests of the other choir (2nd choir); but if the beginning of the service was in the 2nd choir, then a priest of the first choir recites the "huttama". Seven different "huttame" are given for choice. cf. Breviary, p. 17-18.



At the end of the huttāma the sign of the cross (blessing) is made on the people and then follows the traditional kiss of peace and the recitation of the creed<sup>(86)</sup>. Thus the chaldean Ramsa, in which the faithful have an active participation comes to a final end.

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(86) In the rubrics there is no mention of giving the kiss of peace or about the creed, but it is the custom still preserved among the Chaldeans. In the Syro-Malabar office there is the kiss of peace at the end of the office, but no creed is recited.

## THE SCHEMA OF THE FESTIVAL RAMSA

- Initial Prayers
- Psalmody (one marmita)
- Onita of Incense (Ayk etra)
- Hymn Laku Mara
- First Alleluiatic Psalm (Surraya da-qdam)

### *Onita da-qdam*

- Vespéral Psalms (Ps. 140, 141, 118  
(vv. 105-112), 116)
- Second alleluiatic Psalm (surraya d-batar)

### *Onita d-batar*

- Litany (Karoziuta)
- Trisagion and its prayer
- Prayer of inclination  
(blessings and dismissal)

### *Suyyake*

- Procession
- Onita of Procession (Basaliqe)
- Third alleluiatic Psalm (Surraya)
- Pater Noster
- Final Prayers



### CHAPTER III

## THE EVENING SERVICE - FERIAL

The special feature of the ferial "Ramsa" or evening service is this, that it has two different sets of various pieces for each day of the week. Each week is called either "d-qad-māyē (first) or dahrāyē (last: second). In the qadmāyē week the office is begun by the first choir and in hrāyē-week, by the second<sup>(1)</sup>.

Here is the order of the prayers of the ferial ramsa.

- a) Initial prayers
- b) Psalmody
- c) Hymn 'Laku Mara'
- d) Alleluiatic psalm with verses  
(Surraya da-qdam + onyata)
- e) Vespereal psalms
- f) Second alleluiatic psalm with verses  
(Surraya d-batar + onyata)
- g) Litany
- h) Trisagion with its prayer
- i) Onita d-ramsa
- j) Third alleluiatic psalm
- k) Procession and 'Onita d-sahdē'  
(Hymn of the martyrs<sup>(2)</sup>)

(1) The weeks are alternatively "qad' maye" and "hraye" as determined in Hudra. The old rule is this; if Sunday is "qad' maye" then Monday, Wednesday and Friday will be "qad' maye", and Tuesday, Thursday and Saturday will be "hraye" and vice versa.

(2) During lenten season formerly there was no hymn of the martyrs; instead there was the 'office of compline', termed as "Subba'a".

- l) Subba'a (Compline)
- m) Final prayers

### A. Initial Prayers:

These are the same as in festival ramsa namely 'Glory be to God in the highest.... —Pater noster.... etc.<sup>(3)</sup>.

On ferial days these are recited and on festival days they are sung.

### B. Psalmody:

Two marmyata<sup>(4)</sup> are said every day<sup>(5)</sup>. Before the psalmody there is an opening prayer of Ramsa which is recited by the priest after the usual exclamation of the deacon, "Let us pray, peace be with us". This prayer is the same as on memorial days<sup>(6)</sup>. If the week is "d'-qadmeye" the first choir begins the marmitha if hraye, the second choir<sup>(7)</sup>. After the first verse of the first psalm of each marmitha, three alleluia are said and then they repeat the first verse and continue to recite alternately with the other choir<sup>(8)</sup>. Each marmitha with "gloria

(3) cf. Festival Ramsa, given above in chapter II.

(4) The two marmitha said signify the two parts namely the body and soul of man, says Mar Abraham Bar Lipch: 'Duae marmithae, quas initio vespertini officii ferialium persolvimus, respondent duabus partibus hominis, ut unaquaeque marmitha sit ei (sc. nobis-homini) loco gratiarum actionis pro unaquaque parte nostri. Dominica autem unam marmitham persolvimus, quia ea die una et indiscissa voluntas fit corpori et animae, non duae, sicut in hoc mundo.' cf. Expositio II, p. 151.

(5) cf. Breviary, p. 19.

(6) cf. Festival Ramsa, given in Chapter II.

(7) The recitation of the psalms in two choirs is the rule made by St. Ignatius of Antioch, says Abdiso in his expositio:

'Quod autem is duobus choris recitandum sit (psalterium) praeceptum est Ignatii, qui fuit episcopus post Apostolos; et ipse est puer quem accepit Dominus noster super brachia sua dicens: "omnis qui suscepit unum parvulum talen in nomine meo, me suscepit" (Mt. 18, 5). Hic (ergo) vidit angelos sanctos duobus choris liturgico officio fungentes, atque ab eis didicit quinam psalmi per pares (versus) et quinam per singulos versus a nobis recitandi sunt' cf. "Expositio officiorum" MAR ABDISO, Metropolita Nisibis et Armeniae, "Ordo iudiciorum ecclesiasticorum", Lib. I, tract. III, "De Expositione Officiorum ecclesiasticorum", trad. JACOBUS - M. VOSTE O. P., S. Congregazione per la Chiesa Orientale, Roma, 1940, p. 89.

(8) In practice the psalms are said on weekdays in "recto-ono" by one person on each side.



Patri" and alleluia<sup>(9)</sup>.

A prayer preceeded by the usual admonition of the deacon "let us pray, peace be with us" concludes the psalmody as on Sundays.

The distribution of the marmyata for all the ferial days of the week is as follows:

Monday:	Ps. 11, 12, 18, 14 - 15, 16, 17.
Tuesday:	Ps. 25, 26, 27, - 28, 29, 30.
Wednesday:	Ps. 62, 63, 64, - 65, 66, 67.
Thursday:	Ps. 96, 97, 98, - 99, 100, 101.
Friday:	Ps. 85, 86, - 87, 88.
Saturday:	Ps. 144, 145, 146, - 147, 148, 149, 150. <sup>(10)</sup>

Something is introduced here to change the order of the marmyata for Friday. We see for other days there is an ascending order from Ps. II up to Ps. 150, only on Friday the order is changed; we shall see afterwards the reasons for this change.

After the psalmody there is the prayer "And for all your help"..... as in the festival Ramsa and then follows the "Laku Mara"<sup>(11)</sup>.

### C. The Hymn "Laku Mara":

The "onita" "Laku Mara" is sung as on Sundays, repeated thrice with the versicle "I was glad while they said that we will go to the house of the Lord" (ps. 121, 1)<sup>(12)</sup> and with "gloria Patri" as on Sundays and memorials and concludes with the

(9) In Urmi Ms. we see three alleluia or "Glory be to thee O God" (thrice) and then "O Lord have mercy on us, peace be with us", cf. MACLEAN, op. cit. p. 2.

(10) So here we notice that on Monday and Saturday 7 psalms are recited, on Friday 4 and on other days 6 each.

(11) But here the Urmi Ms. inserts the prayers of incense as in festival ramsa, cf. MACLEAN op. cit. p. 3, note 1. The same also is noted in the Nestorian edition "Da-qdam wa-d-batar", cf. p. 23.

(12) In the Nestorian edition another phrase is given to be recited if the office is conducted outside the church: namely "O God thou art everywhere receive our supplication" cf. Da-qdam wa-d-batar, p. 23. We see that the office is conducted outside, during the summer period from Ascension onwards because of the heat, and the 1st Sunday of the dedication period is called the entry Sunday i.e. they begin to conduct the office in the church, because of the approaching winter.

prayer said by the president<sup>(13)</sup>.

#### D. Alleluiatic psalm with verses:

Each day has its own alleluiatic psalm (*surraya da qdam* i. e. before the ps. 140) (and is said alternatively verse by verse. At the beginning and at the end three "alleluia" are added. The different "surraye" are the following:—

<i>Week "d-qadmāye"</i>		<i>Week "da-hraye"</i>	
Monday:	Ps. 12, 1-6b (12vv)	Ps. 42, 1-5b (10vv)	
Tuesday:	Ps. 17, 1-6a (11vv)	Ps. 67, 1-5 (11vv)	
Wednesday:	Ps. 23, 1-4 (8vv)	Ps. 72, 1-4 (9vv)	
Thursday:	Ps. 25, 1-5 (10vv)	Ps. 118, 41-48 (9vv)	

#### *Middle Friday*

Ps. 95, 1-7b (13vv)

Friday:	Ps. 75, 1-3 (6vv)	Ps. 144, 1-7a (12vv) <sup>(14)</sup>
Saturday:	Ps. 50, 1-5 (7vv)	Ps. 123, 1-6 (8vv)

About the spirit and suitability of these psalms for each day we will speak later.

ONITA DA-QDAM PS. 140: As to the onyata also there are different pieces for each day. They are not very long, and generally consist of three to five strophes<sup>(15)</sup>

Here is the onita da-qdam of Monday:— (*qadmāye*) the first strophe of which expresses a strong penitential spirit<sup>(16)</sup>.

Save Lord, because the righteous man has perished: (ps. 12, 1).

(13) See the prayer "truly you are a Lord....." cf. the festival *ramsa*.

(14) Here also we see an exception for the psalm chosen for Friday. Besides, there is a third week called "messaye"—meaning middle. We could not trace out the reason for giving this speciality for Friday.

(15) Each group of "onita" has a special tune; all the tunes now known are traditional and all are not written down. For example here are the names of some tunes: "light and the son of light", "thou knoweth the thoughts", "now is the night", "compassionate and full of mercy", "thou art the light", "they are not oppressed", "the disciples of Christ", "holy apostles", "being who by thy will", "O compassionate one who's door is opened", "peace to the martyrs" etc. etc. for all the "Res qale" of the Chaldeans, cf. J. MATEOS, *Lely-Sapra*, appendix X.

(16) The main idea or spirit of the onyata and Surraye of every day is to be seen later.



Behold the righteous man perished and the just (one) ceased to be and the holy (one) is no more and there is none who is upright (among the sons of man; with disagreeing hearts and with divided lips every one speaks against one another (every one speaks deceitfully with his friend) our inner man is filled with envy, deceit and falsehood, charity which is the head of the commandments is destroyed from our thought (mind). Danger (fear) is great on account of this; have mercy on us our Lord whose justice has been kept from us and has given place to goodness"<sup>(17)</sup>.

"Faithful is the Lord in his words: (Ps. 144, 13)

A promise of life did our Saviour give to the lovers of his charity (i. e. to those who return the love for His love towards us) and did enrich them with his knowledge and he did fill them with the wisdom of his strength and did teach them to pray at all times—our Father who are in heaven, hallowed be your name<sup>(18)</sup> let your kingdom come near us, let your will be on earth as it is in heaven; give us the bread of our need and do not make us enter into temptation but save us from evil; for yours is the kingdom and power and glory."

"Glory be to the father and to the Son and to the Holy Ghost: Mary who brought forth the medicine of life for the children of Adam through your prayers and those of St. John (Baptist) we shall overthrow the evil one and his power and by the prayers of prophets, apostles and martyrs and fathers and doctors and by the prayer of our holy father<sup>(19)</sup> and of the confessors and of St. George and the great power of the Cross and by the consecration of the holy church we will beseech Christ to have mercy and compassion on our souls:"

(17) The sense is, instead of punishing us due to our faults, God who is goodness itself, has done so many favours to us and all that we have is of God's mercy and bounty.

(18) Maclean gives an "And" as seen in one of the manuscripts—namely "And thy kingdom come to us, and thy will be done on earth", cf. MACLEAN, op.cit.p.4.

(19) Here the mention is made of the patron saint of the place. Maclean says, the patron saint or this may be taken as a proper name "Awa"; but it seems to be strange. Maclean again says—if the church is dedicated to the Blessed Virgin Mary, the word 'Awa' is taken as referring to any great martyr. cf. MACLEAN, op. cit. p. 4. But can it not be Mar Abba, their patron?



(one) After the onita a prayer follows which is probably the conclusion of the "surraya"<sup>(20)</sup>.

### E. The Vespertal Psalms:

The psalms namely 140, 141, 118 (105-112), 116 are recited as on festival days<sup>(21)</sup>. Similarly the prayer after "Marya qretak" (ps. 140) is the same as in the festival ramsa.

### F. The second alleluistic psalm and poetry:

As in the case of the "surraya d-qdam", namely before the psalm 140, here also there are special "surraye" and "onyata" for each day. The "surraya" are the following:

Week "d-qad'maye"		Week "d-hraye"	
Monday:	ps. 15, 1-4a (8vv)	ps. 122, 1-3a (6vv)	
Tuesday:	ps. 21, 1-5 (8vv)	ps. 70, 1-5 (8vv)	
Wednesday:	ps. 24, 1-5 (10vv)	ps. 101, 1-6 (12vv)	
Thursday:	ps. 28, 1-6 (10vv)	ps. 118, 121-128 (8vv)	
Middle Friday			
	ps. 138, 1-5 (8vv)		
Friday:	ps. 82, 1-4a (7vv)	ps. 147, 18-21 (8vv) <sup>(22)</sup>	
Saturday:	ps. 54, 1-4a (7vv)	ps. 124, 1-2 (5vv)	

THE ONIYATA D-BATAR (i. e. after ps. 140) As in the former onyata here also there different strophes for each day. The oniyata for Monday "qadmaye" is as follows<sup>(23)</sup>:

"He who is from before the ages" (ps. 55, 20).

"Merciful Father, compassionate Son and kindly Spirit sanctifier of the impure, sanctify our bodies and souls and

(20) Because the onita is of later origin it is put in between the "surraya" and the concluding prayer of the surraya. There is no mention of the onita "da-qdam" or "d'batar" in the 11th century exposition of George Arbel.

(21) At the end of the psalms, after "Gloria Patri" the verse "Lord I have called upon thee, answer thou me, hearken to my words and receive my prayers" are repeated. Although, this is not mentioned, in Bedjan, it is the practice, which is seen also in other editions.

(22) Note, the order of psalms for Friday is again changed here. We notice also a speciality for Monday "d-hraye".

(23) The leading time is indicated as: "to its own tune" (to the tune, in Maclean, p. 5) "He knoweth the thoughts."



have mercy on us."

"Here is holy and fearful his name:" (ps. 111, 9)

"May the praises and songs of the heavenly hosts with (24) the intercession of the Son who is at the right hand of the Father may supplicate for us to your justice; have mercy on us."

"Gloria patri..."

"O Mary the mother of the King of kings, pray to Christ who came forth from your womb that he may have mercy on us and make us worthy of His kingdom."

"A saeculo..."

"O Christ our saviour through the prayers of your saint i. e. (of) the prophets, apostles and martyrs and all the just, protect the community of your adorers from all deceits."

"Let all the people say amen and amen:"

"Our holy father be a guide to us, in good deeds which may pleased the Lord, that we may be helped by your prayers and have joy with you."

We notice that the onita d-batar is shorter than the onita da-qdam. Scholars are of opinion that shorter prayers are of earlier origin than longer prayers; hence the onita d-batar may be older than the onita da-qdam? The onita da-qdam is of a penitential character, but we do not see this penitential spirit in the onita d-batar.

#### **G. Litany: (karo-zuta)**

The "karo-zuta" and the following prayer are also the same as at festival ramsa. The only difference in the "karo-zuta" is this; in the opening exhortation instead of the words "in sincere joy and cheerfulness" the words "in sorrow and care" are substituted<sup>(25)</sup>.

(24) Maclean gives— "And the petition of the son....." as seen in the manuscript of "Da-qdam wa-d-batar", belonging to Mr. A. Riley and in Urmi Ms. cf. MACLEAN, op. cit. p. 6.

(25) Generally no special vestments are used by the deacon for this litany of the ferial days. But the nestorian edition says, (cfr. p. 27) "the deacon puts on the stole and wears the girdle and stands before the throne in due order.

## H. Trisagion:

The trisagion is sung and its prayer recited as at festival ramsa and then follows the prayer of inclination; by which the ordinary ramsa comes to an end.

"The prayer of inclination" is as follows: "Pity us, O compassionate one, in your loving kindness and turn to us you who are full of mercies, and delay not to look on us and care for us O my Lord; for in you is our hope and confident trust at all times and seasons Lord of all etc.—Amen."

## I. 'Onita d-ramsa:

The onita of Ramsa for each day varies according to the liturgical seasons. They are given in order in the respective place in the Hudra. Here is for example the onita of Ramsa for Monday after the first Sunday of Advent (subbara)<sup>(26)</sup>:

"With hope I hoped in the Lord" (ps. 40, 1)

"The poor shall eat and be satisfied:" (ps. 22, 26)

"The body of Christ and his precious blood are on the altar of holiness. In fear and love let us all approach him and with the angels let us praise him—holy, holy, holy Lord, God."

"Gloria patri..."

"Christ the refuge and true hope of those, who are afflicted; be O Lord a fortress to your adorers and protect them from the evil one and heal and dress their wounds (pains) in the mercy of your divinity O merciful one and forgiver of sins<sup>(27)</sup>.

For the onita d-ramsa of Wednesdays the same hymns are sung for the whole year, because Wednesdays are dedicated for the commemoration of the B. V. Mary and of saints in general.

## J. Third alleluiatic psalm:

Before this alleluiatic psalm or "surraya" as it is called,

(26) cf. Breviary, p. 60.

(27) In Maclean (P. 11) it is said the evening anthem, namely the "onita d-ramsa" if not given in the kaskull; these above given two strophes are the invariable ones for every time.



there is the prayer "Hus alein" which is the same for Mondays, Tuesdays, Thursdays and Saturdays of the whole year;

"Pity us, O compassionate one, in your loving kindness and turn to us, you who are full of mercy and delay not to look on us and care for us, O my Lord; for in you is our hope and confident trust at all times and seasons Lord of all Father, Son and Holy Ghost for ever—Amen."

But for Wednesdays and Fridays there are special prayers for the whole year.

Then begins the "surraya" which varies according to the day and is recited alternatively by the two choirs. At the beginning and end of the surraya three alleluia are added. These are the different surraye chosen for each day:

<i>Week "d-qad' maye"</i>		<i>Week "d-hraye"</i>	
Monday:	ps. 118, 1-16 (19vv)	ps. 118, 89-104 (8vv)	
Tuesday:	ps. 118, 17-32 (17vv)	ps. 118, 113-128 (16vv)	
Wednesday:	ps. 45, 14-17 (6vv) <sup>(28)</sup>	Exodus 14, 20-21	
Thursday:	ps. 118, 49-64 (18vv)	ps. 118, 145-160 (17vv)	
<i>Middle Friday</i>			
	ps. 40, 6-8 (6vv)		
Friday:	ps. 115, 11-13 (5vv)	ps. 31, 21-24 (6vv) <sup>(29)</sup>	
Saturday:	ps. 118, 65-88 (17vv)	ps. 118, 161-176 (18vv)	

The third alleluiatic psalm is at times marked as "atwata", because it is taken from the Ps. 118, except on Wednesdays and Fridays, as can be seen from the above list of "surraye".

"Atuta" plural "Atwata" means letters. The psalm 118 is called an alphabetic psalm and is divided into 22 sections according to the 22 letters of the Hebrew language. The eight verses of each strophe of the psalm in the original, begins with the same letter of the Hebrew alphabet<sup>(30)</sup>. Hence each section or strophe

(28) As in the prayer before the "surraya" we see here also a speciality for Wednesday and Friday, in the selection of the psalms, while all other days have the portions of the psalm 118, see above.

(29) In the breviary in parenthesis it is said "if it is not given in Kashkul", cf. Breviary, p. 384.

(30) It is interesting to note that by Ronald A. Knox (The Book of Psalms and the

is called "Asuta". As one or two stanzas are sung in the ramsa, they are called "aswata", in the plural form.

The division selected as the 3rd "surraye" are:

	"d-qadmeye"	"da-hraye"
Monday:	Alap - Bet	Lamad - Mim
Tuesday:	Gamal- Dalat	Semkat - 'E
Thursday:	Zayn - Het	Qop - Res
Saturday:	Tet - Yod - Kap	Sin - Taw

Here we notice that for Saturday 3 section and on other days two sections are chosen in order and we notice also that the letters 'He' and 'Waw' which ought to fall for Wednesday according to the order and the letters 'P' and 'Sede' intended for Friday—are left out but the order is not changed. Therefore we conclude that once the left out portions were in use and the speciality for Wednesdays and Fridays appeared only later. The portion 'Nun' is also left out, but it is because this portion "Nun" is said every day for the vespéral psalms<sup>(31)</sup>.

When the surraya is finished "Pater noster" is said, and after it two prayers are given, the first of which seems to be the huttama<sup>(32)</sup>:

"May your name, O our holy Lord and God, be glorified and your Godhead worshipped and your majesty honoured and your greatness celebrated and your being exalted. And may the eternal mercies of your glorious Trinity protect your people,

canticles used in the Divine Office", London, 1948) the letter psalm 118, is translated by using the first 22 letters of the English language, each letter as the beginning one of each portion.

This alphabetic Ps, 118 is of a didactic nature; in the form of a prayer it inculcates the excellence of keeping the divinely revealed law. Some of the strophes show a certain logical development of thought, but on the whole, there is merely a constant repetition of the main theme, with numerous disconnected variations of it. The psalmist chose, it seems eight synonymns: law, statutes, commands, ordinances, decrees, precepts, words and promises. This psalm is the longest one in the psalter and the whole consists of 176 verses. We see a qanona also for each section.

- (31) We note also that the section "Waw" and "E" are selected for the "surraya da-qdam" and "d-batar" of Thursday, "d'hraye". cf. Breviary, p. 393-384.  
 (32) Bedjan does not say that this is a "huttama prayer" (final prayer).



your sleep, and your pasture at all times Lord of all.....Amen<sup>(33)</sup>.

The prayer which follows belongs probably, to the procession which is a later addition to the evening service.

#### K. Procession and 'onita d-sahade'

Prayer before the procession: In heaven and on earth blessed is your divinity your adorable Lordship be worshipped and the holy, glorious, high and exalted, name of your blessed Trinity be adored at all times, Lord of all, Father, Son and Holy Ghost—Amen.

In former times at the end of the ferial days of ramsa there was a procession to the place where the relics of martyrs were kept<sup>(34)</sup>. The hymns sung during this procession in honour of the martyrs are called the "onyata d-sahde". Now they are sung at the end of the ferial evening service and morning service.

The "onyata d-sahde" are beautiful hymns in which the life and deeds of the martyrs are narrated, further their intercessions and prayers are implored.

Each day has its proper hymns of Martyrs. All these hymns are said to be composed by Mar Marutha, bishop of Maiphrakat<sup>(35)</sup>, but the verses immediately preceeding the "Gloria Patri" seems to be of later date than the rest<sup>(36)</sup>.

#### L. "Subba'a":

After the "Pater noster" and its two prayers, on some

(33) After this prayer, "Bless O my lord" is given in Urmi MS. cf. MACLEAN, op. cit. p. 12, but not seen in Bedjan and the Nestorian edition.

(34) This place was called "martyrikon" (bet-sahde).

(35) In the nestorian edition we see the following note: "This holy one (Mar Marutha) was a member (participant) in the universal council of Nice. As he travelled in the countries of East and West and saw the murder of the holy martyrs of the church of God in both these parts (West and East) he composed these hymns (qale) of martyrs to be sung in the churches during sapra and ramsa (morning and evening services). And afterwards other zealous doctors of the church, added short pieces of "onyata" to be sung in choir for the remembrance of the holy martyrs, for the encouragement of the faithful, for the knowledge of the disciples, and for the glory of the name of God, the Lord of hosts, to whom is glory and adorations for ever—Amen." cf. Nestorian da-qdam wa-d-batar, op. cit. p. 198.

(36) For everday this strophe is about the Blessed Virgin Mary, cf. appendix VI.

days there is another additional portion which is called "subba'a"<sup>(37)</sup>. "Subba'a" means plenitude-satisfaction and is the office of 'completorium'. Since it disappeared from the office as an independent hour it is now added to the evening service and is observed on some memorials, in lent and on the days of the Rogation of Ninivites.

When there is "subba'a" a prayer is given<sup>(38)</sup> to be recited at the beginning of it, namely:

"O our Lord and God make us worthy of a peaceful evening and a restful night and a morning which announces good things and a day of good deeds that there by, we may appease your God-head, all the days of our life, Lord of all etc."

There are also two other prayers given in the breviary (P. 14) which concludes the "subba'a"<sup>(39)</sup>.

#### **M. Final Prayers: (Huttama)**

The concluding prayers are the same as in festival ramsa<sup>(40)</sup>. The last three prayers are said, joined together as follows:

"May the prayer, O my Lord, of the holy Virgin and the request of the blessed Mother, and the beseeching and entreating of her who is full of grace, St. Mary the blessed, and the great power and divine help of the conquering cross and the petition of St. John the baptist, and of the blessed apostles and illustrious fathers, the proclaimers of righteousness and sowers of peace in creation, and of our glorious and holy father Mar Aba, catholikos, and St. Stephen the first-born of the martyrs and of the mighty hero, St. George the illustrious martyr and of Mar N.<sup>(41)</sup> and of Mar Eugene the blessed, and of all his

(37) cf. Breviary, p. 14.

(38) cf. Breviary, p. 14.

(39) We shall treat the question of subba's as an office of Compline in the last part of this book.

(40) In the Nestorian edition it is indicated that the prayer for help (d'udarang) is said only if the office is conducted in the church, cf. "Da-qdam wa-d-batar, op. cit. p. 36.

(41) Here the name of the patron saint is mentioned.



spiritual company, and of Smoni and her sons and of all the martyrs and saints of our Lord, be with us continually" etc.<sup>(42)</sup>

At the end the priest takes the cross in his hand and turns to the people<sup>(43)</sup>. They say: 'Bless O my lord'; the president says: "by your command"<sup>(44)</sup>. The people answer: "By the command of Christ<sup>(45)</sup> and glory to his holy name"<sup>(46)</sup> and they bow their heads to receive the blessing. The president recites the following prayer<sup>(47)</sup>:

"Glory to you, Jesus our conquering king, the brightness of the eternal Father, begotten without beginning before all times and things which came into being, we have no hope and expectation unless it be in you the creator. By the prayer of the just and elect who have been approved by you from the beginning, pardon our sins and forgive our offences, deliver us from our afflictions, answer our requests and bring us to the glorious light, and deliver us by thy living sign from all harm, hidden and open, Christ the hope of our nature now<sup>(48)</sup> and at all times and for ever—Amen".

The people answer: "May Christ hear your prayer. May Christ make your priesthood glorious in the kingdom of heaven"<sup>(49)</sup> Then follows the traditional kiss of peace and the recitation of the creed<sup>(50)</sup>

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- (42) It is not indicated in Bedjan, that these prayers are thus joined together; but this is the practice. The syro-Malabarians, in choir recite these prayers as joined together although they (prayers) are given separately in the breviary. In the nestorian edition (cf. p. 32) these are printed as joined together, and not separately.
- (43) In the nestorian edition it is said that "the priest stands on the south side turning to the people", cf. "Da-qdam wa-d-batar", op. cit. p. 32.
- (44) Bedjan and the nestorian edition do not mention this, but this is seen in the syro-malabar breviary, p. 433.
- (45) In the Nestorian edition (cf. p. 33), "Christ our Lord".
- (46) The second part, namely "and glory to his holy name" is not seen in the Syro-Malabar breviary.
- (47) Different concluding prayers are given for choice, cf Breviary, p. 17-18.
- (48) Here the president makes, the sign of the cross over the people.
- (49) This is given in the Urmi MS. (cf. MACLEAN, p. 20) and in the nestorian one (cf. p. 33) but not in Bedjan.
- (50) cf. Festival Ramsa.

## THE SCHEMA OF THE FESTIVAL RAMSA

- Psalmody (Two Marmyata)
- Hymn 'Laku Mara' + Incense
- First Alleluiatic psalm (Surraya da-qdam)

### *Onita da-qdam*

- Vesperal Psalms (Ps. 140, 141, 118 (vv. 105-112), 116)
- Second Alleluiatic psalm (Surraya d-batar)

### *Onita d-batar*

- Litany
- Trisagion and its prayer
- Prayer of inclination (dismissal)
- 'Onita d-ramsa
- Third Alleluiatic psalm (surraya)

## PROCESSION

- 'Onita d-Sahde'

### *Subba'a*

- Pater Noster
- Final Prayers



The organization of the cycle of the liturgical year seems to have begun in Jerusalem in the time of St Cyril (+386), but it developed differently in different Churches, nowhere more rigidly than among the East Syrians (Chaldeans). It is their catholicos Isho'yahb III, who is supposed to have divided the year into periods on a basis of seven weeks each, as we have said earlier, namely Annunciation, Epiphany, Lent etc. .... (cf. Chapter I). Some of these appellations are taken from feasts which occur in those periods.

The West Syrians divide the year into seven periods, Dedication and Annunciation, Christmas, Epiphany, Lent and the Passion, Easter, Pentecost and the Cross. Whereas the East Syrians begin the ecclesiastical year on December 1, that is between the four Sundays of the Dedication and the four Sundays of the Annunciation, the West Syrians make it correspond with the normal beginning of the civil year, in November 1, within the first of the two Dedication Sundays observed in their rite).

PART II

RAMSA  
DURING THE LITURGICAL YEAR

(1) The Armenians have a very special two-fold liturgical cycle. The first one is variable and is based on the feast of Easter, with ten weeks before Easter (preparation) and fourteen weeks after it. Of this fourteen weeks, seven are the Great Lent (Lent) and seven after it. The other cycle is the annual cycle, which is based on the feast of the Cross on the Sunday nearest September 14, and in the feast of the Resurrection of Christ on the Sunday nearest August 16, and in the feast of the Pentecost on the Sunday nearest May 21. The annual cycle is the basis of the liturgical year, which is divided into four periods, namely Epiphany, Lent, Pentecost and the Cross. The annual cycle is the basis of the liturgical year, which is divided into four periods, namely Epiphany, Lent, Pentecost and the Cross. The annual cycle is the basis of the liturgical year, which is divided into four periods, namely Epiphany, Lent, Pentecost and the Cross.

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- (1) The Armenians have a very special two-fold liturgical cycle. The first one is variable and is based on the feast of Easter, with ten weeks before Easter (as preparation) and fourteen weeks after it. Of this fourteen weeks, seven fall before Whit Sunday and seven after it. The other cycle begins on the feast of the "Falling asleep of Mary" on Sunday before August 15, and its centre is the feast of the Cross on the Sunday nearest September 14. It lasts for twenty-two weeks, of which the last six or seven are a preparation for the "Theophany (Epiphany), January 6th, which has primitively the only feast on a fixed date in the Armenian calendar.

The Byzantine and Coptic liturgical cycles are far less elaborate; for they take no account of fixed feasts. The Copts have a period of preparation for Christmas, with special offices in honour of our Lady (Theotokia for the month of Kihak), but the Byzantines have a special cycle, only in preparation for Easter and at Paschal time.



## CHAPTER I

### PERIOD OF ANNUNCIATION (SUBBARA)

Not later than in the sixth century, thoughts of Advent, of the coming of Christ, were introduced into the liturgy of the Sundays immediately preceeding Christmas. As for, the Syrians we see that their tradition soon developed (perhaps between 350 and 600) a period of preparation for Christmas, called "Annunciation". It covers four Sundays among the East Syrians (Chaldeans) and six among the West Syrians and is marked by the reading of "annunciation" gospels: to Zachary and to Mary before the birth of John the baptist, and (among the West Syrians) to Elizabeth when Mary visited her, and to Joseph<sup>(1)</sup>.

During Advent time there exists a fast which begins on the first of December and lasts till the eve of Christmas. This was observed it seems as an imitation of the fast in lent, which has a penitential character and is in preparation for Easter. Anyhow in the liturgical texts of the Advent time, we have no indication or hint about the fasting. From the testimony of Gabriel of Basra<sup>(2)</sup> it appears that in early times, it was the monks who observed this fast. "Monachi monentur jejunari duas hebdomadas Apostolorum et Eliae et pro jejuniis Mosi jejunare diebus Annunciationis"<sup>(3)</sup>. From this, one can conclude that the fast of Advent (Subbara) is the one which was once attached to the period of Moses.

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(1) It is almost a universal custom to read the genealogy of Jesus according to St. Mathew on the last Sunday before Christmas.

(2) The author was living at the end of the 9th century.

(3) cf. MAI, Nova collectio X, 89,

## I. Subbara (Advent):

Now let us examine the Ramsa of the period of Annunciation. As we have noted above for the Chaldeans the period of Annunciation begins 4 Sundays before the Nativity of our Lord and each Sunday is called the first, second, third and fourth of Subbara<sup>(4)</sup>.

### FIRST SUNDAY OF ANNUNCIATION

The special hymn proper to this period is the "Alāhā melta" (God the Word) which is sung as "onita d-basalige". We read thus in the rubrics of the Breviary<sup>(5)</sup>. One ought to know that if the beginning of "canon kdim" (December) falls on a Sunday, on the same day is said "Alaha melta". If the beginning of december falls on a Monday, Tuesday, Wednesday, or on a Thursday "alaha melta" is said on the preceeding Sunday. If it falls on a Friday or on Saturday "alaha melta" is said on the Sunday following."

The order and arrangement of the service of this day are the same as on any other Sunday. We note here only some special portions chosen for this period.

For the beginning psalmody (Marmita) psalms 87 and 88 are recited<sup>(6)</sup>. For the verses known as "D-Marya qretak" a special name or tune is given as "Rabbu Maran" (great is the Lord).

The first and second alleluiatic psalms (surraya da-qdam

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(4) In the West Syrian and Maronite Rites, there are 6 Sundays of Advent or the period of Annunciation and each Sunday is known by a special name, namely

1) The Sunday of the apparition to Zacharias

2) " " of Annunciation

3) " " of the visitation (of our Lady)

4) " " of the birth of St. John the Baptist.

5) " " of the revelation to St. Joseph.

6) " " of the geneology of our Lord. This 6th Sunday does not exist according to the tradition of Tikrit, cf. Lelya-Sapra, p. 107-108.

But these incidents or facts namely the apparition to Zacharias, the visitation etc..... are remembered in fact in the Mass of the Chaldeans, on the respective sundays, (cf. the gospels read on those sundays). Only in the 4th sunday evening service of subbara we see the fact of Annunciation narrated, cf. Breviary, p. 85.

(5) cf. Breviary, I. P. 53.

(6) The same psalms are recited until the feast of Epiphany, cf. Breviary, p. 53.



wa-d-bātar) are the same as those for the 1st Sunday of all periods of the year<sup>(7)</sup>, and for the 3rd alleluiaic psalm the same verses of "d-Marya qretak" given above are recited<sup>(8)</sup>.

As said above, the special strophe "alaha melta" is sung as the basaliqe:

"Attend O Shepherd of Israel"

"I shall praise the word of the Lord"

"He who is before the worlds"

"D-surta"<sup>(9)</sup> "For he did not take from the angels but from the seed of Abraham (he took):

"God the Word (Alaha melta) who is from the Father took the form of a servant not from angels but from the seed of Abraham and in our humanity he came in his goodness, to redeem our race from error".

The Onita d-basaliqe is repeated after each versicle of the psalm given above and after "d-surta", and at the end with "gloria patri"

"A saecula....." God promised and made known to Abraham from the beginning: through your seed will be blessed all this sinful people<sup>(10)</sup> who were dead in their sins and were lost in error; for this one gathers all together and also heals their maladies as the prophet saw<sup>(11)</sup> before the times, namely that he will take our maladies and will carry our sickness. Because of this we cry out and say glory be to you O son of the most high<sup>(12)</sup>.

## SECOND SUNDAY OF ANNUNCIATION

In the gospel of the day the mystery of Annunciation is read, but in the Ramsa this idea is expressed only indirectly, namely we read in the "basaliqe", that:

(7) cf. Breviary, p. 4-5.

(8) cf. Breviary, p. 54.

(9) Surta — of the scripture. This means that the versicles are taken not from the psalms and other old Testament canticles which form the psalter, but from other part of the holy scripture.

(10) Here there may be the allusion to Genesis, 22, 18.

(11) Isaias, 54, 4.

(12) This strophe is recited till Epiphany, cf. Breviary, p. 10.

"The great mystery which was hidden from generations and from peoples has been revealed to us at the end of ages; for the only Begotten one who is in the bosom of his Father came and took the form of a servant in his goodness and announced to us and revealed to us the perfect faith in the Trinity"<sup>(13)</sup>.

### THIRD AND FOURTH SUNDAYS OF ANNUNCIATION

Although the third Sunday of "subbara" is dedicated to the mystery of the Visitation and to the birth of St. John the Baptist, the "basalige of Ramsa" speaks of the hypostatic union, the mystery of incarnation and nativity.

In the basalige of the fourth Sunday of "subbara" there is clear mention of the Annunciation to the Blessed Virgin Mary:

"The splendour of the Father which was manifested in our humanity appeared from the house of David: He reigns over the house of Jacob and there is no end to his kingship. The angel addressed to Marya salutation full of mercy and gave it to the virgin and he announced to her hope full of happiness: namely, hail O blessed amongst women, full of hope, hail to you, and you blessed are you O mother without intercourse. For from you has appeared that Lord of the heights and depths; and of everything that is in them; to him be praise from all mouths. Glorious O Lord is the day of your annunciation."

*The verses "D-Marya qretak" and the 3rd "surraya" chosen for the 4 Sundays of the period of "Subbara":*

The verses, of "d-Marya qretak" and the third "surraye" chosen for the 4 Sundays of subbara also remind us of the promises and prophecies concerning Christ and his coming to the world in the fulness of time. For example see the verses chosen for the 4th sunday of subbara: as "D-Marya qretak".

"And I will make him the first-born highest of the kings of earth for ever; I will maintain my kindness towards him and my covenant with him stands firm", (Ps. 89, 28-29).

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(13) After "Gloria Patri", the same strophe is repeated and the "a saeculo" is the same as in 1st Sunday.



Here are the verses of "D-Marya gretak" for all 4 sundays:

1st Sunday: Ps. 89, 20-22: "Then you spoke in a vision". (6vv)

2nd Sunday: Ps. 48, 10-12a: "We have received your mercy".

(4vv)

3rd Sunday: Ps. 89, 4: "I have made a covenant with

my chosen one....." (2vv)

4th Sunday: Ps. 89, 28-29: "And I will make him

the first born....." (4vv)

Like wise the portions of the psalms chosen for the third "surraye" are in a way messianic<sup>(14)</sup> and reminds us of the Saviour. The selected pieces for the surraye are:

1st Sunday: Ps. 89, 20-22: "Then you spoke in a vision"<sup>(15)</sup> (6vv)

2nd Sunday: Ps. 103, 17-18a: "The mercy of the Lord

is from eternity....." (4vv)

3rd Sunday: Ps. 8, 5-7: "What is man that you are mindful

of him....." (6vv)

4th Sunday: Ps. 36, 8-11: "O how have you multiplied

your mercy O God....." (8vv)

#### FERIAL DAYS OF ANNUNCIATION

For the ferial days in between the 4 sundays of Annunciation only the "onita d'Ramsa" is the proper piece of the period; in these also the mystery of the Incarnation is remembered. For example we give here the Onita d'ramsa of the 1st & 3rd Fridays<sup>(16)</sup>:

"Who is able, O our creator, to thank, (you) for your mercies, for in the beginning you created us in your precious image and you became incarnate in the end of times and you turned us to your knowledge you who exalted our race, praise (be) to you."<sup>(17)</sup>

(14) Ps. 89 is a messianic one which begins as "the mercies of the Lord I shall sing for ever" in which the longing for the fulfillment of God's promise to King David, is expressed.

(15) This is the same portion which is sung as "d-Marya gretak" of the same day, cfr. above.

(16) cfr. Breviary p. 63 ff.

(17) The same onita is sung for the second Tuesday of Advent, cf. p. 72. This is seen also in the "onita d-lelya" of the 1st Monday of Advent, cf. Breviary, I, p. 61.

"The Gospel of peace and charity in mercy, was preached to us at the glorious birth of Christ and by it we have learned that the creator was reconciled with us and that he gave us back his glorious image which we had destroyed. He took human nature and gave to our nature a share in the honour of his greatness."<sup>(18)</sup>

## 2. The Ramsa of Christmas:

In early times, Christmas was not observed with so much importance as it is now. It was during the 4th c. that a special feast commemorating the birth of Christ (Nativitas Domini, Christmas) spread from the West, throughout the entire church. This feast, now observed on December 25th was probably intended to displace the popular feasts which was kept on this same day, in pagan Rome in honour of the "Sol invictus"—unconquered Sun. All Christians except the orthodox Armenians (they commemorate the birth of Christ on January 6th) thus began to celebrate the Nativity of our Lord on the 25th of December with great solemnity.

The office Prayers for the feast of Christmas is given in the breviary, I, p. 320, under the title "The order (taksa) and rules (qanone) to be observed on the holy feast of the birth of our Lord", which is celebrated every year on the 25th of December irrespective of the day; the rubrics continue "and one ought to know that if the feast falls on a Sunday the order of the feast alone is celebrated".

For the beginning psalmody P. 87, and 88 are sung. The hymn of incense and Laku Mara are sung five times as on feast days repeating with their proper verses.

A special prayer proper to the feast is recited by the priest after Laku Mara:

"O glorious child, who were born and who redeemed our race from the servitude of death and enlightened our hearts with the glorious light of your knowledge and

(18) The same hymn is found for the 4th Tuesday as "onita d-ramsa". cf. Breviary P. 91. From this we see that the same onita of the 1st Friday is used for the 2nd Tuesday, and of the 2nd Friday for the 3rd Tuesday and of the 3rd Friday for the 4th Tuesday and of the 4rd Friday for the 5th Tuesday.



taught us to confess the greatness of this birth and made us worthy that we may with the Magi and the shepherds who came to adore you celebrate with voices of praise the feast of your birth and (who) announced to us that we may know you and may believe in you who are omnipotent and work everything by your will. We beseech you and ask of you and pray you to receive from us the prayers which are sent up before the throne of your greatness and make us worthy to stand before you with pure hearts to celebrate and solemnise the feasts<sup>(19)</sup> of your dispensation....."

In the following "onita da-qdam" it is sung that Christ, who is the true light of the world; is born:

"Let us praise the child of wonder who is born to us; for in him the true light has appeared to those who were (sitting) in darkness. Therefore with multitude of angels let us cry and say: Glory be to God in the Highest and peace and concord on earth and good hope to men<sup>(20)</sup>, for in the fulness of time he has appeared in flesh from our race and taught us to acknowledge him alone as the creator of all things"<sup>(21)</sup>.

After the Common oration follows the vespéral psalms namely, Ps. 140, 141, 118 (105-102), and 116. After every versicle of the psalms the special qanone for each psalm<sup>(22)</sup> are added: (see the qanone given in festival Ramsa).

At the end of the psalmody, after "Gloria patri" and "a saeculo" the verses, "praise be to your name Lord of all" and "by all mouths you be praised" are added as qanone. Then the

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(19) Here the word "feasts" in plural gives us a hint that many feasts are observed in this day: they can be the birth of our Lord, the coming of the Magi, the baptism in Jordan etc. This prayer seems to be an introductory oration for this feast; but put wrongly in this place after Laku-mara.

(20) Here the narration given by St. Luke 2, 13-14, is remembered.

(21) cf. Breviary, I. p. 321.

(22) Qanona is generally a poetic refrain added to a psalm after its first or second versicle. The qanone found in the chaldean psalter are attributed to Katholikos Mar Aba I (+ 552). But those qanone of which we speak here seem to be, not of Mar Aba. For more details about the qanone cf. Lelya-sapra, op. cit. p. 315 ff.



psalmody is concluded by a special prayer of the president<sup>(23)</sup>. Then follows the onita d'atar:

"A great miracle worthy of God has been wrought today among our earthly race for he who is the image of God took the form of a servant in his charity from the holy Virgin, in order that He may raise up him who was created in His glorious image but had fallen from his glory. Let us praise saying: O mother of God blessed is the fruit of your womb the saviour of all the ages."

After the Karozuta<sup>(24)</sup> and the Trisagion begins the "suy-yake" for which two marmyata are recited namely Ps. 1-4' and Ps. 5-7. Then follows the prayer prescribed for the Christmas week<sup>(25)</sup>, after that they begin the 3rd "surraya" for which the whole ps. 87 is said<sup>(26)</sup>.

It is in the "onita d'basalige" developed in twelve stanzas that we see the different events, such as "Jesus Son of God taking humanity from the seed of Abraham", "Mary bringing forth the child of wonder", "the birth of Christ, in Bethlehem and the coming of the Magi", "the killing of the innocent children" the kingship of Christ, the effects of the birth of Christ etc. are narrated quite beautifully<sup>(27)</sup>. We give here only two stanzas of the "onyata d-basalige"<sup>(28)</sup>:

"Christ is born in Bethlehem and from the East have come the Magi to honour him, asking (and saying) where is the

(23) cf. Breviary, I. p. 323.

(24) This Karozuta is the ordinary one for every day—namely the one which begins: "Father of mercies and God of all consolations" etc. cf. Breviary, I. P. 341.

(25) cf. Breviary, I. P. 12.

(26) cf. Breviary, I. P. 323.

(27) For the last six strophes there is no surta, and from here onwards there is no repetition of the same strophe. The last two strophes, which are not proper to the day seem to be taken from the "qale-d-udrane" (hymn for help) cf. Breviary I, P. 347 ff.

(28) These strophes are sung in the following way. The first choir begins thus: "Its foundations....., and "Christ is born"....., The second choir then sings "In the town....." and again the 1st choir the surta versicle, and repeat the hymn "Christ is born in Bethlehem....." Likewise when ever there is more than one psalm-heading to a strophe of an anthem, the other choir takes up that strophe with the other psalm-heading,



king born, we have come to him, to bow before him and to adore him".

"In flesh was born from the house of David, Christ who gives us life whose birth has gladdenened us. He is the Lord of glory from his father and in the body is of our humanity, Jesus, the seed of Abraham."

After the "onita d-basalige" the following rubrics are given<sup>(29)</sup>. "If the ramsa of Christmas or Ephiphany falls on a Sunday, they celebrate the Mass first, and coming to the "unus Pater sanctus"—(namely after the fraction) they do not say the "unnaya" (i.e. glorify the living God.....) but draw the veil of the sanctuary and begin "the Pater noster" in a solemn tone and they celebrate the ramsa of the feast. When they come to the surraya of basalige, they remove the veil and when the surraya is finished they say the "onita d-basalige" and repeat it with "gloria patri", and they enter the sactuary and the deacon says: "glorify the living God....."—then follows the onita d-bem"<sup>(30)</sup>.

Therefore according to the rubrics on Christmas, the the mass in said before ramsa, only if it is Sunday: if on a ferial day it is a fasting day (vigil), no mass, but only communion, because the "onita d-bem" which is of communion is given. The communion takes place after the office, as on ferial days of lent, as we will see later. If it is Sunday, although there is no fasting, the communion is given at the same time and therefore the mass is to be celebrated immediately before ramsa until the fraction and at the end of ramsa they have communion.

As we have noted above after the bem comes the hymn of praise (Tesbohta) beginning as "the mystery which we have received.....", if Sunday another one is sung which is the same of the mass namely "Jesus our Lord....."<sup>(31)</sup>.

After the tesbohta the server recites "Let us all therefore, who by the gift of the grace of the Holy Ghost have been

(29) cf. Breviary, I. P. 325.

(30) cf. also Nakpayasa, op. cit. p. 14.

(31) The "tesbohta" every day, for Sundays and memorials and for the feasts of Our Lord are given in the last part of the breviary, p. 346.

drawn near and have deemed worthy to partake in the receiving of these glorious, holy, lifegiving and divine mysteries, give thanks with one accord and praise God who gives them."

The people answer: "Glory to him for his ineffable gift".  
Deacon: "Let us pray, peace be with us".

The priest then prays "praise O my lord....." (cf. Brev. I. p.) and all say in loud voice "Pater noster". At the end of it all give the kiss of peace in the church. The president then concludes with the usual prayers, blessing the people at the end.

### 3. Schema of the Ramsa of Christmas:

- Initial prayers.
- Psalmody - one Marmita: Ps. 87, 88.
- Hymn of Incense.
- Laku Mara (+ oration).
- Onita da-qdam.
- Vespereal Psalms: Ps. 140, 141, 118 (105-112), 116 - with qanone.
- Onita d-batar.
- Litany (karoziata).
- Trisagion.
- Suyyake - 2 Maryata: Ps. 1-4, Ps. 5-7.
- Surraya: Ps. 87.
- Onita d-basalige.
- Onita d-bem (Communion).
- Tesbohta (of the Mass).
- Pater Noster (and dismissal).
- Final prayers.

There is no much difference in this schema, from that of a Sunday, except that there are special "qanone" for the vespereal psalms and two marmyata as "suyyake". After the onita d-basalige there are also the "d-bem" and "tesbohta" which pertain to the Holy Communion.

### FIRST AND SECOND SUNDAYS AFTER CHRISTMAS

In the breviary two weeks are set apart for the period of



Nativity, namely the 1st and 2nd Sunday of Nativity<sup>(32)</sup>.

In the Gospel of the first Sunday Mass, namely of St. Mathew 2, 1-18, the story is of the coming of the Magi, the flight to Egypt and the massacre of the infants. But the "onita d-basalige" of ramsa speaks of the hypostatic union and the teaching concerning it:

"O Lord of all who being in the image of God he in love assumed the form of a servant and did not annihilate the divinity, nor deny your humanity but in both natures O you are truly the one Son without division, for up above, you are from the Father without mother and below you are from the mother without Father, thus did the prophets predict, thus also the apostles did preach and thus the fathers did teach in the church by their prayers, by their faith; O God protect us and have mercy on us"<sup>(33)</sup>.

The Gospel for the second Sunday is from St. Luke, 2, 21-52. The main events narrated are those of the circumcision, the presentation in the temple, Jesus at the age of 12 among the doctors etc. But the "basalige" of ramsa again is about the mystery of Incarnation:

The ferial days in between these Sundays also have special "onita d-ramsa" in which the Incarnation and its fruits are described.

The feasts celebrated after Nativity are:

- 1) 26th December: The feast of the joy of Mary, Mother of God. Once this feast was observed on the 2nd Friday or on the first Friday (if there is no 2nd Friday) after nativity<sup>(34)</sup>, later it was changed to the 26th of December<sup>(35)</sup>.

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(32) cf. Breviary, I. p. 96 and 107.

Although 2 weeks are allotted for the period of Nativity in fact it comes to one week, because between Christmas and Epiphany there are only 11 days, and 26th and 27th of December are always feast days, therefore from 28th December to 5th of January there exists only one week.

(33) cf. Breviary, I. 96.

(34) cf. Mss. Cambridge Add. 1980 f. 56r. and Add. 1981, f. 24r.

(35) cf. Breviary, I p. 353.

- 2) 27th of December: The commemoration of the massacre of the H. Infants<sup>(36)</sup>.
- 3) January 1st: The feast of the Circumcision of our Lord<sup>(37)</sup>.

(36) cf. Breviary, I p. 372.

(37) cf. Breviary, I p. 383.



## CHAPTER II

### THE FEAST OF EPIPHANY AND ITS PERIOD

Epiphany or Theophany means divine manifestations. The Christians of Alexandria seem to have first celebrated the feast of Epiphany in order to substitute Christian practices for a pagan celebration in honour of the 'manifestation' of their local god Aion. They adopted the pagan name for the feast but referred it to the temporal birth of our Saviour. Now for the Christians, the Epiphany observed on 6th January, serves as a commemoration of several manifestations of the Divinity of Jesus Christ; the adoration of the Magi, the baptism of our Lord in Jordan, the first miracle at Cana, the miraculous multiplication of the bread etc. For the Orientals the main event commemorated on Epiphany, is the baptism of our Lord in Jordan.

#### I. The Ramsa of Epiphany: (denha)<sup>(1)</sup>

The Schema of the ramsa of Epiphany is the same as that of Christmas. For the psalmody Ps. 65, 66 and 67 are sung<sup>(2)</sup>. The hymn of incense and the "Laku Mara" also are sung as on Christmas day. As at Christmas, here also there is a special prayer after "Laku Mara";

'O holy one, who by your baptism<sup>(3)</sup> sanctified all the

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(1) The word "denha" means the rising of the sun, but the Chaldeans use this for the manifestation or the Epiphany of our Lord.

(2) i. e. one Marmita; and these psalms are sung on all Sundays and Feast days of the year, namely from Epiphany till Advent. crf. Brev. I, p. 397. As for the spirit of these psalms see above, Ramsa festival.

(3) Here it is clear that the event celebrated is the baptism of our Lord in Jordan. We do not find any other indication to another event or mystery in the prayers of this ramsa.

seas and rivers and lakes and springs and fountains of water, we beseech you sanctify us by your sanctity on this feast of your holy Epiphany and make our mouths fountains of sanctity and our tongues perfect vessels of your glorious Trinity at all times, Lord of all....'(4)

Then as usual comes the "onita da-qdam" (before ps. 140) to the tune "put ye on incorruption" and is repeated with psalm versicles, surta and "gloria patri" (5):

Da-qdam: "My heart has overflowed with good words" (ps. 45, 1)

"That became the head of the buildings" (ps. 118, 21)

"Because the fountain of life is with you" (ps. 36, 9)

D-surta: "That which is the pledge of our inheritance" (Ephe. 1, 14)

"O our Lord your baptism is for us the fountain of good things and the fulfillment of the life giving faith that was administered in the river Jordan through John the messenger, the same paved the way for all baptised into the kingdom of heaven, through the perfect confession of the glorious persons of the adorable Trinity" (6)

After the onita Bedjan gives five verses from ps. 45 as "d-Marya qretak" (7).

(4) Leaving the concluding oration of "Laku Mara", a special prayer is given, this is because they considered the oration as pertaining to the "onita" that follows, and not to Laku Mara.

(5) As we have noted earlier there is no surraye (alleluiatic psalms) before or after Ps. 140, on the Feasts of our Lord.

(6) "In whom your body was baptised" is added by Maclean. cf. *Rituale Armenorum*, Oxford, 1905, p. 302.

Here there is an allusion to Mt. 28, 19 — about baptism.

(7) cf. *Brev. I*, p. 397.

Maclean notes that these five verses are, the verses to be repeated after each clause of the vespereal psalms, namely: for Ps. 140: "The throne O God is for ever" for Ps. 141: "A sceptre of righteousness is, the sceptre of your kingdom" for Ps. 118 (105-112): "You have loved righteousness and hated iniquity" for Ps. 116: "Therefore God your God has anointed you". After "Gloria Patri" and "a saeculo": "With the oil of gladness above your fellows". cf. *Rituale Armenorum*, p. 302.

Maclean here notes also thus: "Or say the canone as on Christmas" cf. *ibid.* In the Borg. Syr. 150, for all Sundays and other important days, we find the verses: "D-marya qretak". For the ramasa of Christmas after the "Marya



The vesperal psalms are recited with the "qanone" as in Christmas, but in the qanone the word 'yaldak' (thy Nativity) in changed to "denhak" (thy Epiphany).

Instead of the usual concluding prayer of the vesperal psalms another one proper to the feast is given:

"we at all times confess and adore and praise you O great sun of justice, that appeared at the end of time on the river Jordan and sanctified it by the descent of the Holy Ghost, who testified to the truth of the greatness and majesty and fulfillment of your dispensation for the renovation and salvation of our race, Lord of all — Amen" (8).

In the following "onita d-batar" (after ps. 140) the renovation and redemption of the human race wrought by the manifestation of our Lord, is explained (9).

After the ordinary litany (karoza) of ramsa begins the "suyyake" with its prayers (10). The psalms recited here are: ps.

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qretak" verses the rubrics in Borg. Syr. say "or these qanone" and then gives the special qanone for the four vesperal psalms.

Again on the first Tuesday of Lent, we see the rubrics in Borg. Syr. 150, "D-Marya qretak-in qanone". Therefore we are inclined to think that the verses given under the title "D-marya qretak" are the qanone, to be recited with the vesperal psalms; hence the title "D-marya qretak" — of the Ps. 140, is quite clear.

Here arises a question: why then Bedjan indicates the "D-marya qretak" as the zummara, to be sung before the gospel reading at the end of the ramsa office? Our answer is this. The Marya qretak verses always express the real spirit of the day; hence it is the best portion to be sung as the zummara of the gospel reading at the end of Ramsa. There are special zummara also for the gospel reading of the mass. But for that of ramsa, since no special zummara are indicated, Bedjan gives "D-Marya qretak" verses as the zummara.

In fact on some days "D-marya qretak" verses are identically the same as that of the zummara of the mass.

cf. for example, the Sunday of the Pentecost, the second and the third Sunday of the Dedication of the Church.

(8) Maclean notes that this prayer is not seen in the manuscript used. cf. *Rituale Armenorum*, p. 302. This oration is not seen also in the Nestorian Hudra (Brit. Ms. edd. 7177). The concluding prayer of the vesperal psalms is left out because they mistook the oration as pertaining to the onita and not to the vesperal psalms.

(9) cf. *Breviary I*, p. 396.

(10) cf. *Breviary I*, p. 397. Two "marmyta" are sung here as "suyyake". The orations of the suyake seem to be those orations in the psalter section, given just at the beginning, of each marmita.

93, 94, 95 and ps. 96, 97, 98<sup>(11)</sup>.

For the next surraya (3rd alleluiaic psalm)<sup>(12)</sup> ps. 29 is sung with "gloria patri" adding three alleluia, and at the end, the following prayer is said by the president:

"we offer voices of praise and perpetual glorification and confession and thanksgiving always and at all times to your inscrutable transcendence and to your incomprehensible majesty and to your ineffable being and to your infinite Trinity and to your immutable wisdom, O Lord of all...."

The "onita d-basalige" which is sung to the tune "who is sufficient" ('Mannu sapeq') has several beautiful strophes expressing the joy and the mystery of Epiphany:

"O Lord we adore your holy Epiphany which has made us rejoice, for by it you have marvelously enlightend all nations that were sitting in darkness and in the shadow of death, O lover of man, praise to you"

"All ye nations (gentiles) fall down and adore Jesus our saviour, who enlightened and gladdened angels and men equally, by his baptism and saved and freed through his epiphany the whole world, he who is worshipped with his Father and his Holy Spirit"<sup>(13)</sup>.

After the onita d-basalige the server announces: "Praise the living God", and then comes the "anthem of Bem"<sup>(14)</sup>.

"Rejoice O nations before our redeemer because he has gladdened all, by his appearance" (Epiphany)- (repeat)

(11) Special "qanone" are given for the psalms 96, 97 and 98. cf. Brev. I, pp. 289-291 footnotes; but they are only for the lelya office.

(12) Here, as in Christmas office the "surraya" comes before the basalige; in other feasts and commemorations this surraya comes after basalige. We do not know why this change of position for Christmas and Epiphany. Ps. 29, v. 3: "The voice of the Lord is upon the waters, the God of majesty has thundered, the Lord is upon the multitude of waters".... denotes the event of the baptism of our Lord in Jordan; this seems to be the reason why this psalm is selected as the surraya for Epiphany.

(13) After this strophe we see in Maclean, four more strophes, which Bedjan omits.

(14) This hymn is put here in the place of the 3rd surraya, of other days.



Bate: <sup>(15)</sup>.

"John went before the king as a messenger of the gospel, as he called sinners to repentance and to the five gift of remission of sins. The people were gathered in expectation at the word of John, and our Lord too came as any other man and was baptized by John".

"Teshbohta": is as for Christmas day, namely "The mystery which we have received." ....; if Sunday, the one that of Sunday Mass i.e." Jesus our Lord...

At the end, after "Pater noster" the president concludes the office of ramasa with the usual prayers.

As in the case of Christmas, if Epiphany falls on a Sunday, there is the celebration of Mass before ramasa. See the notes on Christmas day.

## 2. The Sundays after Epiphany:

In the liturgical year nine weeks are set apart in between Epiphany and Lent<sup>(16)</sup>. For the ramasa of these Sundays, the only variable piece is the "onita- d-basalige". Here is it for *the First Sunday*:

"O our Saviour you revealed the persons of the glorious Trinity to your church which adhered to you perfectly through charity and faith which is from baptism<sup>(17)</sup> and through it, was revealed to the spiritual congregations the perfect doctrine of the mystery of the Trinity. O! Lord by your grace let the faith be kept without blemish; which was revealed by you in your Gospel"

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(15) This is sung as a "madrasa" and pertains to the reception of H. Communion see note on Christmas day. P. 101.

Madrasa, which means commentary or explanation, is generally a doctrinal or didactic hymn, sung with a refrain or response (unnaya) which is repeated after every strophe. The president or a priest appointed sings the first strophe and then the people repeat the response; thus after every strophe.

(16) The period of Epiphany lasts from 4 to 9 weeks at the most. The period may have 5, 6, 7, or 8 weeks according to the fall of Easter of that year; namely if Easter is earlier then the Epiphany period will be short, if Easter comes late, then naturally the Epiphany period is prolonged.

(17) Here we see the affirmation that, one becomes a member of the Church by faith and charity, which are the results of baptism.

*The Second Sunday's* basalige is remarkable in its explanation of the revelation of the Trinity, consisting of three persons:.

In the basalige of *the Third Sunday* it is sung that Christ was sent by God the Father, in order to redeem the world from the ways of the evil ones:

In the onita d-basalige of *the fourth Sunday*, we see that a comparison is made between Christmas and Epiphany:

The massacre of the infants by Herod is remembered in the onita d-basalige of *the fifth Sunday*. It is sung that the earth which was defiled by the killing of the holy infants was purified by the divine manifestation of Christ. Here there is a hint that Christmas and Epiphany form one feast and were celebrated together.

"By the blood of infants the land of Juda was polluted and by the fountains of sanctified water it was purified. While Herod polluted the earth by killing the infants, you O Lord through your mercy as the good one purified the whole creation by your holy manifestation. O Lord, great is your gift and your mercy. Praise be to you".

### 3. The Rogation of the Ninivites

and the end of the Epiphany period:

After the 5th Sunday of Epiphany the prayers for the Rogation days are given in the breviary<sup>(18)</sup>. The Rogation days are observed three weeks before the beginning of the Lent<sup>(19)</sup>.

The causes for observing the Bauta are given in the breviary as follows.

"The reason" for the Bauta: to be short the first reason for the Bauta which our church of God keeps is, because of the

(18) cf. Breviary, I. p. 162.

(19) cf. Vat. syr. 83, fol. 101v. Generally Bauta finishes 18 days before the first sunday of Lent (entry sunday), and the Malabarians (who now rarely observe the bauta) call this period "Pathinettamida", namely the 18 days in between the "Moonu Noyambu" (= 3 days fasting) and the Lent, because of the marriages to be conducted within these 18 days. The week of the Bauta, corresponds to those days of the Byzantines which follow the "Sunday of the Parisee and publican", which comes just before the Lent.



fast of the Ninivites which took place through the preaching of Jonas the prophet and because of it they proclaimed fast and put on sack cloth as it is written; and when God saw their repentance he turned away from them the heat of his anger and did not destroy them".

Another reason for making 'Bauta' at this time in our place is: There was a plague which was called in the world 'sarbuta', which broke out at a time during the reign of the Persians in these our regions, which, because of the multitude of the sins of men of that time, almost devastated all men of Bet Garmay (Kirkuk) and of Atür (Assyria) and of Niniveh; and while they were praying God because of the punishment of anger which was destroying their race the voice of an angel was heard saying: observe fasting and make "bauta" and then plague will be removed from you. At once, they ordered that the people of the Lord of all grades (i. e. men, women, & children) should assemble in the house of the Lord".

"On the first day of the Bauta which was a Monday, the hand of the angel which was destroying was withdrawn and no man was afflicted. But a few, namely those individuals, who were already stricken by the sarbuta were dying, when the 6th day of the week came, that was Friday and at the sacrifice of the living body and of the holy blood of Christ, the people communicated and were sanctified and absolved. Not even one of those who had contracted the malady died. When the church, the pastors and dioceses saw the mercy that came over them, due to the bauta they made, they decided and arranged that this should be made during this week every year and from that time till now it has come down and has been diligently observed in these our places"<sup>(20)</sup>.

The plague which took place during the reign of the Persians as said in the breviary, happened during the time of the Katholikos Ezechiel (570-581). According to the testimony of Baumstark the metropolitan of Bet-Garmay (Kirkuk) and the Bishop of Ninive were the persons who ordered the prayers to

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(20) cf. Breviary, I. p. 160. The real reason for the observance of bauta seems to be the epidemic.



be said, to advert the prevailing pestilence<sup>(21)</sup>.

The date of the celebration of the rogation days varies according to the period of Epiphany, but always the 'Bauta'<sup>(22)</sup> is observed on Monday, Tuesday and Wednesday in the 3rd week before Lent generally 18 days before the beginning of Lent.

The order of the ramasa office of Monday is the same as on any other ordinary day: For the psalmody one Marmita is said namely, Ps. 11, 12, 13, 14. The "surraya da-qdam" and "batar" are that of an ordinary Monday. But as an exception to ordinary days in the onita before and after the vesperal psalms, exhortations for prayer and penance are given.

Onita da-qdam: of Monday: "Our God in our strong refuge: He is our helper in times of affliction".

"This is the time of salvation to hope in the Lord and to be saved from sins and faults, which we have committed in this world for receiving forgiveness of sins".

"Gloria Patri": "By prayer, fasting and sufferings, let us beseech Christ; he receives all who repent and saves them as a lover of men and gives in his mercy forgiveness of sins".

Onita d-batar: "Come children and hear me": "The little ones with the great" "Come let us ask mercy for our generation that has sinned, whose wickedness has become great. Let us offer repentance while we have time, so that there may be mercy on us".

"Gloria patri": "With groaving, let us ask and pray for mercy let us ask forgiveness from that merciful one, whose door is opened to all who turn to him".

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(21) cf. Baumstark, Festbrevier und Kirchenjahr der syrischen Jakobiten, Paderborn, 1910.

(22) Among the Chaldeans we find also two, other Bawata:— One for three days following the 2nd Sunday after Christmas, which is called "Bauta d-Mar Zaya" and is observed very rarely, cf. MACLEAN, Daily office p. 266. The second is called the "Bauta of the Virgins" which also lasts for three days, namely the 3 days after the 1st Sunday of Epiphany. This is generally observed by young Women (cf. Maclean op. cit. p. 266). These two "bawata" are now suppressed in the present chaldean breviary.



## Tuesday and Wednesday of Bauta:

On the second and third day of the bauta, we have a different structure for Ramsa<sup>(23)</sup>. We give it here in a schematic form.

1. Psalmody
2. Surraya da-qdam
3. Vesperal Psalms
4. Surraya d-batar
5. Onita d-ramsa
6. Surraya  
(Now follow the office Subbaa - Completorium)
7. Psalmody (of subbaa)
8. Onita
9. Qanona
10. Tesbohta
11. Karozuta

For the psalmody two marmyata are recited:

for Tuesday:	{ Ps. 25 - 27	for Wednesday:	{ Ps. 62 - 64
	{ Ps. 28 - 30) <sup>(24)</sup>		{ Ps. 65 - 67

The "surraya da-qdam" and "batar" are that of ordinary week days. The "onita d-ramsa" also seems, not to be composed specially for bauta.

As for the "Subba'a", one hullala is recited, namely the 5th hullala (Ps. 37-40) for Tuesday, and hullala 9 (Ps. 68-70) for Wednesday.

In the Onita d-subbaa which follows, there are many strophes which speak of the preaching of prophet Jonas and the consequent repentance and prayer: We give here only 2 strophes: from the onita of Tuesday:

- (1) "He said O men repent": "Jonas preached among the Nini-vites in touching words, saying 'be converted from your sins. They observed fast, put on sack cloth and weaned their children and lambs from milk. O brethren let us ask

(23) This akims to the schema of the lenten ferial days in which there is no "onita da-qdam" or "batar".

(24) This is the usual psalm recited on other Wednesdays also. cf. Brev., I. p. 378.

mercy from our Lord because God is merciful"<sup>(25)</sup>.

- (2) On Wednesday: "Turn to me and have mercy on me": "O our Lord Jesus raise up and give life by your grace to those who have slept in your hope and confessed your name"<sup>(26)</sup>.

"Open your heart before him": "With pure and holy fasting let us adorn our soul and uproot and throw away from our heart all hateful things".

At the end of the onita a special "ganone" is said i.e. ps. 67 for Tuesday and a portion of the ps. 45 for Wednesday. Then follows the Tesbohta: On Tuesday:

"We ask of you mercy and kindness, do not withdraw them from us O lover of men". O Christ who raised us who have fallen and made us stand, rebuke the wicked one, who causes disturbance in our dwelling".

On Wednesday: "O holy Virgin pray to Christ that by your intercession mercy be granted to us"<sup>(27)</sup>.

After the ganona and tesbohta there follows the litany of subbaa. (Breviary, p. 344)

The fasting of the bauta finishes, with Mass of Wednesday noon<sup>(28)</sup>. But the Thursday following has the same order of prayer of Bauta.

The 6th, 7th and the 8th Sundays after Epiphany as in earlier Sundays speak of the manifestation and the baptism of our Lord in Jordan.

In the onita d'basalige of the 8th Sunday while enumerating the effects of the manifestation of the Lord, a beautiful 'Comparison is made between the shadow of the Old Testament and the grace of the New Testament; between the Hebrews and the gentiles, between Moses and Jesus Christ.

(25) cf. Jonas chapter 3.

(26) It is clear that this is a prayer for the dead. We see on the days of bauta, different prayers, such as for sinners, for the church, for the dead, etc.

(27) cf. Breviary, I. p. 210.

(28) There is a tradition among the people of Mossul, to pay a visit to Ninive on the Wednesday evening of Bauta.



"The shadow of the law has passed away through the grace that was revealed, as the Hebrews were saved from the captivity of the Egyptians through the lamb<sup>(29)</sup> so the gentiles also were liberated from error through the manifestation of our Lord. In the place of the pillar of light which was shining before the Israelites, the sun of justice has risen. In the place of Moses, Christ came and redeemed and saved our souls. To him we give praise and adoration all the days".

THE LAST FRIDAY before Lent in the Chaldean calendar, is set apart as the Friday of the dead (departed souls). This is an ancient practice among the East Syrians<sup>(30)</sup>. Here we give the list of the feasts commemorated on the Fridays after Epiphany:

- 1st Friday: St. John the Baptist.
- 2nd " : St. Peter and St. Paul.
- 3rd " : The four Evangelists.
- 4th " : St. Stephan.
- 5th " : The Greek Doctors.
- 6th " : The Syrian and Roman Doctors.
- 7th " : The memory of a Saint.  
(i.e. the patron saint of the local church)
- 8th " : The 40 martyrs (of Sebaste)
- 9th " : Commemoration of the dead.

#### 4. The Sundays; Feasts and Commemorations contained in the First volume of the Breviary:

##### A. SUNDAYS:

*December:*

- 1st Sunday of Subbara (Breviary, I, p. 53)
- 2nd Sunday of Subbara (P. 65)

(29) Allusion is to Exodus, Ch. 12, 13 "And the blood shall be, unto you for a sign in the houses where you shall be and I shall see the blood, and shall pass over you. And the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

(30) This ancient practice of the Chaldeans is imitated by the Syrians and the Maronites and is observed in three successive Fridays or Sundays: The

- 3rd Sunday of Subbara (P. 75)  
 4th " " (P. 84)

*January - February:*

- 1st Sunday after Epiphany (P. 118)  
 2nd " " (P. 127)  
 3rd " " (P. 137)  
 4th " " (P. 147)  
 5th " " (P. 156)

**Bauta - Rogation Days: Monday, Tuesday, Wednesday.**

- 6th Sunday after Epiphany (P. 240)  
 7th " " (P. 249)  
 8th " " (P. 257)

**B. FEASTS:**

*December:*

- 25th The Nativity of our Lord (Christmas) (P. 320)

*January:*

- 1st The circumcision of our Lord (P. 383)  
 6th The Epiphany of our Lord (P. 396)

*February:*

- 2nd The Entry of our Lord into the Temple (P. 531)

**C. COMMEMORATIONS:**

*December:*

- 4th St. Barbara (Breviary, P. 286)  
 6th St. Nicholas (P. 296)  
 8th The Immaculate Conception of the B.V. Mary (P.305)  
 26th The Felicitation of Mary, Mother of God (P. 353).  
 27th The Massacre of the Holy Infants (P. 372)

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Syrians call them the Fridays of the priests, of the dead in general and of the unknown (cf. BAUMSTARK, fest-breuer, p. 189) while the Maronites call them the Sundays of priests, of monks and of the dead in general.



*January - February:*

*On Fridays* (According to the rules given in the Breviary P. 117)

1. St. John the Baptist (P. 428)
2. The four Evangelists (P. 446)<sup>(31)</sup>
3. St. Stephan (P. 463)
4. The Greek Doctors (P. 477)
5. The Syrian and Roman Doctors (P. 492)
6. The Memory of one Person  
(a saint - Patron) (P. 507)<sup>(32)</sup>
7. The Commemoration of the Dead (P. 265)

(31) The Commemoration of St. Peter and St. Paul is given in the 3rd part of the Breviary (P. 453) to be celebrated on the 28th of June.

(32) The Commemoration of the 40 Martyrs are given in the 2nd volume of the Breviary (P. 526) to be celebrated on the 9th of March (if this falls not on a Friday of the year)

## CHAPTER III

### THE PERIOD OF LENT

The desire to celebrate fittingly the chief festivals, of the Liturgical Year, has called forth even in earliest times a special period of preparation. The period of Lent is such a one. It is as a preparation for the Great Feast of Easter concentrating its attention on the means spiritual renovation by penance, fasting, almsgiving, prayer and self-examination. By these means the soul purifies itself of all its evil inclinations and propensities, in order to rise with Christ on Easter, to a higher level of spiritual life and to be attached to the source of supernatural grace, the risen Christ.

In early times the period of lent or fasting was not quite determined. Tertullian speaks only of the fast on the "Biduum"—Good Friday and Holy Saturday<sup>(1)</sup>. In the third century the fast was extended to the entire Holy Week. In the fourth century St. Athanasius, often alludes to the "forty-day fast", preceeding Easter<sup>(2)</sup>. The Council of Laodicea in 360 explicitly commands it<sup>(3)</sup>. Etheria says that, in her home country (probably Spain) the faithful fasted for forty consecutive days. In Jerusalem this was extended to a period of eight weeks<sup>(4)</sup>. Though by the fourth century a lenten fast of forty days was practically universal, it was not calculated everywhere in the same manner, as Etheria remarks. In some places it seems that 70 days were observed as lenten period. The Sundays before

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(1) cf. De Jejuniis, 2. MPL, 2, 1006.

(2) cf. for example Epist. Fest. XIX, 9. MPG, 26: 1429.

(3) cf. Can. 5, Hefele-Leclercs, Histoire des Conciles; I, 1022-1023.

(4) cf. Journal de Voyage (Ed. Cerf), n. 27, pp. 206-208.



lent, "Septuagesima", and "Sexagesima" and "Quinquagesima", were presumably called thus from the fact that, in accordance with different practices, the period of preparation before Easter consisted of 70, 60 or 50 days, and began by one of these Sundays. In this period of preparation the number of weeks observed with a fast also varied in different places.

The Chaldeans however observe 7 weeks as the period of Lent (Sawma)<sup>(5)</sup> which begins on Monday after the entry Sunday as it is called, namely the 1st Sunday. The lent finishes by the evening of the Holy Thursday (Maundy Thursday)<sup>(6)</sup> Holy Friday and Saturday are observed as "Biduum Sacrum"<sup>(7)</sup>.

The lenten days of the Chaldeans can be classified into three categories; (1) Sundays (2) The ferial days of 'Raze' (3) Simple ferial days.

The fast was obligatory only on the 1st, 4th and last weeks (rare-weeks).

### **I. The Sundays of Lent: — The Entry Sunday**

The ramsa of this sundays is given in the 2nd Vol. of the breviary p. 53 and is indicated to be said as on feast days<sup>(8)</sup>. This may be due to the solemnity given to this day being the beginning of the period of Lent. The structure therefore for ramsa, is that of a feast day. There is no "surraya da-qdam" and "d-batar". Psalms 65-67 are sung for the opening psalmody. In the "onita da-qdam", the main idea expressed is about the

(5) It is also called Sawma rabba—great fast, in comparison with the other fasts during advent, bauta etc.

(6) The exposition of George Arbel speaks of this, cf. Expositio I, p. 51-52.

(7) There exists also another tradition about the duration of lent; namely the lenten period finishes by the Saturday before Palm Sunday and the rest is counted as the Holy Week. This way of explanation is akin to that of the Syrians and Maronites; for them the Friday before the Palm Sunday is called the "Friday of 40" (days). This appellation is found also in some mss. of the Chaldeans, for example the Hudra Cod. Borgia syr. 85, the above said Friday is called "the Friday of the 40". This tradition is certainly old but exposition of George Arbel seems to reject it. cf. Exposition I, p. 52.

(8) This indication given in parenthesis is applicable in fact, only to Ramsa; for, the lelya (night service) is not of a feast day but proper to Sunday. We have to note here also that the first week of lent is "Kadmeye" and we see that in the holy week the order is changed.

baptism of Christ and the manifestation of the Trinity thereby<sup>(9)</sup>, because it is the end of the Epiphany period and the beginning of Lent. The following "onita d-batar" speaks of the fasting of Christ and of the benefits done to mankind, which is now a new creature in Christ: D-batar: "Everyone who is in Christi, is therefore a new creature":

"The new creature will sing praise to Christ the Son, who by his revelation renewed it and had mercy on it and he multiplied his mercy towards its faults and removed it, by his fasting from the blood of sacrifices of mute animals and saved it from the error of idols and gave it the knowledge of truth, namely the perfect doctrine of the glorious Trinity. Everyone who is of Christ will cry out in thanksgiving to the dispensation that was accomplished for us".

In the exposition of George Arbel<sup>(10)</sup> we read that in the office of this day, there is no "basalique" or "onita d-ramsa" because of the following reason. The Saturday and Sunday preceeding the lent the people eat and drink too much and on account of this, they do not celebrate the vespers nor the night vigil. But in the present service of ramsa we have a complete office. Here is the "onita d-basalique" in which the church is supposed to be the bride of Christ, the bride-groom. Basalique:

"O Lord behold your church, redeemed by your cross and your fold, bought by your precious blood, (behold) it offers the crown of confession in faith to you, the high priest of sanctity, who by your humility did exalt it. As a glorious bride it rejoices and exults in you, the glorious bride-groom. By the strength of truth exult the fortress of its salvation and establish in it priests, who shall be messengers of peace for its children."

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(9) For we read thus: "Our Saviour you revealed the Persons of the glorious Trinity to your Church, which adheres to you perfectly. Through faith and charity which are from baptism it was revealed to the spiritual congregations (faithful) the perfect doctrine of the mystery of the Trinity....." cf. Breviary, II, p. 53. The same onita is sung as the "onita d'basalique" of the 1st Snn-day of Epiphany. (Breviary, I, p. 119) and on the 2nd Sunday of the dedication of the Church. cf. Breviary III, p. 408.

(10) cf. Expositio, I, pp. 188-191.



From the contents it is clear that this strophe does not pertain to the period of Lent. Besides, the same strophe is seen in the onita d-basalige of the entry Sunday of the period of Dedication, (cf. Breviary, III, p. 394) hence it seems to be borrowed later from the period of Dedication. Therefore the explanation of George Arbel that in earlier times there was no basalige for the first Sunday of lent can be Justified.

For the other Sundays of the lent namely from the 2nd to the 7th Sunday the structure of the ramsa is the ordinary one but with the additions of the onita d-bem and a tesbohta, which are seen also on ferial days of lent. Here is the schema:

- Psalmody
- Ayk etra
- Laku Mara
- Surraya da-qdam
- Onita da-qdam
- Vespéral psalms
- Surraya d-batar
- Onita d-batar
- Karozuta
- Trisagion
- Basalige
- Surraya
- Onita d-bem
- Tesbohta

For the beginning psalmody ps. 65-67 are said for all these Sundays. The "surraya da-qdam" and "batar" are the same, given in the breviary p. 4 to 8 for the seven weeks of the year.

The third surraya, which is said after the basalige are the following:

- 1st Sunday: Ps. 74, 2-3 (3vv)
- 2nd Sunday: Ps. 95, 6-7 (4vv)
- 3rd Sunday: Ps. 142, 2-3a (4vv)
- 4th Sunday: Ps. 104, 24-27a (9vv)
- 5th Sunday: Ps. 142, 7-8 (6vv)
- 6th Sunday: Ps. (8vv)

## 2nd Sunday of Lent:

From the 2nd to the 6th Sunday of the lent after the usual order of the prayers as we have indicated above there is a special onita called "D-bem" and a tesbohta. The existence of the bem shows that there is the distribution of Communion at the end of ramsa; for the onita d-bem is the hymn sung from the Bema during the time of Communion and the following tesbohta is that of thanksgiving for the Communion in the ordinary Mass<sup>(11)</sup>.

In the "onita d'basalique" of the 2nd Sunday, thanks are being expressed for the helps towards the human race by the birth, baptism, fasting, death and victory of Christ over sin.

The lenten season is intended after the manner of retreats to renew the spiritual life of the christian namely his union of grace with Christ, the head of the Church. For this union the great hindrence is sin and therefore the lent is intended to be a period, of repentance for our sins. In the 3rd and 5th Sunday of lent this idea of repentance by asking pardon and mercy for the sins committed, is seen in the "onita d'basalique" of these days<sup>(12)</sup>.

On the 4th Sunday the gospel read for Mass narrates the event in which Christ puts to silence the priests and scribes. Then speaks of the parable of the householder who planted the vineyard and whose son is killed by the farmers. But we do not find any parellel reference in the office. The onita of the day treats of the wise plan of God in creating man and other creatures. The basalique of the 6th Sunday says that Jesus alone can purify and save us. The compassionate actions and miracles worked by Christ during his earthly life are here called to mind:

"Who is the physician who can purify my hidden wounds  
or can dress and heal them, or who can save me from fire.  
The adulterous woman was crying out: I will untie the

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(11) cf. Breviary, II, p. 346.

(12) On the 5th Sunday of Lent the commemoration of Mar Audā is celebrated; hence for today's ramsa there are the "onita da-qdam" and "onita d-batar", taken from the prayers given for the commemoration of a particular saint (hadu Parsoppa) cf. Breviary, II, p. 234 and I, p. 507.



ties of sin and approach the Lord and Saviour, for he did not cast away the publican before him. He converted with his words the samaritan woman and with his words, he gave life to the Cananite woman and with the hem of his garment he gave health to the woman with the flow of blood and with merciful words he liberated the adulterous woman from her sins and he counted her with the saints in the book of saints. On account of these my soul always says blessed is Christ our Saviour" (13).

## 2. The Ramsa of the ferial days of "Raze"

As we have said above the ferial days in lent are divided into two groups namely ferial days of raze and simple ferial days.

The ferial days of raze (mysteries) are:

1. All the ferial days of the first week (except Saturday).
2. All the ferial days of the fourth week ( " )
3. All the Fridays of lent.
4. The first three days of the Holy week, namely Monday, Tuesday and Wednesday (14).

On all these "days of raze" there is now the celebration of Mass. We do not know when this practise began. In the exposition of George Arbel it is said that on these days only a mass of the presanctified is said (15). The first and fourth weeks are called the weeks of the mysteries. From the name given to these days we have to presume the presence of the faithful in the church and the celebration of a eucharistic service without

(13) cf. Breviary II, p. 272.

The gospel of the 6th Sunday is from John, 9, 39-10; -21, and the central idea of this passage is this: "Christ came into the world in order to give light to the world: He is the good shepherd". The commemoration of Mar Michael the friend of the angels (—Hawra d-malake) falls on the 6th Sunday of lent. It seems that this feast was observed first, in the monastery situated on the side of Tigris, above Mossul. cf. Breviary, II, p. 271. Borg. syr. 150 do not mention about this commemoration.

(14) On "Holy Thursday" the schema of the office is the same as on the first 3 days of the holy week, but it is not generally named as a day of raze. The proper office of the Holy week begins only after the ramsa of Friday, with the paschal mass. Similarly the "Good Friday" also is not included in this category.

(15) cf. Expositio I, p. 52.

consecration<sup>(16)</sup>.

Here is the schema of ramsa for the days of raze:

Vespers: (Ramsa)	— Psalmody (1 hullala)
(cathedral part)	— Surraya da-qdam
	— Vespereal psalms
	— Surraya d-batar
Pre-sanctified Mass	— Laku Mara
(cathedral part)	— Trisagion
	— Surraya + lectiones
	— Zummara + Gospel
	— Karozuta
	— Onita d-raze (Procession with the presanctified gifts)
	— Onita D-bem (Communion)
Compline (Subbaa)	— Psalmody
(monastic part)	— Onyata
	— Qanona + Tesbohta
	— Karozuta

The above schema of the ramsa is different from the ordinary one on account of the pre-sanctified mass and the office of compline. The pieces that are common to vespers and pre-sanctified mass (Laku Mara, Trisagion and karozuta) are omitted in vespers. Vespers of this day include only the psalmody, the vepereal psalms which are preceeded and followed by the surraye (alleluiatic ps.) but without the onyata. The presanctified mass has the structure of the mass, excepting the anaphora. So we find all the variable elements of a common mass. The initial psalmody of the mass is not given because there is already the psalmody of the ramsa. After the "laku mara"<sup>(17)</sup> we

(16) For further clarifications and details about the days of mysteries (raze) cf. J. MATEOS, S. J., *Les Semaines de mysteres du careme Chaldéen, L'Orient Syrien*, vol. IV, fasc. 4, p. 449-458, 1959.

(17) It is here that we have the indication of the exact place of "laku mara", on ferial days of raze, namely after the surraya d-batar: cf. Brev. II, p. 375. We have to note here that the prayer "u al appai" goes with "laku mara" and is said in the qanke". See breviary, II, p. 77.

We notice also that, the prayer "athu mar" is not of the "surraya" but of "laku mara". Bedjan gives in the first part of the breviary this prayer as that



do not find the onita d-ganke (onita of the procession or exit from the sanctuary to Bema) since the clergy is already in the church for the celebration of ramsa. After "laku mara" we find therefore, the Trisagion, the lessons and the litanies. The procession of the pre-sanctified (dona pre-sanctificata) accompanied by the onita d-raze and after the recitation of the Pater Noster takes place the communion during which the onita is sung.

After the communion the monastic office of "subba'a" (compline) with its qanona, tesbohta and karoza are sung<sup>(18)</sup>. For the presanctified mass the same arrangement is followed in other liturgical books<sup>(19)</sup>.

### Special Tesbohta in Lent:

After the 1st psalmody of ramsa, every day the tesbohta "m-sabbahat mar" is sung. Here is the translation of this tesbohta:

"Glorious art you O our Lord; and it is becoming to glorify you all days for ever, Amen. Glory to Christ and thanks

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of the surraya, Here in lent we see that there is no surraya, but this prayer is given as the concluding oration, of "laku mara".

We observe also another thing, namely the "qanone" found in the 1st week of lent is repeated with "gloria patri", cf. Breviary, II, p. 78 (sayyek). Since the qanone is repeated, it is an indication that qanone was repeated in early times after every versicle of the psalms.

(18) cf. Breviary II, p. 344. The karoza of subba'a:

- Powerful and almighty Lord, God of our ancestors (fathers) we beseech from you.
- O holy and glorious one, whose will inhabits and rests in the saints we beseech.....
- King of kings and Lord of lords who dwell in the splendid light.....
- That which no one has seen and whom no one is able to see.....
- You who will that all men may live and return to the knowledge of the truth.....
- For the health of our Father..... (as usual)
- God the provider.....
- The one who is in heaven.....
- O Christ our saviour let your peace and tranquillity dwell in the community of your adorers and have mercy on us.

(19) cf. "The proprium Missarum... juxta ritum Ecclesiae Syrorum Orientalium id est Chaldeorum, Mossul, 1901. See also the same structure in the supplementum mysteriorum sive proprium missarum de tempore et de sanctis juxta ritum Ecclesiae syro-Malabarensis, Romae 1960.

to him who opened our mouth and gave us (strength) that we may praise him in his glories. Let us often give glory to the Father, Son and Holy Ghost for ever — Amen" (thrice).

The presence of this tesbohta is perhaps an indication of the beginning of the ramsa i.e. the old 9th hour: This is not seen in lelya and sapra, but only for ramsa. This tesbohta is given only for the little hours, "quta'a" and "eddana", probably the 3rd and 6th hours. The contents of this tesbohta, are not about lent. The prayer following is "lak taba", therefore we can say that this prayer generally given before "ayk etra" does not pertain to "ayk etra", in this place where "lak taba" is given there is no "ayk etra", since these are ferial days. This prayer "lak taba" thus given separately seems to be the conclusion of the tesbohta, "m-sabbahat mar". The psalmody is concluded by the prayer "lak taba".....

The psalms chosen for the first psalmody and for subba'a are the following:

FIRST WEEK	
RAMSA	SUBBA'A
Monday: Ps. 11-14, 15-17	Ps. 1-4
Tuesday: Ps. 41-43	Ps. 50-52
Wednesday: Ps. 82-84 <sup>(20)</sup>	Ps. 89
Thursday: Ps. 118 (lamd-mim)	Ps. 131-134
Friday: Ps. 22-24	Ps. 31-32

As we have noted in other places, here also we see that in the selection of psalms, Friday changes the gradation of the order.

FOURTH WEEK	
RAMSA	SUBBA'A
Monday: Ps. 11-14	Ps. 93-95
Tuesday: Ps. 131-134	Ps. 141-143
Wednesday: Ps. 31-32	Ps. 37
Thursday: Ps. 71-72	Ps. 78
Friday: Ps. 106	Ps. 112-114

(20) To this, is added the tesbohta of 1st Monday Eddana, cf. Ps. 78, Eddana is the 6th hour (hora sexta) which does not now exist in the office of the year except in Lent. The schema of Eddana is given in the 3rd part of this book.



Lent is a time of penance. During this season Christians should perform works of penance in imitation of Christ, that they may rise from the death of sin to a new spiritual life. This is clearly seen from the prayers given, especially from the "zum-mara"<sup>(21)</sup> and the 'onita d'raze'<sup>(22)</sup> of the ferial days of Raze; see for example:

### FIRST WEEK

Wednesday: Zummara.

"Blessed are they whose iniquities are forgiven and whose sins are covered; blessed is the man to whom the Lord has not imputed sin and in whose spirit there is no guilt" (Ps. 32, 1-2).

D-Raze: "Blessed are those, whose iniquities are forgiven and whose sins are covered" (Ps 32, 1).

"Pour out your hearts before him" (Ps. 62, 9)

"In prayer, fasting, and sorrow, let us pray to Christ for he receives all penitents as the lover of men, he saves (all) and gives remission of sin in his mercy".

Fasting, penitential and charitable practises and meditation, upon the Passion of Christ during lent, should lead the faithful to fashion their lives in accordance with the example of renunciation and patience, which the Master has given them.

In the Friday of the 4th week the fasting of the Ninivites is remembered:

"The Ninivites appeased you by fasting O our saviour and, you pardoned their sins, the infants, abstained from milk<sup>(23)</sup> and the mothers were in tears. When you saw the

(21) Zummara means chant. These are verses taken from the psalms and correspond to the alleluiaic verses of other Rites. The Chaldeans sing the Zummara before Gospel and also in the divine office. The Malabarians now use them only in the celebration of the Mass. cf. Brightman, *Liturgies Eastern and Western*, p. 257.

(22) Onita d-Raze otherwise called the "antiphon of the mysteries, was sung in early days when the priests were returning from the Bemma to the sanctuary. But now the onita d-raze is sung when the celebrant offers the bread and wine standing at the altar.

(23) The allusion here is to Jonas 3, 7.

fasting observed sincerely and the prayer coming from heart, your mercy was moved, O lover of penitents" (cfr. Breviary II, p. 221).

The Zummare for all the days of raze, namely that of the first and fourth week are the following:

FIRST WEEK		FOURTH WEEK
Monday:	Ps. 1, 1-2	Ps. 65, 4
Tuesday:	Ps. 32, 1-2	Ps. 84, 6-7
Wednesday:	Ps. 41, 1-3	Ps. 89, 15-16
Thursday:	Ps. 112, 1-2	Ps. 95, 12-13
Friday:	Ps. 41, 1-3	Ps. 145, 5-6

In the oniatā "d-subba'a" the fasting of Christ is remembered and special graces are implored, against evil powers:

"His name is holy and dreadful": "Christ who sanctified our race by your fast, and turned our hardness of heart to the light of knowledge; illumine the thought of our minds and have mercy on us" (24).

Again in the fourth week there is the mention about the fasting of our Lord. The excellence and effects of fasting also are narrated:

"O children come and hear me": "Let us adorn our body and soul with holy and pure fast that we may be worthy of his mercy and kindness together with the just who were glorified by him".

"How good and how beautiful" "O how beautiful and glorious is the fast to those who fast in purity, with perfect and true love and mercy towards the poor" (25).

(24) cf. The onita of the 1st Tuesday, Breviary, II, p. 77-78. Every day at the end of the onita of subba'a one "suhlāpa" from the "qala" is sung; for the first week the "suhlāpe" taken are the following:

Monday	suhlāpa 2	from qala 1
Tuesday:	" 3	" " 1
Wednesday:	" "	" " 5
Thursday:	" "	" " 5
Friday:	" "	" " 1st (of the dead)

(25) The following strophes with "gloria Patri" and "a saeculo" are in honour of the M. H. Trinity and Christ. cf. Breviary, II p. 205.



After the onita there is a qanona and then comes every-day, a very short tesbohta and the karoziata of the subba'a. Here is the "tesbohata" of the 4th Tuesday:

"O Christ give us (the grace) that we may fulfil your will with pure heart and good works".

### 3. The Ramsa of the Simple Ferial days of Lent:

By "simple days" we mean here, as we have said above, all the ferial days of the 2nd, 3rd, 5th and 6th week. Here is the schema of Ramsa of these days:

— Psalmody		Vespers (Ramsa) (Cathedral part)
— Laku Mara		
— 1st surraya		
— Vesperal psalms		
— 2nd surraya		
— Onita d'ramsa		Procession (Cathedral part) Communion?
— 3rd surraya		
— D-Bem		
— Tesbohta		
— Subba'a		Compline (Subaa') (Monastic part)
— Onita		
— Qanona		
— Tesbohta		
— Karozuta		

In comparison with the ferial days of Raze we soon notice here the difference, namely on these simple ferial days there are no zummara, 1st karoziata, and the onita D'raze. This shows that on these days (simple ferial days) there is no Eucharistic celebration during vesper time. But we see on every day the Bem together with the "tesbohta"<sup>(26)</sup>. The "Bem" naturally indi-

The additional strophes for all the days of the 4th week are:

Monday:		from qala	8
Tuesday: Suhalapa	2	" "	16
Wednesday: "	5	" "	18
Thursday: "	"	" "	19
Friday: "	3	" "	6

(26) This tesbohta is the one, sung during Mass.

cates that there is the communion. Not even a mass of the pre-sanctified was observed on these days; but only the H. Communion after ramsa, probably for monks.

On these simple ferial days the predominant idea of the prayers is of fasting and repentance.

This is expressed especially on every Monday and Tuesday:

"The prophet scolds us (saying) this is not the fast I have chosen, from bread and wine alone-let us not wean (our souls) from bread and wine alone for this is the holy fast; namely let us show mercy and give to the needy and, let us love one another with un-deceitful charity for (this) charity is the fulfillment of the commandment."

The main characteristics or effects of the fast stressed here are sorrow of sins, mercy and alms towards the poor and charity to one another. The mere abstinence from bread and wine, does not matter much, what counts is the real internal spirit. This idea is repeated in every week of the lent especially on Thursdays onita where appears, the real spirit of the season<sup>(27)</sup>.

Among other days we have to notice that:

EVERY WEDNESDAY: As in the whole year is dedicated to the Blessed Virgin Mary and to the saints for we see all the "qala d'gawe" chosen for the onita d'subb'a speaks of the Mother of God: for example, see the first strophe of the "qala d'gawe" of the 2nd wednesday:

"All generations shall call the Virgin Mary, the Mother of God, blessed"<sup>(28)</sup>.

EVERY FRIDAY: There is the remembrance of the dead; for example,

"Glory to the Father who created us and to the Son who

(27) cf. Onita of the 3rd. Tuesday and the 1st, 4th and 5th Thursdays, Here is the "onita d-raze" of the Thursday, which is a day of raze. "Fast is necessary for both body and soul: when the body fast from bread, the soul abstain from iniquities. If the soul does not abstain from (odious) calumnies and iniquities, it is vain to fast from bread". cf. Breviary, II, p. 217.

(28) cf. also other Wednesdays: see Breviary, II, pp. 82, 170, 209, 251, 258.



redeemed us by the cross and to the Holy Ghost; the mystery of the Trinity, to which pertains the resuscitation of our dead ones and dressing of their, body with glory<sup>(29)</sup>.

The 6th Friday is called the "Friday of Lazarus"<sup>(30)</sup> and for this Friday there is the "onita da-qdam" and "d-ba-tar" in which the calling back to life of Lazarus is mentioned:

EVERY SATURDAY's ramsa in lent is dedicated to the honour of the cross:

Here is a strophe for example: "The church of holiness rejoices everyday and is happy because she received victory through your cross. O son of the king, and the children within (the church) call to you, holy, holy, holy are you, who by your holy cross redeemed our race from error"<sup>(31)</sup>.

### General Obligations:

By a comparative study of the days of raze and the simple ferial days of the lent we arrive at the following proposition:

1. Every Sunday after sapra (morning office) there is the mass.
2. For every Ramsa of saturday (i. e. Friday evening) there is the mass of the presanctified.
3. No ramsa of Monday has Mass or onita d-Bem (because on Sundays there is morning mass.)
4. Every day except the above mentioned (i. e. Sunday morning, Saturday ramsa and Monday ramsa) we have only "Bem" in the 2nd, 3rd, 5th the 6th week of lent.
5. In other weeks namely the first and fourth (week) there is pre-sanctified mass on Tuesday, Wednesday, Thursday and Friday ramsa office, for these are days of raze.

From the above propositions we deduce the following conclusions:

(29) cf. also other Fridays: see Breviary, II. pp. 95, 111, 22, 260.

(30) cf. Breviary II, p. 295.

(31) cf. also Breviary II, pp. 104, 149, 184, 231, 268 and 310.

1. Pre-sanctified mass and office of communion (Bem) are at the end of Ramsa, except that of Sunday morning.
2. The H. Sacrifice is never celebrated twice on the same day - natural or liturgical - except on Easter Sunday
3. There is "Bem" in ramsa, in all days except on Mondays and on Mondays there is neither mass nor Bem.
4. Every Sundays ramsa there is only Bem (no mass because there was mass already in the morning)
5. Raze means here the celebration of the pre-sanctified mass and Bem naturally indicates the reception of the H. Communion<sup>(32)</sup>.

(32) Here we wish to notice also another result of our comparison: "The "onita d-raze" of every Sunday comes as the onita d-ramsa of the following Monday. So also according to 'Nakpayasa'—the supplementum mysteriorum, Mossol, 1910—the "onita d-raze" of Friday comes as the "onita d-rama" of Saturday, if Friday is not a feast or commemoration, and further we notice, that this last onita d-raze becomes the "onita d-qanke" of the following Sunday-mass, but this has some exceptions when the week changes.



## CHAPTER IV

### PALM SUNDAY AND HOLY WEEK

The importance of Holy Week is brought out by some of the names given to it. We find the term "Holy Week" used by St. Athanasius in his Festal letters, announcing the date of Easter<sup>(1)</sup>. It was called "Greater Week" in Jerusalem towards the end of the fourth century<sup>(2)</sup>. This designation is proper, as St. John Chrysostom remarks<sup>(3)</sup> since our Lord has done truly marvelous things in it. With out doubt this week occupies the chief place in the liturgical year, for within it, are celebrated the principal mysteries of man's redemption: the Last Supper' at which Christ instituted the Eucharistic Sacrifice and the priesthood; his death on Calvary, through which he removed the death of sin and liberated us from the power of the devil; and his resurrection, through which he gave us the new life of grace.

#### I. Palm Sunday:

The 7th Sunday of Lent is celebrated as the feast of Hosana. Hosana reminds us of the fact narrated in the gospels<sup>(4)</sup> about the solemn entry of Jesus into Jerusalem amidst the hasana acclamation, of the people.

The speciality of this day is the procession in imitation of the people of Jerusalem on that day of triumphal entry of

(1) cf. Epist. festalis 2, 8. MPG. 26: 1371.

(2) Ethérie' Journal de voyage (Edit, du cerf, 1948) n. 30. p. 218.

(3) Homily 30 in Genesim, 1. MPG 53; 273-274.

(4) "Hosane" means the acclamations and also the "branches" (palms).

The entry of Jesus into Jerusalem on an ass, amidst the acclamation in voices of hosana are narrated in Mt. 21, 1-9; Mc. 11, 1-10; Lc. 19, 30-40; Joh. 12, 12-15.

Jesus into Jerusalem. In the fourth century, according to the diary of Etheria<sup>(5)</sup>, such a procession was held in Jerusalem towards evening. Among the Chaldeans we do not find now, a liturgical procession in the evening time<sup>(6)</sup> and there is no indication of it in the evening service. But we find in the onita of lelya of this Sunday a series of strophes (oniyata) destined to be sung during the procession<sup>(7)</sup>. Anyhow the actual procession is before mass. At the end of the "sapra" (morning prayers) a prayer of benediction of olives is given<sup>(8)</sup>.

Although the hosana is considered as a feast of our Lord because of his solemn entry to Jerusalem<sup>(9)</sup>, the ramsha of the day follows the structure of the Sunday of Lent. For the surraya da-qdam we notice that it is not of the 7th sunday but of the 2nd which is the apt one for this day.

The qanone (Ps. 52, 10-11) (d-Marya qretak) chosen for the vespéral psalms are apt for the occasion<sup>(10)</sup>.

(5) cf. Etheria, Journal de voyage, n. 31, pp. 220-222. The Diary of Etheria is a most important document for the history of the Divine Office in the East towards the end of the fourth century, giving as it does a precise description of the celebration of the Hours in Jerusalem.

(6) But there is a custom among the Chaldeans, observed even now especially in Alqosh: On the Saturday before the Psalm Sunday, boys in groups, singing the hymns of Hosanna, go from house to house, and one among them who carries a cross enter each house by which the house is considered to be blessed and every member of the house kisses the cross. Thus when they have visited all the the houses, the boys go to the church singing the hymns. it is already then the vespéral time and they generally assist the Ramsa conducted in the church. (Information, from his Beatitude Paul Cheikho, the Chaldean Patriarch.)

(7) cf. Breviary II, P 324 ff

(8) cf. Breviary, II, P. 331.

The procession with psalms or olive branches as we have noted earlier has for its purpose to give public homage to the Saviour, the king of glory, before turning our attention to the remembrance of his passion. In many places a gospel-book was taken in the procession as symbol of Christ, in others, a wooden image of the Saviour seated upon an ass vividly represented the scene of the first palm sunday.

(9) In the breviary it is said "Feast of Hosane", cf. Breviary, II, p. 314. But in the Nestorian Hudra. Brit Mus. Add. 7177 (forshall I, n. 33), it is written, "the Great Sunday of Hosanna and the Feast of our holy Lord". In Borg. syr. 150, the mariginal heading gives: "Sunday of Hosana, known as the entry of our Lord to Jerusalem".

(10) In the above mentioned Nestorian Hudra we do not find these additional



The first strophe of the "onita d'basalige" does not belong to this period. It is the same as that of the first Sunday of dedication<sup>(11)</sup>. The next strophe with "gloria Patri" is the proper hymn of the day in which it is said that, by the entrance of Jesus into Jerusalem the prophecy concerning it, is fulfilled.

O Christ God, our king when you entered Jerusalem, the holy city, to fulfil all things that were written<sup>(12)</sup> with illumined eyes of faith the boys and children saw you and wondered at you, carrying branches and going out to meet you. Garments and overcoats they were spreading in your way and with the incessant praise of the cherubim they were calling out saying: "Hosana in the highest, blessed are you the multitude of whose mercies is eternal. Lord of all have mercy on us."

Ps. 8, 1-8a, is chosen as the third surraya and the following "Bem" and "tesbotha" of the communion are specially composed for the feast of hosana.

Bem:- Bate: "All creatures are turned into mouths and proclaim glory to the Son of David; let us offer praise with cries of hosana together with the children, the sons of Jerusalem".

## 2. Monday, Tuesday and Wednesday of the Holy Week:

These three days after the feast of hosana, as we said earlier, are "days of raze". In the office, when compared with other days of raze, we do not find any speciality, although it is the holy week.

MONDAY: The ramsa of this day is of an ordinary ferial day. The psalmody, the "surraya da-qdam" and "d-batar" are that of an ordinary Monday. The "onita d'ramsa" is the only

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verses, not only for this Sunday, but also for others. On the contrary the Vat. syr. 83; Borg. syr. 150 always note the verses "D-Marya qretak".

(11) cf. 1st sunday of dedication, Breviary III P. 394. The same strophe is found also in the B. II P. 54, 268 B. III, P. 200, 404 and 427.

(12) Allusion to Zacharias 9, 9: "namely "Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem, behold thy king will come to thee the just and saviour he is poor and riding upon an ass and upon a colt, the, foal of an ass".



special portion, in which Christ is called as the good shepherd. There is no mention of the passion or of an idea apt to the H. week<sup>(13)</sup>:

After the 3rd surraya the following rubrics is given: "There is no 'd'enna sekbet'<sup>(14)</sup>, no "subb'a" and "gutta'a"<sup>(15)</sup> in this week, but "M'sabbahat Mar" is said in the whole week, also for the ramsa of the resurrection"<sup>(16)</sup>.

After the tesbohta "m-sabbahat mar" which is sung also for 'ettana' and 'guttaa'<sup>(17)</sup> there is a special prayer (Lak taba bassima) as the conclusion of it. It seems that the prayer "Lak taba bassima" recited in ramsa is the conclusion of the psalmody and of this tesbohta (M-sabbahat Mar).

**TUESDAY AND WEDNESDAY:** Since there is the pre-sanctified mass we see the "Zummara"<sup>(18)</sup>, "d'raze", "d-Bem" etc. The "onita d'raze" of Tuesday which does not refer to the Eucharistic mystery seems to have been composed for some other occasion:

The third surraya of Wednesday very well calls to our mind, the enemies of Christ during his passion:

"Deliver me from my enemies O God and rescue me from those who rise up against me; deliver me from those who

(13) We notice that the Holy week is of the "d-hraye week", it ought to be, d-qadmaye". Why this change of week? Perhaps they preserved the old office of da-haraye; hence da-haraye can be older composition.

(14) This is the beginning verse of the psalm portion.

(15) "Quttaa", is ancient office of the third hour (hora tertia) which does not exist, in the office of the year, except in the ferial days of Lent. It is said together with "Sapa"—the morning office. For the structure of "guttaa", see, part III. It is said, there is no "subbaa", because the office is in the night and the "subbaa" is united to the lelya office. cf. Lelya-sapra, op. cit. p. 201. It is timely to omit the "d enna sekbet" since there is no waking up from sleep; they are already in the church.

(16) cf. Breviary, II. P. 333.

(17) cf. Breviary, II. P. 75.

(18) In the Hudra conserved in Brit. Mus. N. 7177, the zummara for the days of Paze are not always given. On the contrary while this Hudra indicates the readings, Epistles and gospels of the day, Bedjan does not indicate them in the breviary. The Vat. syr. 83, and Borg. syr. 150 very often give both the zummara and the readings.



work iniquity and save me from men who cause bloodshed" (ps. 59, 1-2).

In the "onita d'raze" while praising the Trinity, hope in the resurrection of Christ is expressed:

D-Raze: "Let us hasten in faith and take refuge in fasting and singing psalms, praising all the days of our life the one incomprehensible Trinity hoping that we may also share in the resurrection of Christ the king"<sup>(19)</sup>.

### 3. Thursday of the holy week:

This is called the "Thursday of pasche"<sup>(20)</sup>. After the "surraya d-batar" of ramsa, begins the mass. Today there is the complete mass, since it is the end of fasting and is the commemoration of the last supper in which the Eucharistic sacrifice was instituted. After the usual "u al appai" "Laku Mara" etc. proceeds with the epistle, zummara, gospel<sup>(21)</sup> a karozuta and

(19) cf. Breviary, II, P. 343.

For the "Bem" of Tuesday, Wednesday, Thursday and Friday the first strophe is the same; namely "with sorrow, let us receive the body of the Son and drink in faith, his chalice, who suffered for us".

(20) cf. Breviary, II, P. 348. In the Hudra of Brit. Mus. it is said the "Pasch of our Lord".

Holy Thursday (feria quinta in Coena Domini) is a general term, also used by the Greeks, and may point, to the institution of the Holy Eucharist on this day. The other English name for this day "Maundy Thursday", is derived from 'Mandatum', the first word of the ceremony of the washing of feet, which takes place in many churches on this day. (cf. Joh. 13, 34—"Mandatum novum do vobis"). The German name "Grun-Donerstag"—"Green Thursday", probably comes from "greinen" (weinen-to weep) because on this day public penitents were reconciled.

(21) The gospel of the day is from Joh. 13, 1-17 in which the washing of the feet of the disciples is narrated. The zummara sung reminds of Christ, encircled with his enemies: "O God be not silent in my praise, for the mouth of the deceitful man is opened against me; they have spoken against me with deceitful tongues and they have encircled me with words of hatred and have fought against me without cause". (Ps. 109, 1-3). Now among the Chaldeans, the ceremony of the washing of the feet takes place on Holy Thursday afternoon before the ramsa. This can be an imitation of the Latin Rite; anyhow the ceremony seems to be new which is not found in the Mss. of catholic origin. (The Ms. of 'Agra' 48 and that of 'Kerkuk' 21) cf. Les livres liturgiques de l'église chaldéenne, p. 116.

In the ceremony, the text of which is printed in Syriac and in Arabic the note worthy parts are the following:

— a prayer said by the president before the vesting.



then comes the "onita d-raze" in which it is sung:

"The memory of your abundance of goodness" (ps. 144, 7)  
 "Lord, your name is for ever" (ps. 134, 13). "Your church  
 keeps the memory of your precious suffering which was  
 accomplished for our salvation, O our saviour save its  
 (church's) children from iniquities".

#### 4. The Passion Friday:

From ancient times, this day has been regarded as the day of greatest sadness in the church. It is truly such; for, the Church annually recalls with renewed sorrow the death of her Spouse.

In the Breviary for the ramsa of the passion Friday (i.e. Thursday evening) in the heading itself it is said today there is the paschal Mass<sup>(22)</sup>. For the 1st psalmody of Ramsa the 8th hullala (ps. 59) is said, adding the tesbohta "M sabbahat Maran" at the end. Then follows the usual order: The "surraya da-qdam" and "batar" are psalms 17 and 59 respectively. After the "surraya d-batar" the rubrics in the breviary say at the end of the surraya there is no "gloria patri" or prayer but the following "aqqapta" with its "unnaya": is sung at the qanke<sup>(23)</sup> Aqqapta: "I confess you in the great church". Unnaya: "And among the multitude of people I praise you" (ps. 35, 18).

Then comes the Qanke which is the same as that of the "D-raze" of Holy Thursday. The "surraya" after the readings<sup>(24)</sup>,

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- the onita of vestition: "The priest from the family of Aaron"..... with "gloria patri" and saeculo".
  - the blessing of the water.
  - the reading of the gospel of St. John.
  - a preparatory prayer, and the onyata: "to life and eternal blessedness...."
  - the president while washing the feet of 12 men or clerics;
    - sprinkles them with holy water
    - incense them
    - makes them to drink a little wine.
  - after the final blessing sings: "the memory of your precious passion....."
  - concluding prayers - huttama.

(22) cf. Breviary, II. p. 355.

(23) "Aqqapta" and "Unnaya" are versicles taken from a particular psalm and added at the end of the preceeding marmitha.

(24) Today's readings are taken from: Exod. 12, 1-20; Zach. 9, 9-12; 11, 12, 13; 12, 9-14; 13, 7-9.



is taken from ps. 41, 7-10, which is a very apt portion for this, day:

"All my enemies whispered together against me, they plotted evil against, me; they were speaking (thinking) unjust words (against me) shall not the sleeper rise again? For even the man of my peace in whom I trusted, who ate my bread has betrayed me<sup>(25)</sup>, but you O Lord have mercy on me".

The zummara sung before the Gospel, are the 4 versicles from ps. 141, which has already been sung during the vesperal psalms<sup>(26)</sup>.

For today's mass the third Anaphora is used, namely the one which is entitled as that of Nestorius<sup>(27)</sup> and here is the "onita d'raze" composed for this Friday:

"Come let us praise the lord" (ps. 95, 1) Look to him and hope in him" (ps. 34, 5) "With the eyes of mind and with charity, let us all look at Christ, through the mysteries and types which he has given us while he was being led to the sufferings of the cross: And on the holy altar the living sacrifice is placed; like angels, the priests<sup>(28)</sup> celebrate the memory of his death with songs and praises, saying: praise be to him for his ineffable gift"<sup>(29)</sup>

In the "bate" of the "bem" there are comparisions between the events of the Old and New testaments:

Bate: "Blessed are you, O the 'last Vesper time' because the

(25) Here there is the clear allusion about the betrayal of Judas, who was one of the beloved disciples of Christ. cf. also Joh. 13, 18-21.

(26) "I cried to the Lord with my voice: with my voice I Made supplication to the Lord. In his sight I pour out my prayer and before him I declare my trouble; when my spirit failed; then thou knowest my paths" (ps. 141, 1-4).

(27) For the Chaldeans three are there anaphorae. The usual one, is that of the Apostles, the 2nd one is attributed to Theodore of Mopsuestia and the third one to Nestorius. Now the catholics use the 2nd anaphora from the 1st Sunday of "Subbara" till the Palm sunday inclusive. The one of Nestorius is used only 5 times, namely for Epiphany, on the feast of St. John the Baptist, the Greek Doctors, the three days of Rogation (bauta) and in the evening of the Holy Thursday. (ramsa of H. Friday).

(28) Note the words 'the priests celebrate', so perhaps here there may be a hint about the concelebration of priests?

(29) cf. Breviary, II. p. 356.



vesper time of Egypt is fulfilled in you. The mystery which Moses administered in Egypt received its completion in Christ the Son; the people of Israel ate the little pasch, but our Lord made the great pasch<sup>(30)</sup>. The disciples stood in between the two lambs (paschal) and they immolated the pasch and divided the bodies"<sup>(31)</sup>.

### 5. The Holy Saturday:

The saturday of the Holy Week is called the "Great Saturday"<sup>(32)</sup>. In the ramasa of Saturday (friday evening) there is no mass and there is no indication about the Communion also. The ramasa begins as in any other Saturday and ps. 22 (from the 3rd hullala) is said as the 1st psalmody<sup>(33)</sup>.

"For the dead liberation: As those who were killed lie in sepulchres" (ps. 88, 5). This is the additional versicle for "Laku Mara" and then follows the "surraya d'batar" (ps. 139-whole). When the president finishes the oration (before the readings follow the proper readings of the day: Isaias 52, 13-53; 12 and Daniel 9, 20-27<sup>(34)</sup>).

The "surraya" (Ps. 34, 15-17) before the epistle<sup>(35)</sup> is

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- (30) In the Old Testament, the paschal lamb was only a symbol of Christ himself, who gave his body to eat and his blood to drink, hence it is the "Great Pasch".
- (31) The Apostles were intermediators to renew the new pasch leaving the old one and they were repeating the Eucharistic sacrifice according to the desire of our Lord (Lc. 22, 19) and were distributing the body of Christ to the faithful.
- (32) In the nestorian hndra (Brit. Mus.) the title is "Great Saturday of Light". But we do not see any ceremony of light destined for the day. In the basaliqe of the Ramasa there is only the mention of the lights of heaven which were put out during the death of our Lord.
- (33) Psalm 22, which begins as "O God my God why hast thou forsaken me..." is a christological psalm and this, very well brings to our mind the passion of Christ and his sufferings on the Cross.
- (34) These are prophecies about the passion of Christ: for example see Isaias 53, 3-5: "Despised and the most abject of men, a man of sorrows and acquainted with infirmity: and his look was as it were hidden and dispised. whereupon we esteemed him not. Surely he has borne our infirmities and carried our sorrows and we have thought him as it were a leper and as one, struck by God and afflicted. But he wounded for our iniquities: he was bruised for our sins. The chastisement of our peace was upon him and by his bruises we are healed". Daniel 9, 26: "And after 62 weeks, Christ shall be slain and the people that shall deny him shall not be his....."
- (35) The epistle is from Galatians 2, 17 - 3, 14.



about Christ and the Jews.

After the "Zummara"<sup>(36)</sup> the priest reads the gospel of the passion, from: Luc. 22, 63-23, 12 + Mt. 27, 19 + Luc. 23, 13, 23 + Mt. 27, 24-25 + Luc. 23, + 24-45 Mt. 27, 51-54 + Joh. 19, 23-42<sup>(37)</sup>.

Then the following rubrics are given in the Breviary<sup>(38)</sup>. "After the readings of the gospel they incline the cross towards the bishop and he removes from it the "kotina" (Tunic) and encircles it with a neat linen cloth and gives it to a priest and he carries it with the gospel to the ganke (rails or sanctuary) and places it on the altar: The base of the cross, and the veil, they take to the sacristy".

Then Bedjan gives the following karoza:<sup>(39)</sup>

- "Let us all stand in sorrow....."

Answer - after every petition: "Our Lord have mercy on us."

- "The life which descended to sheol (the place of the dead) and announced good hope to the souls, detained in sheol. ....

- By whose suffering, our wounds were healed and who by your death killed our enemy (assassiner).....

- At whose suffering the lights (sun...) were darkened (put out) and all creation shed (were in) tears and cry....

- At whose crucifixion the spirits were moved and the command of his Father forbade them from destroying his crucifiers. ....

- By your death, as a reproach to your crucifiers, opened the sepulchres and gave up to the dead. ....

(36) Ps. 22, 17-19 is selected as the Zummara: "They have dug my hands and feet and they have numbered all my bones and they have looked and stirred upon me; they have divided my garments amongst them."

(37) The gospel readings are thus taken from different evangelists in order to have a complete narration of the facts and events during the passion of our Lord.

(38) cf. Breviary, II. p. 375-376.

(39) In the nestorian Hudra this karoza is not seen, there it is said the karoza is as on sundays. But the karoza given here by Bedjan is seen in the nestorian hudra (also in Borg. syr. 150) for the sapra of Holy Friday. Vat. syr. 83. p. 314 says "the karoza" of Sunday or this one as given by Bedjan.

- Who mingled your blood with ours, and cleared our debts by the sacrifice of your person on calvary.....
- Who drank the vinegar and bitterness for the salvation of our race.....
- For the health of our father..... (as usual)
- God the merciful who..... ( „ )
- Whom the angels of light praised in heaven at thy death and the earth mourned at thy crucifixion but rejoiced in (thy) resurrection.....
- O shepherd who gave your life for your sheep and redeemed it by your blood save our life from the wicked and have mercy on us".

When the prayer after the karozuta is finished at the exhortation of the deacon all sing the Trisagion. Then follows the "onita d-basalige" in which are narrated the shaking of the earth, the disappearance of the sun, the tearing of the veil of the temple and the resurrection of the dead from their sepulchres etc. occurred at the death of Christ.

The rubrics in the breviary, after the first strophes of the basalige, say<sup>(40)</sup> that all move to the portico singing the basalige with "gloria patri" and when they reach the portico all sit and sing a long onita beginning with "a saeculo"<sup>(41)</sup>.

After this beginning strophe there are 44 beautiful strophes more, all begin with the word "et'ir" (rise up);

- 'Rise up first Adam and see the only begotten Son, who undergoes sufferings, as a sinner, from the Jewish people."

Like this all the fathers and prophets of the old Testament are called and remembered one by one, in connection with the passion of Christ. We give here only some more strophes as example.

- "Rise up O Moses the first (head) of the prophets and

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(40) cf. Breviary, II. p. 376.

(41) This procession and the following long onyata seem to be for the kissing of the cross. While the people kiss the cross, these onyata are sung, alternately by two choirs.



see the Lord of prophets who himself suffers from the sons of prophets as the prophets prophesied".

- Rise up and come out from the earth O Solomen the ocean of wisdom and see the Lord of wisdom, whom foolishness held for derision".
- Rise up O glorious Isaias look and see, Christ the king who was led to slaughter as a victim and (who) did not open his mouth" (42).
- Rise up O blessed Zachariah and his beloved son (John) Baptist and see: behold your Lord is made today a sacrifice and oblation".

All the dead also are called in witness of the sufferings of our Lord:

- "Rise up and come out O fathers who died in the hope of resurrection and see on the top of calvary the Lord of all creatures".
- Rise up and come out from your tombs and accuse your sons, brothers, and friends who crucified their Lord and your Lord".
- Rise up O dead and see the wonder on the cross of the only begotten Son who having been killed, divided the earth and who by his death destroyed death".

At the end of the above long onyata, all stand up and recite the surraya from Ps. 22, 16-19. Then the "Pater noster" is said and concludes the ramsa with the usual concluding prayers.

(42) cf. Isaias 53, 7: "he shall be led as a sheep to the slaughter and shall be dumb as a lamb before his shearers, and he shall not open his mouth".

## CHAPTER V

### EASTER AND PASCHAL TIME

For the feast of the Pasch the title given in the breviary is "the Great Sunday of the Resurrection of our Lord"<sup>(1)</sup>. The feast of Resurrection or Easter<sup>(2)</sup> (Pascha) is properly the triumphal feast of Christendom, the Feast of feasts. It commemorates the victory, which Christ gained on this day; for by his death he destroyed death and by his Resurrection he restored life to us.

The Jews celebrated the Passover on the 15th of Nisan<sup>(3)</sup> in memory of their deliverance from the bondage of Egypt. With the parasceve that is the day of preparation before the Jewish feast, the Christians associated the commemoration of the passion of Christ; the day after the feast, a Sunday they kept in memory of the Resurrection. In the beginning there was some variation in the dates of the Christian feasts. In consequence of the intimate relation to Jewish practice, the Quartodecimans, a sect of Asia Minor, insisted upon celebrating Easter on the 14th of Nisan, the day of the first full moon of spring, no matter

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(1) cf. Brev. II, p. 390.

(2) The English word Easter (German-Ostern) is derived from the name of the Saxon goddess 'Ostara', whose feast was celebrated with bonfires in the spring of the year. The Christian missionaries transformed this Pagan festival into the commemoration of the Resurrection. Even the bonfires were kept, but they were interpreted in a Christian sense.

(3) Nisan:- month of April; strictly speaking Nisan corresponds to a part of March and a part of April; it is the first month of the Babylonian calendar. Josephus the historian says (Anti. I, iii, 3) "Moses appointed that Nisan should be the first month for their festivals, because he brought them out of Egypt in that month, so that in this month began the year as to all the solemnities they observed to the honour of God..." cfr. Dictionary of the Bible, Vol. IV, p. 764.



what day of the week this might be. Other Christians, however, regarded it, of great importance that the resurrection be Commemorated on a Sunday. They always kept the feast of Easter on the Sunday following the first full moon of spring and commemorated the passion of Christ on the previous Friday. After having been prescribed by Pope Victor, at the end of the 2nd century and confirmed by the Council of Nicaea (325), this practice, finally prevailed in the entire Church.

### Easter Sunday Office:

The joy of the resurrection is expressed in the basalique of this day. This is longer than other days<sup>(4)</sup>. The "surraya da-qdam" and "d-batar" are from Ps. 109 and 43 respectively<sup>(5)</sup>. The "Karoza" is the same as that of the holy Saturday.

One speciality of today's ramsa is this, that there are 4 biblical readings before the "onita d-basalique", namely from Genesis, 22, 1-19, Jonas 12, 1-10, I Cor. 1, 18-31 and Mt. 27, 62-66<sup>(6)</sup>. Then follows the "onita d'basalique":

"Mary was crying around the tomb saying, have mercy on me. She was recalling to you (the fact) that instead of the dwelling of devils, you made her the dwelling of your charity. She bought aromatic substances to embalm your

- (4) We have to note here that some solemnities have already been observed in Good Friday, for example in the "qala d-sahra", the rubrics say that from this "qala d-sahra", onwards till pentecost there is no genuflection (cf. Brev. II. p. 368). The "qanona" sung also is very solemn; so perhaps the Easter festivities begins on Friday onwards-or perhaps these solemnities on Friday can be due to the triumph of the Cross on Good Friday.
- (5) In the Nestorian Hudra it is said that the whole psalm must be recited, but Bedjan cuts away some of the last versicles.
- (6) Maclean says that Jonas Ch. 1 and 2 to be read; but in the "Nakpayasa" it is indicated only Jonas, 2, 1-10. The Nestorian Hadrha says "the prayer of Jonas" and it is the 2nd Chapter of Jonas. On examining, we see that these four readings are about the cross and resurrection and not about baptism.  
 1st reading: is about the readiness of Abraham to sacrifice his only Son-this can be very well applied to the sacrifice of Christ.  
 2nd reading: The prayer of Jonas, who passed 3 days in the belly of a fish; and this is applicable to the resurrection of Christ.  
 3rd reading: About the wisdom of the cross.  
 4th reading: The guards at the sepulchre.  
 In the mass, the readings are about the proclamation of the resurrection, Lc. 24, 1-12.



holy body, by which the smell of our mortal race became sweet. By your resurrection, O good God of the dead, O tree of life that vivified Adam who transgressed by eating the fruit, which our race desired not to taste, O my saviour I request you, sprinkle me with the dew of thy mercy". (repeat)

Gloria Patri: "After your glorious burial, the wicked and persecuting people stationed soldiers to watch your tomb. O unbelieving people! If they killed and buried you why were they watching? If they were afraid of you how did they dare to crucify thee; but your resurrection on the third day confounded the crucifiers and gladdened your church; praise be to thee".

In the Nestorian Hudra of the 15th century<sup>(7)</sup> it is said, on singing the "onita d'basaliqe" they go in procession to the portico (estuwa) where they sing the second strophe of "basaliqe" and the strophe with "gloria patri" and there finishes the ramsa. Then take place the administration of baptism to the catechumens. All the clergy gather together in the sanctuary and go in procession to the baptistry of the church. The catechumens, who are waiting in the nave follow them. The cross, gospel, candles, incense and the horn of oil etc. are taken in the procession, and the baptism is administered according to the usual ceremony among the Chaldeans<sup>(8)</sup>.

After the administration of the baptism, begins the "taksa d-hussaya", that is, the reconciliation of the penitents, and then at sun-set begins the Mass<sup>(9)</sup>.

The "aqqapta", "unnaya" and "d-Qanke" of the mass speak about faith in the church and of baptism: Aqqapta: "I

(7) cf. Scher Notice, p. 281. Anyhow it seems very reasonable to conduct the Ceremony of baptism and pardon of sins in between Ramsa and the mass, and there is also time for that. In the Cod. Borgia Syr. 150, p. 520 it is said that, to enter on the altar i.e. to say mass, one has to wait till sun set, and after ramsa surely there will have some time before sunset, and therefore it is timely to have some ceremony during this time.

(8) The compilation of the baptismal ceremony of the Chaldeans is attributed to Iso'yahb III and is completed by Elia III, Abu Halim.

(9) cf. Lelya-Sapra, Op. cit. p. 233.



confess to you in the great church". Unnaya: "And I praise you among many nations". D-ganke: "Praise the Lord all you gentiles" (Ps. 116, 1).

"All you servants of God (Ps. 66, 16)" "All of you who are baptised in Christ, have put on Christ by water and in Spirit, in order that you may reign with him in the heavenly dwelling". (repeat)

Gloria patri: "You are baptised, in One Spirit, you have put on the One Spirit, you have understood the One Lord in whose name you are called and with him you will have joy in the dwelling, full of happiness"<sup>(10)</sup>.

For the mass of today there is no reading from the Old Testament. There is also no surraya. But after the Trisagion the deacon, taking the book of the Epistles and after requesting the blessing of the celebrant comes to the door of the sanctuary<sup>(11)</sup> and announces:

"At this moment, Christ has risen from the dead"  
All reply: 'Amen'. Then rising the voice the celebrant repeats the same sentence, "At this moment. ...." and after the reply of the people, the celebrant repeats the same in a still raised voice, and they reply 'Amen'. At this time they ring the bells<sup>(12)</sup>.

Then follows the reading of the epistle: I. cor. 15, 20-28 which speaks of the resurrection of Christ and his victory over sins and his enemies.

The zummara: "My heart has rejoiced today and my glory has exulted"; thrice and then the celebrant reads the gospel of the day: Mt. 28, 1-20<sup>(13)</sup>.

(10) cf. Breviary, II, p. 391.

(11) The symbolical sepulchre of Christ is prepared outside the sanctuary but near to the sanctuary door.

(12) This practice seems to be an anticipation of the ceremony of resurrection attached to the procession of peace which comes only later. The practice of ringing the bells, can be an imitation of the "Gloria in excelsis" of the latin rite in the holy Saturday, at which time they ring the bells of the church:

(13) This passage narrates the resurrection of Christ, his appearance to the holy women and Apostles and his Commission to the Apostles etc...



The mass said is that of the apostles, Addai and Mari<sup>(14)</sup>. The "onita d'raze" narrates the fruits of the resurrection of Christ; "Joy in the whole world" (ps. 48, 12)

"The whole earth is full of his glory, for ever and ever" (ps. 72, 19)

D-surta: "Behold I announce to you great joy that shall be to all people"<sup>(15)</sup>.

"The whole creation is filled with joy, hope and salvation (the creation) was for long (time) immersed in error, has found now, a good leader. The lost sheep, that was gone out of the way, has (now) been brought back to the celestial pastor; and the enemy being conquered says: all the strength of my domination is destroyed and trodden down since Christ has risen from the sepulchre and has illumined the whole world" (repeats).

According to the Nestorian Hudra at the end of the mass after the ramasa of Sunday, there is a madrasa of resurrection<sup>(16)</sup>. This is given after the "tesbohta" of the communion: "hayyel Maran"<sup>(17)</sup> which is for the feast of our Lord. It seems that this madrasa is to be sung at the long communion which would naturally occur during this great day. The refrain of the madrasa begins with these words: "brik bar taba" blessed is the Son of the good (God) and the 1st strophe begins as "O gardener, how beautiful is the paradise....." Then comes a "sogita"<sup>(18)</sup> of resurrection followed by some strophes the first of which begins as "O guardians of the sepulchre....." (O nàtray qabrà). Bedjan does not mention this.

(14) From today onwards namely from Resurrection to Advent time, the "Anaphora of the Apostles", is said, or the mass.

We see a second Mass for Easter namely on Sunday morning. This resembles to the double Mass, existing in the Byzantine Rite: and the Roman Rite.

(15) cf. Lc. 2, 10. This is the announcement of the angel to the shepherds during the birth of Christian Bethlehem.

(16) cf. The Nestorian Hudhra of the 15th C. and Borg. Syr. 150, (ms. p. 522)

(17) cf. Breviary, II. p. 346.

(18) "Sogita" is a long poetry in popular metres of 7 or 8 syllables with refrain popular form of singing the Syrian church songs for which perhaps the Byzantine Kontakion can be taken as a model. Sogita is composed of an equal number of syllables, generally seven or eight. For more details about sogita cf. Lelya sapra, p. 83, Excursus B.



## 1. The Ferial days of the Easter Week:

For the ferial days after the Sunday of Resurrection, namely from Monday to Thursday there is no "onita da-qdam" and "d-batar"; the structure of these days is older and confirms, our hypothesis, that the onyata are of recent origin. We have already noted that G. Arbel do not mention about the onita da-qdam and d-batar. In the "onita d'basaliqe" of these days, the memory of the passion and death of our Lord is kept together with the redemption brought about.

The "surraya da-qdam" and "d-batar" of these days, i.e. of Monday, Tuesday, Wednesday and Thursday are those portions selected as the "surraye da-qdam" and "d-batar" for the first, second, third and fourth Sundays of a period (cfr. Breviary, PP. 4-6).

For these ferial days after the Easter, we see a portion of psalm as "d-Marya qretak". This as we have noted earlier is the ganone to be sung together with the vespereal psalms.

"D-Marya qretak" and the "zummara in the mass of Monday and Tuesday are the very same ones,<sup>(19)</sup> and that of Wednesday and Thursday although different, akin themselves as to the idea. The gospel read during ramsa seems to be the same as that of the mass<sup>(20)</sup>. The zummara", "D-Marya qretak", the gospel and the third "surraya"<sup>(21)</sup> of these days we note down here:

D- MARYA QRETAK	ZUMMARA	GOSPEL	3rd SURRAYA
Monday: Ps. 93,1-2 (4VV)	Ps. 93, 1-2 (5VV)	In. 14, 18- 15, 15	Ps. 98, 5-9 (9VV)
Tuesday: Ps. 116,1- 2 (4VV)	Ps. 116, 1- 2 (4VV)	Lc. 24.13-35	Ps. 95, 6-6 (4VV)
Wed: Ps. 105, 1-2 (4VV)	Ps. 19, 1-3 (5VV)	In. 15, 1-25	Ps. 69,17-19 (5VV)
Thursday: Ps. 96, 7- 9 (5VV)	Ps. 117, 21- 26 (7VV)	Mt. 10, 1-15	Ps.117,21-24 (6VV)

(19) For the "zummara" of Monday one versicle more is said than in the "Marya qretak". cf. Nakpaya-sa, op. cit. p. 134-135.

(20) The Gospel of Monday speaks of the discourse of Christ after the last supper; Tuesday the appearance of Jesus to the disciples at Emmaus. On Wednesday the continuation of the discourse of the last supper and on Thursday the event of the sending of the Apostles with the power to work miracles.

(21) We do not know why these psalms are chosen for the third surraye; anyhow



THE FRIDAY AFTER EASTER: is called the Friday of the Confessors<sup>(22)</sup>. The origion of this feast was to celebrate the feasts of the martyrs, killed under Sapor II. The katholikos of Selucia-Ctesiphon, Mar Simon bar Sabbae and many other bishops were martyred in the year 341 on Good Friday. Since the Holy Friday was set apart for the commemoration of the death of our Lord, the commemoration of these martyrs were celebrated on the Friday after Easter. For a long time, this Friday was considered to be that of all saints<sup>(23)</sup>.

The Marya qretak and the third "Surraya" are the same as that of the zummara of the mass<sup>(24)</sup>.

## 2). The Sunday after Easter:

The Sunday after Easter is called as the 'second Sunday after Resurrection and is named "New Sunday"<sup>(25)</sup>.

The period of Easter and Ascension has seven weeks and the spirit of this period is animated by the narration of the resurrection of Christ his victory over sin and death, the appearance to his disciples and followers, the confirmation of the truth of his resurrection etc.

In the following six Sundays after Easter there is no difference of structure for Ramsa. In the basalige of these Sundays the victory of the cross the effects of the resurrection of Christ which gave us a true and new life are narrated.

On the 5th Sunday the memory of Addai the apostle is celebrated. Hence there is the "onita da-qdam" and "d-batar" as on a commemoration day.

the portions chosen are apt for the day. The portion chosen for Monday is from the psalm 98 which is recited also for the mass of the day, and that of Thursday is the zummara of the mass of Thursday.

(22) cf. Breviary, II. p. 326.

(23) cf. Lelya-sapra, p. 242, note 1,

(24) The zummara is from ps. 44, 22-25 (8vv)

(25) Among the Malabarians also this Sunday is called New Sunday "puthu jnayar".

In the latin liturgy this sunday is called White Sunday (Dominica in albis perhaps due to the neopytes who used to appear for the last time in their white garments. At Rome they assembled in the basilica of the youthful martyr St. Pancratius, who was regarded as the protector of innocence and the guardian of sacred promises. This Sunday is therefore, very suitably chosen for the First Communion of children and the renewal of baptismal vows.



On the 5th Sunday the memory of Addai the apostle is celebrated. Hence there is the "onita da-gdam" and "d-batar" as on a commemoration day.

The Gospel of the 9th Sunday is about the prayer of Christ for his disciples, after the last supper (Joh. 17. 1-26); but the "onita d-basalige" speaks of the unlimited glory which we gained over death through the cross of Christ and through the resurrection from the dead.

### 3) The Feast of Ascension

In agreement with the scriptural narrative<sup>(26)</sup> the church commemorates the Ascension of Christ into heaven on Thursday, forty days after Easter. This festival observance is intended to direct our attention upward and to inspire in our hearts a desire for the things of heaven<sup>(27)</sup>.

The Ramsa begins as usual and the hymn "Laku Mara" is sung five times as on Lord's feasts. When they begin "Laku Mara", the rubrics of the breviary says:<sup>(28)</sup> all go to the courtyard, taking in procession the cross, Gospel, lights and incense and from this day till the dedication of the church the prayers are conducted outside, in the courtyard<sup>(29)</sup>.

In the "onita da-gdam" of this day the Ascension of our Lord into heaven and the joy thereby to angels and men are expressed:

Above all heads, principalities and, powers of heaven, Jesus the Saviour of all, ascended into heaven in glory: and in his Ascension, rejoice angels and men (the human race) for Christ the Lord the head of our race has reigned for ever".

(26) cf. Acts, 1, 1-12.

(27) In the middle ages a solemn procession took place on this day; it evidently originated in Jerusalem in imitation of the procession which our Lord himself led to Bethania on Mt. Olivet (Lc. 24, 50).

The Ascension of Christ was then symbolically represented by raising a crucifix to the height of the arch of triumph.

(28) cf. Breviary, II. P. 495.

(29) Since they find it difficult to conduct the office, i. e. the divine office and the 1st part of the mass till gospel in the church due to the heat of summer, they have decided to sing the office outside, till the winter begins.

The verses as "D-Marya qretak" are the same as that of the "surraya" of the mass of the day, namely from Ps. 47, 5-6, which speaks of the Ascension of our Lord.

Today there is the "suyyake service" because there is a long vigil since it is a great feast. Ps. 93 & 96 are sung as suyayake. The whole psalm 24, which foretells the triumphal Ascension of Christ, is said as the third "surraya".

The «onita d-basaliqe» nicely narrates the whole redemptive work of Christ, in short:

The same idea about the baptism, passion and ascension of our Lord is repeated in the «onita d-basaliqe» of the Sunday after Ascension.



## CHAPTER VI

### THE PERIODS OF APOSTLES AND SUMMER

After the period of Easter (Paschal time) and the feast of the Ascension, the chaldean liturgy observes the period of the Apostles in which the faithful are called to contemplate the mystery of the descending of the Holy ghost upon the Apostles and the annunciation of the Gospel in Jerusalem and in the whole world. In the Brev. III, P. 53, the title given is; «the Sunday of the Pentecost, which is the Entry to the Fasting of the Apostles»<sup>(1)</sup>.

The period of the Apostles consists of seven weeks.

The fasting of the Apostles exists, in all the Oriental Rites, and this is considered to be a preparation for the commemoration of the feast of the Apostles. A fast namely after the feast of Pentecost was known to St. Athanasius of Alexandria<sup>(2)</sup>; to Etheria<sup>(3)</sup> and to the Apostolic Constitutions<sup>(4)</sup>. Therefore it is sure that a fasting in the 4th century existed in Alexandria, Jerusalem and in Antioch and the duration of this fasting was for a week. Since the fasting is continued even after the feast of the Apostles Peter and Paul (which is now celebrated on the 29th of June according to the Roman origin) it is clear that this fasting is observed not as a preparation for the feasts of the Apostles. Formerly this feast of the Apostles was observed in all Oriental Rites, after Epiphany. Cf. also Lelya-sapra, op.

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- (1) In the Nestorian Hudra the same title is given in the following manner: "The entry Sunday of the fasting of the Apostles, which is the feast of the pentecost" cf. Brit. Mus. Add. 7177, fol. 221 r.
  - (2) cf. Apologiate fuga sua c. 6, PG. 25, 652 A.
  - (3) cf. Peregrinatio, c. 44 (ed. Petre, p. 252).
  - (4) cf. Const. Apost. 5, 20, 14 (ed. Funk, p. 299, 5ff).

-cit. pp. 252-253.

### 1. The Sunday of the Pentecost:

Pentecost which can be said the anniversary of the foundation of the Church in Jerusalem, is solemnly kept in honour of the Holy Ghost, who descended and enlightened the Apostles on this day. In the breviary it is said, this day is celebrated as a feast day, hence, no surraya "da-qdam" or "d-batar" is given, but only the "onyta". In the "onita da-qdam" and d-'batar the effects of the coming down of the Holy Ghost are narrated:

Two marmyata namely Ps. 93-95 and Ps. 96-98 are given to be said as "suyyake". The Nestorian Hudra (Brit. Mus.) do not mention the "suyyake".

The coming down of the Holy Ghost testifies that the glad tidings of the Gospel are intended for all people, and in the "onita d-basalige", the fact that the apostles were confirmed in faith and strengthened by diverse gifts, to be the preachers among all peoples, are explained:

"The Holy Ghost who was sent from God the Father of truth, confirmed the community of the Apostles in the gift of grace. And strengthened their mind by his doctrine and instructed their simplicity with the multitude of tongues, that they might thenceforth be among all peoples delegates and preachers of the kingdom of heaven and announcers and doctors of the Trinity"<sup>(5)</sup>.

It is before the "basalige" that Bedjan gives Ps. 99 (whole) to be recited as the surraya, but the Nestorian Hudra gives the surraya after the basalige<sup>(6)</sup> according to the usual order.

### 2. The Fridays and Sundays of the period of the Apostles

The Friday after the feast of Pentecost is called "the Golden Friday", because of the first miracle worked by the Apostles. Peter and John at the gate of the temple called "sappira"-beautiful. When the lame man asked for alms, St. Peter told him, "silver and gold I have none; but what I have

(5) Here there is an allusion to Mt. 28, 19-20.

(6) cf. Breviary, III. p. 54 and Nest. Hudra, Brit. Mus. Add. 7177, fol. 222 r.



I give thee. In the name of Jesus Christ of Nazareth arise and walk . . . , and he walked<sup>(7)</sup>. The day of this miracle is supposed to be a Friday and from the words of St. Peter "silver and gold", this Friday came to be called Friday of Gold.

In the breviary it is indicated that this Friday is to be commemorated as a feast, but the Nestorian Hudra<sup>(8)</sup> says this is celebrated as a commemoration day. Actually the structure of Ramsa is that of a commemoration day. For the psalmody Ps. 85, 86 are recited which is the same as of an ordinary Friday, but the Nestorian Hudra gives Ps. 33, 34<sup>(9)</sup>. According to the Nestorian Hudra the hymn of incense (ayk etra) is repeated four times, with special verses. see, Brit. Mus. add. 7177, fol. 240r'. The "onita da-qdam" and "d-batar" speak of the miracle worked by the Apostles at the astonishment of others: Here is the "onita da-qdam".

"New is the miracle which the Apostles worked in the church of Jerusalem, namely they gave the power to walk in the name of Jesus to the one who was lame from his mother's womb. The multitude of the crucifiers wondered, because they saw the greatness of the miracle namely in the name of Jesus, whom they crucified, the lame man received the power to walk".

The "basalige" of the day is about the redemption obtained by the passion and death of Christ, it speaks also about His Ascension and of the gifts of the Holy Ghost:

After the third "surraya" which is taken from the "D-Marya gretak" of the Sunday of Pentecost (Ps. 51) Bedjan gives the onita of "subba'a"<sup>(10)</sup>. But the Nestorian Hudra indicates: first the "hepakta"<sup>(11)</sup> of the Apostles and then the "onita d-subba'a", (given as choice).

(7) cf. Acts, 3, 1-10.

(8) cf. Breviary, III. P. 85 and Brit. Mus. Add. 7177, fol. 240 r.

(9) Brit. Mus. Add. 7177, fol. 240 r.

(10) Generally for "subba'a", one or two marmita are recited, but here there is no mention of marmita, not in Bedjan nor in the Nestorian Hudra.

(11) Hepakta-return, turn. This name is given for the poetical verses intercalated in between the psalms of the "subba'a" or "qala d-sahra" and the tesbohta which follows. The "hepakta" are supposed to be portions taken from the hymns (membra) of Narsai. For more details about hepakta cf. Lelyasapra, op. cit. p. 488.

After this strophe Bedjan gives six more strophes and then adds to them the fourth gala (cf. Breviary, gala, P. 45) and then gives the following strophe with Gloria Patri:

"The first sign (miracle) which Simon worked on Friday, confirmed the resurrection of Christ and acknowledged his sovereignty over everything. For in his name wonders were worked and (by which) it was made known to men that he is the true light" (12).

After this stanza the other parts of "subba'a" namely "qanona" (13) "tesbohta" (about the Apostles) and "karozuta" etc. are given (14).

### The 2nd—6th Sundays of the Apostles

In the "onita d-basalique", of the 2nd sunday the works of the gift of the Holy Ghost are mentioned:

"The Holy Ghost works by his power and does everything with his gifts, for he makes prophecy to flow and perfects the priests with his grace. He is able to give wisdom to the simple; for, to the fishermen he revealed the Persons of the Trinity and he by his power holds all the wonderful orders of the church, (He is) of the same glorious nature, of the same essence (seed) with the Father and his only begotten Son, praise be to thee O Holy Ghost".

On the second Thursday of the Apostles, the prayers for the feast of the 'Corpus Christi' are given which are of recent origin (15).

(12) The Nestorian Hudra gives this strophe as the first strophe of "subba'a". Then gives other strophes which are different than that of Bedjan, cf. Brit. Mus. Add. 7177, fol. 241 r.

(13) The qanona is selected from ps. 93 which is said, also for the Mass of the "Friday of Gold".

(14) cf. Breviary, III. p. 87.

(15) cf. Breviary, III, p. 102 ff.

In the syriac introduction to the Breviary it is said, that the prayers for "Corpus Christi" are arranged by Mar Joseph II, cf. Breviary, Introd. p. 8. The fundamental reason for the feast of Corpus Christi, is the fact that the institution of the Holy Eucharist cannot be commemorated with becoming festivity on Holy Thursday on account of the serious character of the Holy week: A special feast is observed therefore by the chaldeans perhaps in imitation of the latin liturgy.



The Basalige of the 3rd Sunday of the Apostles makes a comparison between the priesthood of Aaron and the Apostleship of St. Peter.

The Gospel read on the 4th Sunday (Lc. 6, 12-46) speaks of the election of the 12 Apostles and the advices and instructions given to them by Christ. But in the "onita d-basalige" of Ramsa it is sung about the gift of the Holy Ghost, by which the Apostles became great preachers of divine things:

THE 5th AND 6th SUNDAYS speak, how the Apostles conquered the sufferings of their persecutors, by the strength of the Holy Spirit. The preaching to the Jews and gentiles, also are remembered in the onyata.

THE LAST FRIDAY (i. e. the 7th Friday) of the period of the Apostles is celebrated as the feast of the 72 disciples<sup>(16)</sup>. Therefore there are special strophes as "onita da-qdam" and "d-batar", which mention about the labours of the Apostles all over the world:

Da-qdam:- "The holy apostles announced the Holy Trinity all over the world and they fought for the sake of Christ until death. Let them offer with us prayers to the merciful God, so that the lover of men may have mercy on us".

D-batar:- "The Apostles, the friends of Christ, preachers of Jesus our Saviour, were carrying the cross in their hands as a plough share, and in faith they weeded and ploughed the earth which was lost in the error of idolatry and sowed in it the words of life; o let us honour them".

The "onita d-basalige" has more or less the same idea as in the "onita da-qdam" and d-batar. It adds further that the Apostles have entrusted the treasures which they have perfected, to doctors and priests (of the church)<sup>(17)</sup>. After the third "surraya" follows the "onita d-subba'a"<sup>(18)</sup>, which speaks about the church built by the Apostles, uprooting paganism:

(16) The mention about the 12 disciples is found in Lc. 10.

(17) cf. Breviary, III. p. 160.

(18) The Nestorian Hudra says of the "hepakta" of the Apostles to be sung as on the days of pentecost; it does not give the "onita of subba'a". cf. Brit. Mus. Add. 7177, fol. 256.

"The Apostles on the unshakable rock, built an edifice that shall not be destroyed: by the power which they had received from their Lord, they uprooted paganism and built the church. O congratulations to the disciples of truth, who built and raised their edifice. They also built dwellings of the spirit in the souls of the faithful".

At the end of the "onita d-subba'a", the 15th "qala" and the strophes for the dead from qala 27 are indicated to be sung. Then follows the "qanona", "tesbohta" and "karoza", usually found in "subba'a"<sup>(19)</sup>.

### 3. The Sunday of Nusardel and the period of Summer

In the breviary III, p. 169 the title for the beginning Sunday of Summer, is given as follows: "The last Sunday of the week of the Apostles"<sup>(20)</sup>.

Why this Sunday is called "Nusardel" is not clear. G. Hoffman<sup>(21)</sup> gives an explanation, namely this is the first Sunday of the Persian new year or, it can also signify the first fruits of the new year. Anyhow the feast observed is that of the 12 Apostles<sup>(22)</sup>; which is clear from the "onita da-qdam" and

(19) cf. Breviary, III. p. 161;

(20) In the Brit. Mus. Add. 7177, fol. 257 v. the same title is seen but given in this form. "The first Sunday of Summer, called Nusardel, and the end of the period of the Apostles. This is also the Commemoration of the 12 Apostles".

(21) cf. G. HOFFMAN Auszüge aus Syrischen Akten Persischen Martyrer Leipzig 1880, p. 59, note 523, see also Lelya-sapra. p. 263.

(22) A special feast of the Apostles St. Peter and Paul is given in the Breviary, III. p. 453, which is to be observed on the 29th of June, if this feast is not already celebrated on the 2nd Friday after Epiphany.

The feasts of the other Apostles Commemorated now in the Chaldean church are the following:

—St. Thomas on 3rd July.

—The feast of the Evangelists which is celebrated on the 3rd Friday after Epiphany, includes the feasts of the Apostles Mathew and John:

—(St. James, Friday after Christmas—This is given in a Nestorian Ms. of the 12th century, cf. C. MOUSSESS. Les livres Liturgiques de L'Eglise Chaldeenne', p. 24-25.

In the Malabar liturgy the following feasts of the Apostles are celebrated now:

—St. John, December 27.

—St. Mathias, February 24.

—St. James; July 25.

—St. Bartholomaeus, August 24.



d-batar":

"O holy Apostles you are the lamps of the true light in creation; for the light of your doctrine shone and showed the world the way of life. Those who were sitting in darkness you converted to the light which enlightens the mind by your truth: Be you mediators and pleaders for us that we may take refuge in you and may be saved from deceits".

The Gospel read on this day, is from Lc. 14, 1-14 which has no connection with the feast of the Apostles. But in the Nestorian Hudra two portions are given for the Gospel of this day; first from Lc. 10, 1-12 which narrates that Christ sends forth and instructs His seventytwo disciples; hence apt for the day. The second, is from Lc. 14, 1-10, namely about the healing of the dropsical man and the parable of the supper<sup>(23)</sup>. The "onita d-basalige" sings of the true preaching of faith in the whole world in the name of the Holy Trinity:

"The holy Apostles by the Holy Ghost taught the one perfect faith and uprooted and destroyed from the earth thorns and cockles (tares) which the evil one had sown in the world and they sowed instead of them the seed of their doctrine. The darkness of error which was in the world they extinguished and dispelled by the light of their words, and preached in the whole world the true faith in the adorable name of the Father and the Son and the Holy Ghost, nature incomprehensible"<sup>(24)</sup>.

At the end of Ramsa, the Nestorian Hudra says: (fol. 258) "there are places where (this day) is celebrated as a feast or commemoration, with "qala", "qanone" and "Hepakta" of the Apostles, and they do well, because it is the feast of the Apostles".

After the Sunday of "Nusardel" begins the period of Summer. We do not know why this period is called simply,

—St. Mathew, September 21.

—St. Simon and Thaddaeus, October 28.

—St. Andrew November, 28.

(23) cf. Brit. Mus. Add. 7177, fol. 261 r.

(24) cf. Breviary, III. p. 170.

"Summer" with out any reference to a feast or any liturgical or ecclesiastical event. But in almost all the mss. we see the title "period of Summer"<sup>(25)</sup>. This period lasts for seven weeks and the general spirit of this period is of penitence, on examining the prayers of the breviary the predominating element, mentioned, is about the last judgement, in which Christ rewards or punishes everyone according to the deeds of each one. Therefore very often we see in the hymns of this period exhortations to penitence and sorrow for sin.

The wright catalogue, p. 192 indicates the strophe "hallelayn" (x) as a special one of this period, which strophe is sung as the onita d-ramsa for the 1st Friday of the period of summer<sup>(26)</sup>.

"Wash me with tears of repentance O Lord, and give me by your mercy and grace the remission of debts, and by my repentance absolve my faults O my Saviour; our Lord full of mercy have mercy on us"<sup>(27)</sup>.

For the ferial days of the first week of Summer, we notice that the "onita-d-Ramsa" of Tuesday is the same as that of the first Tuesday of the period of Apostles<sup>(28)</sup> and of Thursday is from the first Thursday of Apostles (cfr. Breviary III, p. 181 and 84). On the first Friday of the Summer, is observed the Commemoration of Mar. Jacob of Nissibis and the office is given as for choice, the one said for "hadu parsopa" (of a particular saint) which is given in the first volume of the Breviary, page 507.

### The 2nd—7th Sundays of Summer

The remembrance of the last judgement and the calling

(25) For the citation of the mss. cf. Lelya-sapra, p. 264. It is logical to think that during this summer season, since there was no important feast, the period is called after the season- "summer". In some mss. we see the title "the period of hallelain". This title is given after the first word of the basaliqe prayer of the first Sunday of this period.

(26) cf. Breviary, III. p. 181.

(27) It is clear that this strophe is of repentance. The same strophe is sung also for the "onita d-ramsa" of the 2nd Tuesday (cf Breviary, III. p. 189). At the end of this strophe—"have mercy on us" is said on Friday and "have mercy on me" on Tuesday. 'Mercy on me' seems to be correct, because the other "cases" used in the strophe is in the first person singular. The beginning versicle namely "hallelain" (x), is taken from the ps. 51., and we notice also that in the "qala d-sahra" of the 2nd and 6th Sunday of Summer ps. 51 is recited.

(28) cf. Breviary, III. p. 180 and 83.



for mercy because of the multitude of sins are clearly expressed on this day in the onita d-basalige:

The Gospel of the day, Lc. 15, 4-32, which treats of the parable of the lost sheep and the prodigal son, very well exhorts for repentance.

ON THE THIRD SUNDAY also we see the same spirit which says that repentance while on earth, is valuable and after-wards there is no time to ask for forgiveness. The "onita d-basalige" ends with these words: "..... who is my hope O Lord except you. O God lover of men have mercy on me" <sup>(29)</sup>

In the basalige of the 4th Sunday we notice that there is mention of the prayer of the publican; but the gospel about the parable of the pharisee and the publican, is read on the 7th Sunday. The idea of the "onita d-basalige" of the 7th Sunday goes with the Gospel text of the 4th Sunday <sup>(30)</sup>. Therefore if the gospels of the 4th and 7th Sundays are inter-changed, they will be more apt for the spirit of the day.

THE 5th SUNDAY speaks of the eternal reward and of the resurrection of the dead; no penitential idea is seen here:

The onita d-basalige of the 6th Sunday remembers, that death came in, through the fall of Adam, the father of all men. Due to the fall, Adam and his children lost the earthly paradise but God in his mercy sent the second Adam, -Christ- and through Him opened the way to enter into the heavenly paradise, for Adam and his children:

Before the beginning of the 6th Sunday the rubrics in the breviary say:

"It is to be noted that when Easter (Pasch) falls on the 20th or after the 20th of April, the beginning of the period of Elia would come after the feast of the Cross. But the feast of the Cross ought not to be celebrated before the beginning of that period (Elias). And when it happens so the 6th and the

(29) The gospel read on this Sunday, taken from Joh. 9, 1-38 is an apt one. It narrates the curing of the blind man. He obtained this favour since he asked for mercy.

(30) The Gospel of the 4th Sunday is Mc. 7, 1-23. In this passage we read of Jesus rebuking the pharisees of their manner of washing of hands and of the false concept of cleanliness. This idea goes with the "onita" of the 7th Sunday.

7th Sundays of Summer are observed together; and then is kept the beginning of the period and afterwards the feast of the Cross is celebrated<sup>(31)</sup>.

On examining and comparing the onita d-ramsa of the *ferial days* in between the seven Sundays of Summer (see the table given below) we notice the following:

- For all Mondays the first strophe of the "onita d-ramsa" is the same as that of the strophe of "D-raze" of the preceding Sunday.
- All days have two strophes except Fridays.
- On Fridays the one strophe given, is repeated with "Gloria Patri".
- All Saturdays have very short strophes and the second strophes are always about the Cross.
- There is mention about the Eucharist on Saturdays, especially on the 2nd, 3rd and 6th Saturdays.

The commemorations celebrated on Fridays of Summer are the following:

First Friday: Mar Jacob of Nissibis (Breviary, III. P. 181, office, that of a particular Saint).

Second Friday: Mar Mari the Apostle (Breviary, III P. 191, office, that of St. Thomas the Apostle).

(Fifth Friday: Martyrs shmoni and her Sons.)

Sixth Friday: Mar Simon Bar Sabae (Breviary, III. P. 232<sup>(32)</sup>).

Seventh Friday: Mar Kardak (Breviary, III. P. 254, office, that of St. George).

(31) cf. Breviary, III. p. 223.

(32) In the Breviary we have the following note: "Commemoration of Simeon Bar Sabba katholica patriarch, disciple of Mar papa katholike and of the Fathers who were martyred with him, these were martyred on the Friday of passion (Good Friday) in the year 655 of the greek Era, in the town of Ledan the country of Hussites, in the days of Sapor. Their commemoration was postponed to the Friday of the Confessors, which is common to all the martyrs, but this Friday is observed because on this (Friday) the altar of Simeon bar Sabae was consecrated in the town of Ledan and Mar Simeon was buried in Sheosen of Ilann, which is called Suss in Arabic". cf. Breviary, III. p. 232-233.



## CHAPTER VII

### THE PERIOD OF ELIA AND MOSES

#### I. The Period of Elia:

The period of Elia is joined with the feast of the Cross, for after the three Sundays of Elia, the breviary, names the Sunday as the fourth of Elia and the first of the Cross and continue in this order<sup>(1)</sup>.

Before beginning the period of Elia we have the following rubrics in the Breviary (III, P. 256).

'The feast of the cross is on the 14th of the month of September. When it falls on the 1st Sunday of Elia or on the next Sunday or the 3rd or it goes up till the 5th Sunday, then the feast is (celebrated) on that day; because of this I write the onita of the cross in 'Mawtbe' and after the onita of basalique and of lelya (I write) also the qanona as if the feast is not celebrated; it is clear that the onyata of the period alone is said and also its qanone till the finding of the cross. When the feast is celebrated, the onita and the qanona of the sliba are said together with that of the period. Know also this, that if the feast (of the cross) falls before this 1st Sunday (of Elia) keep the 6th and 7th Sundays of Summer<sup>(2)</sup> together as we have said above

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(1) cf. Brev. III; pp. 293 ff.

In the Codex Vat. (Syr) XXII, olim XII: (This Codex was written in 1301, by a certain cleric called Zcharia, in Cranganoor-India, for the use of the Malabar Church) the order of the calendar is as follows: three Sundays of Elia, then the Feast of the Cross; then eight Sundays of the Cross (here there is no mention of the period of Moses). After this come the five Sundays of entering to the Church. (The term Dedication of the church is not seen in this Codex.) cf. also Fr. Placid, "Our Rite", St. Joseph's press, Mannanam, 1951, pp. 187-190.

(2) It is said as the Sunday of "dumra damle" and the Sunday of "d-poos mekal"

and after that, the 1st Sunday of Elia and the feast of the Cross follow, because the beginning of the period ought not to be confused with this mystery (of the cross), one is the beginning of fast (of Elias) and the second as its meaning; namely before the manifestation of Christ, Elia should come and fight against the son of perdition and reveal his error and then the Holy Cross must appear and thus all the mysteries should be fulfilled".

From the above rubrics we understand that the beginning of the period of Elia (with its fast) should come always before the feast of the Cross which is older than the period of Elia<sup>(3)</sup>

THE FIRST SUNDAY OF ELIA. This Sunday is entitled as the "Entry Sunday" of the fast of Mar Elia. The fast of Elia is a traditional one among the Chaldeans which is mentioned also in the exposition of George Arbel<sup>(4)</sup>. But we do not know about the origin of this fast; perhaps this may be in remembrance of the fasting of Elia, who walked forty days and forty nights in order to reach the mount of God, Horeb<sup>(5)</sup> or perhaps this was observed as a preparation for the feast of the Cross<sup>(6)</sup>. Anyhow it is a fact that the fasting must be begun before the feast of the cross and it continues, also after the feast.

The structure of the Ramsa of the first Sunday of Elia is that of an ordinary Sunday. The "onita d-basalique" speaks of the end of the world and of the last judgement:

"The enemy is looking for the wickedness of the hardness of the last time, in order to set his net to catch men, the children of Adam and in the appearance of peace he draws the world. If possible he will mislead even the

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that is the 6th and 7th Sundays of Summer, which are mentioned by the beginning versicle of the "onita d-basalique". cf. Breviary, III. pp 223 and 247.

- (3) The signification given to the period of Elia as the end of the world and the feast of the Cross is considered to be the 'Parusia' of our Lord. Parusia means "being present", "presence" and also "arrival". In the Christian theology it means the second Coming of our Lord, at the end of the world and it is often used in the Pauline epistles and in the Apocalypse. For more details about Parusia, see Bauer B. Bibel theologisches wörterbuch Graz, 1959.
- (4) cf. Expositio, I. p. 51.
- (5) cf. 2 Kings 19, 8 "And he (Elia) arose and ate, and drank and walked in the strength of that food 40 days and 40 nights, unto the mount of God, Horeb"
- (6) cf. also Lelya-sapra, p. 274-275.



chosen<sup>(7)</sup>. His desire will not be realised and his power will be destroyed before all the creatures, he will be judged by a terrible judgement. O Lord in you who are called the second Adam, all those who follow the footsteps of the deceiver will be confounded and made naked; for in this way you judge all those who deny you, Lord of all glory be to you".

### The second Sunday:

The spirit of the period of summer is continued in the period of Elia also. The *basalige* of the 2nd Sunday is about the last judgement:

After the third "surraya" Bedjan gives here another strophe about the cross and then another «surraya». This last strophe and surraya are said, only if the feast of the Cross is celebrated on this Sunday<sup>(8)</sup>. In the «*basalige*» of the *Third Sunday*, the fear of the soul due to the assaults of the evil spirit and due to the attractions of the world is expressed:

After the third Sunday of Elia, comes the first Sunday of the finding (of the Cross) which is the fourth of Elia. A long rubric is given here in the breviary. The main contents of it is as follows:

If the year is such in which it is necessary to keep four Sundays before the feast of the Holy Cross, the third Sunday after the cross is celebrated here, namely before the Sunday of the finding of the Cross. If the feast falls on a Sunday or the days after it till Friday, this Friday is observed as the first Friday after the Cross, and the "gloria patri" is sung in remembrance of the Cross. The Sunday following also is observed in honour of the Cross. Then if any Sunday is left out (namely that of Elia) on account of the feast, that Sunday is celebrated in this place, and then count the following Sundays as the se-

(7) Here the allusion is to Mt. 24, 24.

(8) The strophe given in honour of the cross is as follows: O Jesus we are not ashamed of thy cross because thy great power is hidden in it. The heathen, and the jews may repel thy gospel but they cannot at all destroy the truths both of them equally cry out about victory, the jews are dispersed, the doctrine of the heathens vanished, behold they together testify that thy power is great Lord'. cf. Breviary, III. p. 268.

cond, third etc. of the Cross. If the feast falls after the 4th Sunday of Elia, this Sunday is not observed as the first of the finding (of the Cross) instead the 6th Sunday of Elia with its Friday is observed; and the 1st Sunday of the finding is celebrated only after the feast of the Cross. The rubric says again, if the feast of the Cross falls on a Sunday, the office of the Sunday as such, is recited with the previous Sunday, because it is not becoming to celebrate the feast and Sunday together<sup>(9)</sup>.

#### **The 1st Sunday of the finding (of the Cross) and the 4th of Elia:**

According to the rubrics this Sunday is observed after the feast of the Cross, that is why it is called the first of the finding. Here we note also that the feast of the Cross for the Chaldeans means, the finding out of the Cross in Jerusalem (by St. Helene).

In the Nestorian Hudra, after the three Sundays of Elia, the feast of the Cross is given; then the following Sunday is called the Sunday after the finding (of the Cross), which is the 1st of the finding (of the Cross) in Bedjan.<sup>10</sup>

In the "onita d-basalige" of this Sunday the victory of the Cross, over death and sin is sung as follows:

"O our Saviour before your crucifixion the error of satan was troubling the whole creation and he was subduing the race of man yet under the yoke of death, the murderer of our race; but the wood of the Cross killed death, dissolved sin and gave life to our nature from death. And the heavenly ones wondered at our race that was exalted and passed over all afflictions. Because of this without end, let us cry and say, praise be to thee who didst exalt our nature.

'Gloria Patri': "In the hour in which thy Cross was erected you did shake the foundations of death. Sheol gave up with trembling those whom she had devoured in sin. O Lord

(9) cf. Breviary, III. p. 293-294.

(10) cf. Nestorian Hudra, Brit. Mus. Add. 7177, fol. 283. In the Byzantine rite there are the Sundays before and after the Cross and the readings and gospels are of the Cross; this period is called after Elia because the feast of Elia falls in this period. Besides we notice also that the period of Elia has no special oration given as for other periods. cf. Breviary, p. 12.



your command gave life to them and because of this we also praise you, O Christ king have mercy on us".

Then the strophe 'A saeculo' for the period of the cross (Brev. P. 11) also is sung.

Here we have to note that, for the period of Elia, no such 'Alam' is given. Therefore it seems that earlier there was no period of Elia. In early times it was only a fast, known as the fast of Elia, afterwards it became as the period of Elia.

### **The 2nd-4th Sundays of Cross and the 5th-7th of Elia:**

The first strophe of the "onita d-basliqe" speaks of the greatness of the wisdom of God, increasing the world and in redeeming it by the litteness of the despised cross.

If there are four Sundays before the feast of the cross, this Sunday is celebrated before the Sunday of the finding of the cross as we have seen in the above given rubrics. Therefore this Sunday four surraye are given, two as the "surrayae" da-qdam" and two as "d-batar", to be said accordingly before or after the feast of the cross. Likewise the third "surraye" also are given seperately in two portions. The "onita d-basalique" of this Sunday does not speak of the cross:

After this, the strophe as "d-sliba" is given which is sung only if this Sunday is celebrated as the third Sunday after the feast of the cross<sup>(11)</sup>.

We do not find any speciality for the last Sunday of the period. The first strophe of the "onita d-basalique"

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(11) Here is the strophe given as d-sliba:

"By the cross which was erected in Jerusalem, all the creation rejoiced and the unsatiable death was dissolved and the power of the devils was removed, dispersed the jews to the four parts of the world and gathered the gentiles and brought them to the kingdom to that heavenly paradise which Adam lost by transgression. The second Adam conquered in Judea and came to his place to the kingdom and held power in heaven and on earth, behold the multitudes of the angels adore before him and all with one voice cry out, praise be to the Son of the Lord of all". cf. Breviary, III. p. 317.

has the spirit of the period of Elia and it speaks of the end of the world:

THE FRIDAYS OF THE PERIOD OF ELIA, have a speciality, namely for every Friday in the "onita d-basalige" a second strophe about the cross is given which is not seen in other ferial days: and whenever there is mention of changing or of observing a Sunday, its Friday also is always taken together. This shows that earlier the office was only for Sundays and Fridays; hence the office of the other ferial days came into existence only later.

On the first Friday of the period of Elia the commemoration of Mar Papa, Mar Simon, Mar Sahdust and Mar Barbasmin are celebrated; all these were Chaldean katolikoi. The office given is that of a particular saint (hadu parsopa) or that of confessors (Mawdyane) cf. Breviary, III. P. 266.

THE LAST FRIDAY of Elia which is the fourth of the Cross, THE FEAST OF MAR ELIA, tesbithe<sup>(12)</sup> is celebrated. The "onyata da-qdam" and "d-batar" are specially composed in honour of the prophet:

Da-qdam: "All the servants of God: Little with the great"  
 "Let us take refuge in the prayer of the holy and victorious prophet Mar Elia of Tesbithe, that we may merit the mercy and the pardon of faults. While imitating his way of life with diligence let us sing praise thanks giving to the power which made him victorious".

D-batar: "How good and beautiful" "No limit to his greatness" "Your remembrance is beautiful O prophet Elia and your commemoration is sweet to the mouth and your power is great. Blessed are those who take refuge in your prayer because in the paradise of light they will inherit bliss with you".

At the "onita d-ramsa" three strophes are given. The first one speaks of the end of the world and of the appearance of Christ. The second one i. e. with "gloria Patri" is

(2) Prophet Elia is called in the S. Scripture the Thesbithe, of the inhabitants of Galaad. cf. 3 Kings, 17, 1.



about the prophet and the third strophe with "saeculo" is about the Cross. The strophe with, "gloria Patri" is as follows:

"Blessed is your, commemoration O holy Prophet<sup>(13)</sup>, because you have been persecuted for the cause of truth and suffered afflictions and tribulations that you may become the heir of the (heavenly) kingdom. Who is able to narrate your spiritual deeds of life; adorned with purity, vigils, fast and prayer. Let your prayer be a refuge for the sinners who take shelter in you and make us worthy to raise up glory to your Lord, who made you great".

In the breviary it is said on this day of the feast of Elia, those who fast, stop their fasting. Therefore it seems that the fast was not observed by everybody, perhaps this was intended only for monks. We have to note also here that since the fast is over only by the feast of Elia, the main purpose or origin of this fast is connected with the feast of Elia. Earlier it seems there was only the feast of Elia and not a period of Elia. The liturgical period of Elia may be a latter addition; note that in the beginning of the breviary where a special "alam" is given for every period we do not find the mention of a period as that of Elia. The same is the case with the period of Moses which we are going to see in this chapter itself.

## 2. The feast of the Cross:

We have already seen that the Sundays of the period of Elia are centred on the feast of the cross. The office for the feast of the Cross is given in the breviary, III. P. 537 and it is said there, that the feast is solemnised on the 14th of September whatever may be the day. In the Vat. Syr. 83 (P.455) and Borg. Syr. 150, it is indicated the 13th of September as the feast of the cross. The ancient tradition among

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(13) This strophe is not an exclusive one for this feast, for this is sung as the onita d-ramsa of an ordinary Wednesday "qadmeye" cf. Br. p.380 and as the "onita d-basaiiqe" of the commemoration of a particular saint (hadu parsopa) cf. Breviary, I. p. 50 (subha) But instead of the word "Awoon"—our father, the word "nvya"—prophet is used here, for the feast of Elia.

the Chaldeans was to celebrate the feast on the 13th of September. George Arbel says the reason of this: namely 13th was the day of invention of the cross and the 14th was the day on which the true cross of Christ was distinguished by a miracle<sup>(14)</sup>.

The structure of the Ramsa of this day is that of an ordinary feast. "Onita da-qdam»: speaks of the victory of the cross to be admitted even by the Jews and pagans.

The "onita d-batar also narrates the victory of the cross over death and of the fruits of the resurrection of our Lord:

"O Christ who give life to us, you conquered death by the great sufferings of the cross; and you became the resurrection and the first born of the resurrection from the dead. You are taken into heaven (ascended) and the Cherubims and seraphims glorify you in your glorious throne and with the angels we also praise you O our Lord and we exclaim; Christ our redeemer everything in heaven and on earth adore and worship you».

After the onita d-batar, Bedjan gives Ps. 93, 94, 95 and Ps. 149, 150 to be recited as "suyyake". This is given also in Vat. syr.83 and Brog. Syr.150. Then follows the third Surraya from Ps.99. The Nestorian Hudra does not speak of the "suyyake" and gives the third "Surraye" after the onita d-basalige<sup>(15)</sup>.

In the onita d-basalige short but different strophes are given which proclaim the glory and victory of the cross: we give here only some of those strophes:

- "The cross reigned in heaven and the cross reigned also on earth, and the cross crowned those who confessed in the cross».
- "The cross which appeared in heaven, showed mercy to men, exalted our despised race, and raised it up and seated it in heaven".

(14) cf. Expositio, I. p. 86 ff.

(15) cf. Brit. Mus. Add. 7177, fol. 284 r.



- "The cross conquered, the cross is victorious, and the cross defeated Satan and put to shame the crowd of crucifiers and made happy the community of his adorers.
- The cross of light appeared in heaven to Constantine going to war as the leader of his army".

Although the feast of the cross is about the finding of the Cross in Jerusalem, it remembers also the appearance of the cross in heaven, by which sign Constantine the Emperor obtained victory.

### 3. The period of Moses

The period of Moses can be considered as a prolongation of the period of the Cross or perhaps a period introduced as to fill the gap between the period of the Cross and that of the Dedication. We do not know why this period is called after Moses, the prayers do not give any indication<sup>(16)</sup>.

From the theme and spirit of the period of Elia and Moses it seems that they are much connected with that of the Cross; and can be taken as prolongation of it. But we notice at the same time that, Elia begins before the period of Cross. Therefore perhaps Elia can be taken as a prolongation of the previous period namely summer (their spirits go together) and the period of Moses as a prolongation of the Cross. The periods of Summer, Elia and Moses seem to have derived from Lent and of the four fastings of the year, namely the fasting before Christmas, the Great Fast (Lent), the fasting of the Apostles and the fast of Elia.

The fasting period of the Apostles seems to have its origin in the 5th century and was once observed after Pentecost. This fasting was generally observed for one week and afterwards it was extended to fourty days. The fastings except that of Lent were not very strict among the Orientals, for example during Lent the Byzantines eat only once a day,

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(16) In the Vat. Syr. XXII (olim XII) there is no mention of the period of Moses.

but for other fasts, twice a day.

### **The First Sunday of Mar Moses:**

The "onyata d-basalige" of the first and second Sunday of Moses are strictly penitential (of pardon of sins).

"O Lord I call to you as to a true physician, heal the pains of my sins which presses on me. If your grace does not stand before my face I would suddenly perish in the multitude of the abundance of wickedness, wash away my sins in growing tears, forgive my wounds in the mercy of the grace; O Christ who pities all, have mercy on me and have pity on me and turn towards you in your mercy, O Lord the lover of your servants have mercy on me".

At the beginning of the prayers of the second Sunday the rubrics say about the "surraye" to be recited, if this Sunday becomes (the first Sunday of the entering of the church. cf. Breviary, III. P. 354-355.

The Third Sunday's onita says of the efficacy of the cross against the assaults of the satan and of the necessity of grace to with-stand the the temptations of evil spirit:

After the fourth Sunday of Moses as the rubrics say<sup>(17)</sup> for the completion of the period of Moses three Sundays namely the 5th, 6th and 7th Sundays are given and the onyata d-ramsa are given which are the repetitions, taken from other Sundays, the changable portions are very briefly indicated, in Bedjan. But the Borg. syr. 150 and the Nestorian Hudra (Brit. Mus.) give these in more detail<sup>(18)</sup>. These Sundays are now practically not observed, because the period of Moses generally will not surpass more than four Sundays, before the period of dedication. But those 5th, 6th and 7th Sundays of Moses are perhaps the remanents of the old office once observed, before the systematisation of the liturgical year other-wise we do not find the meaning of the indication or the existence of these Sundays.

(17) cfr. Breviary, III. p. 388.

(18) cfr. Brit Mus. Add. 71770, fol. 307 r ff, and Borg. Syr. 150, pp. 764-768.



At the end of the last (7th) Friday, Bedjan gives the commemoration of Mar Aba the victorious, the brother of Mar John the Egyptian<sup>(19)</sup> of the vicinity of the town of Penk in the limits of the island Zabdaita. This is given to be observed in the beginning of November and the office chosen is that of a particular saint. cf. Breviary, III. P. 390.

## THE PERIOD OF THE DEDICATION

### OF THE CHURCH

The importance given to the very ancient feast of the Dedication emphasizes the mystery of the Church which continually recurs in Syrian piety and theology. The question about the origin and significance of the feast of Dedication of the Church is liable to various explanations. It is a fact that in Palestine and in the ancient Nestorian and Syrian Churches a festival of the Church was annually celebrated and some see a very close relation between the feast of the Dedication and the Jewish feast of the Dedication of the Temple. No doubt the Palestinian feast of the Dedication of all the elements in the world, substituted with polemic intent for the Jewish feast of the Dedication of the Temple at Jerusalem, which was celebrated in December, must be out of the question. Among the different hypotheses, some hold that the commemoration of the consecration, is not of particular church, but of the universal church, or rather in fact, of the Old

(19) In a Hudra of 1607 (Cambridge Add. 1981, ff. 1-365. Wright-Cook Catalogue, pp. 163-188) after the first Sunday of Moses the Commemoration of John the Egyptian (15 October) is given. cf. also Lelya-sapra, op. cit. P. 8.

## CHAPTER VIII

### THE PERIOD OF THE DEDICATION OF THE CHURCH

The importance given to the very ancient feast of the Dedication emphasizes the mystery of the Church which continually recurs in Syrian piety and theology. The question about the origin, and Significance of the feast of Dedication of the church is liable to various explanations. It is a fast that in Palestine and in the ancient Nestorian and Syrian churches a festival of the church was annually celebrated, and some see a very close relation between the feasts of these places<sup>(1)</sup>. No doubt, the Palestinian feast of the "Dedication of all the altars in the world"<sup>(2)</sup>, substituted with polemic intent for the Jewish feast of the Encaenia, the anniversary of the dedication of the Temple at Jerusalem, which was celebrated in December.

Among the different hypotheses, some hold that the commemoration of the consecration, is not of particular church, but of the universal church, or rather in fact, of the Old

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- (1) 'Strictly speaking' says M.Black in his article "The festival of en caenia. in the Ancient Church with special reference to Palestine and Syria" 'Journal of Ecclesiastical History' t.5 (1954) p.78. 'there is only one festival of encaenia in the ancient church reported by our ancient or modern authorities on the subject, the feast of the dedication of the Church of the Holy sepulchre in Jerusalem, instituted on 13th September 335 to mark tricennialia of the Emperor Constantine, and described for us by Eusebius in his "Life of Constantine", chs. xlii, xlvii.
  - (2) In the 5th century Armenian lectionary also, a feast is given under the title "Declaration of all the altars which are erected". cf. Conybeare, *Rituale Armenorum*, Oxford, 1905, p.526.



Testament Temple to which the Church succeeded. A. King in his book "The Rites of Eastern Christendom" repeats the view of A. Baumstark, that the syrian festival may have been instituted to commemorate the founding of the christian church at Edessa<sup>(3)</sup>.

In the Expositio of George Arbel it is said that Iso 'yahb instituted the four Sundays of dedication in imitation of the four dedications of the tabernacle:

"..Quatuor domincae ejus quas celebramus, quasae 'dedicationis' nominamus, sunt quatuor dedicationes tabernaculi testimonii. Prima dominica, ubi Moyses tabernaculum erexit et dedicavit; Secunda, ubi filii Israel Constituerant teabernaculum in Silo. Tertia, ubi Salamon templum aedificavit et dedicavit; Quarta, aedificatio et dedicatio templi per manus Zorobabel et Jeus filii Josedec. Post has, alia dedicatio non fuit. Quare beatus Iso 'yahb quatuor dominicas dedicationis instituit, errant ii qui quinque dominicas dedicationis faciunt, et annunciationis tres» cf. Expositio, l P. 25.

Having these hypotheses, as M. Black says, one ought to regard both Syrian and Jerusalem festivals as deriving from a common Eastern Festival and since Isoyahb is reforming already existing customs, possibly of great antiquity, the syrian festival may have been in existence in the christian church of both Syria and Palestine in Constantine's period.

As to the determined time of this feast of dedication in the liturgical year, the exposition of George Arbel supposes that, this feast stood in Isoyahb's time as the first festival in the nestorian calendar and as among the Jacobites<sup>(4)</sup>, the opening

(3) cf. A. BAUMSTARK, *Festbrevier und Kirchenjahr der Syrchen Jakobiten*, Paderbon, 1901, p. 167.

A. J. Maclean refers this feast to "Some great church, such as the patriarchal church at Selucia-Ctesiphon", he adds however that the tradition is lost. cf. MACLEAN. *East Syrian Daily Offices*; London. 1894, p. XXVI.

(4) In the Jacobite churches the civil and ecclesiastical year begins with a movable feast of "acaenia ecclesiae", extending over two Sundays (according to Tikrit tradition, three Sundays) and beginning of the Sunday near to November (dominica propinquo est Kalendris Novembris) the first Sunday is known as the "dominica encaeniorum ecclesiae" and the second as "dominica renovationis ecclesiae", cf. M. BLACK art. cit. p. 80.



festival of the year. But the Patriarch Isoyab relegated this feast to the end of the ecclesiastical year (ad calcem totius hundyhrae) which was thus reformed to begin with advent<sup>(5)</sup>.

We have to note anyhow that no-where there is any explicit reference in the expositio, to the festival as a commemoration of the Jerusalem encaenia, and the whole character of the festival or a dedication of the church seems to be rather a quite independent one. For a more complete explanation about the question of the dedication of the church' cf. the article of M. Black, "The Festival of Encaenia in the Ancient Church with special reference to Palestine and Syria" in the "Journal of Ecclesiastical History", t. 5 (1954) P. 78-85. cf. also B. Botte, "Les dimanches de la Dedicace dans les Eglises syriennes" in 'L'Orient Syrien', 2 (1957), pp. 67-70.

Now the period of the dedication among the Chaldeans consists of four weeks, and we do not know why the same event or feast is observed for several weeks<sup>(6)</sup> perhaps this may be in order to complete the weeks of the liturgical year.

### **The First Sunday of Dedication:**

This Sunday is also called "huddata"-renovation<sup>(7)</sup> on which day all enter the church from the courtyard, in order and solemnity. Before the beginning of the prayers we have the following rubrics: (Breviary: III P. 390).

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(5) cf. Expositio II, p. XII.

(6) Some Mss. mention also of a 5th Sunday of dedication; for example the Ms. Brit. Mus. Add. 17923 fol. 164 v (this is a Nestorian collection of the gospel readings - A. D. 1428) gives a 5th Sunday and Friday of dedication. cf. right catalogue, I. P. 187. A fifth Sunday of dedication is mentioned also in the Vat. Syr. XXII (Olim XXII), fol. 81 r. The duration of this period of dedication of the Chaldeans is longer than in other rites: The Maronites have only one office for the two Sundays of dedication cf. A. NAIRONI, *Officia Sanctorum juxta ritum Ecclesiae Maronitarum*, I, Rome 1656, fol. 8 r-48v.

(7) The Maronites also have the same name - "Renovation" i. e. dedication cf. NAIRONI, op. cit. Some Syrian Mss. also indicate the same. cf. BAUMSTARK *Festbrevier*, p. 167. Since the Maronites, Syrians and the Chaldeans have the title as huddat 'edta" (renovation of the church) this may be the old name accepted for this period. The word "huddata" corresponds also to the greek ecaenia which signifies the feast of the dedication of the church of Jerusalem, cf. also the explanations given in Lelya-sapra op. cit. p. 290 ff.



"If the beginning of November (1st of November) falls on a Sunday, this Sunday is celebrated as the entrance (Sunday) if it falls on Monday or on Tuesday the entrance takes place on the previous Sunday. If it falls on Wednesday, Thursday, Friday or Saturday; the Sunday that follows is the day of entrance".

As we have said in the summer period, due to the heat of Summer the divine office and the first part of the Mass were celebrated outside the church--in the courtyard--from Summer onwards up to Ascension. Now, since the winter is approaching they begin to observe the ceremonies in the church itself. For this there is a solemn entrance into the church on the first Sunday of the dedication of the Church. From the name of this first Sunday this period also is known among the Chaldeans "The period of Entrance" (ma'alta)<sup>(8)</sup>.

The solemn entrance to the church takes place during the ramsa time. After the usual psalmody and the "onita of incense" (ayk etra) sung in the court-yard, a procession takes place carrying the cross, gospel, turible and lights. During the procession, a special "onita" is sung of which we give here only some strophes.

"I shall enter this dwelling place and shall adore the footstool of his feet: Enter his doors with thanksgiving and his court-yards with praise"

**D-surta:** "That a holy people may enter: We shall enter your church with thanks and shall sing to you praise in your holy place, our mouths shall cry saying blessed is the Lord. The heaven of heavens is filled with you. Angels on high adore you and in the church which you have chosen for you, the peoples sing with pipes".

"O! our Saviour your Church carries treasure and heavenly

(8) In Vat. Syr. 83, fol. 490 r, and also in the Nest. Hudra' Brit. Mus. Add. 7177 fol. 309 r, the main heading given is as "quddas edta" and in the margins as "Sunday of the entrance" is given; and the Nest. Hudra continues to count the remaining Sundays as the second Sunday of Entrance, 3rd Sunday of entrance etc.

In the Vat. Syr. XXII, on the contrary there is no mention of the dedication, but only 1st Sunday of entrance, 2nd Sunday of entrance etc. cf. Vat. Syr. XXII P. 78ff.



riches. In the mysteries and (similitudes) types which you did give, it takes refuge and hopes, in the great book of your gospel, the adorable wood of thy cross, the beautiful image of your humanity, the mysteries of its salvation are great".

**Last strophe: "nemar"**

"The Church is similar to the Ark, the holy altar and the throne and the priests to the rows of principalities who serve Christ. It (the Church) is built by the stones of Iyasphon (jasphis) and Saphil and Crystal and its sculptors are Peter and Paul and Mar John and Andrew".<sup>(9)</sup>

There are 17 strophes more, for this "onyata"<sup>(10)</sup> and when they enter the church the cross and Gospel are placed on the throne and they continue the ramsa, reciting the prayer "u al appai" the hymn "Laku Mara" etc, as usual.

The "onita d-basalige" sings about the church redeemed by the cross of Christ, who is the glorious spouse of the church; and the church as a bride, rejoices and exalts in Him:

The "alam" strophe and the prayer which follows are the proper ones of the period of the dedication as given in the Breviary, P. 11 and 12.

The third "surraya" is the same portion from Ps. 45, 14-16, which is already sung as "D-marya qretak" (additional versicles for Ps. 140), and the first versicles of this are sung; also as the "surraya" before the epistle of the Mass<sup>(11)</sup>. The Gospel of the day speaks of the foundation of the Church on the rock of Peter<sup>(12)</sup>.

(9) This strophe is not seen in the Nest. Hudra, Brit. Mus. Add. 7177 in Vat. Syr 86, and also in Borg. Syr. 150. In the Malabar Breviary this strophe is sung on Friday ramsa, as the "onita d-sahde", but with following differences: 1) The church is similar . . . and the *priests* (in Bedjan) is changed as 'the church is similar . . . and the *martyrs* (in Malabar breviary). 2) At the end of the strophe the names *Mar John and Andrew* (in Bedjan) are changed to *Mar Gregory and Basil* (in Malabar Breviary). In the Vat. Syr. 83 the names given are "Theodore and Nestorius? (the second name is not clear in the manuscript).

(10) cf. Breviary, III P. 391-393.

(11) cf. Nakpayasa, op. cit. P. 255.

(12) Mt. 16-13-19: "... And I say to you that you are Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it" (v. 18)



The Friday after the first Sunday of the dedication is celebrated as the commemoration of Mar Eugene and his colleagues<sup>(13)</sup>. The office given for this commemoration is that of "hadu parsopa".

#### The 2nd-4th Sunday of Dedication:

"O our Saviour in the beginning you did reveal about the persons of the glorious Trinity to your church which adhered to you perfectly through charity and faith which is from baptism; and through it, was revealed to the spiritual congregations the perfect doctrine of the mystery of the Trinity. O Lord in your grace let the faith which has been entrusted to it by thy gospel, be kept without blemish"<sup>(14)</sup>.

The versicles chosen as "d-Marya gretak" is the zummara of the same day: namely Ps. 147, 1-3: (5 vv)

The "onita d-basalique" of the *third Sunday* narrates the heavenly glory and of the heavenly altar, where the angels always sing holy, holy, holy:

The strophe of the "basalique" of the 4th Sunday is a note-worthy one, which sings of the benevolence and love, poured upon the Church, the bride of Christ.

The third "surraya" is taken from Ps. 45, 11-13; this goes with the zummara of the Mass i.e. Ps. 45, 11-12. 13. cf. Nakpayasa, op. cit. p. 262-263.

As we have indicated earlier, in some manuscripts there is the mention of a fifth Sunday of the dedication but this is not observed now. In the Vat. Syr. 22 (olim XII) written in Cranganore-India, after the period of dedication, different lectionaries are given, and the first and the second one, is for the renovation of a church. From this we may conclude that perhaps the period of dedication was known as the period of entrance or renovation of the Church. Since the office and other ceremonies were conducted outside the church during the period of

(13) cf. Breviary, III. P: 406.

(14) The same strophe is sung on the 1st Sunday after Epiphany, cf. Breviary, I. P. 119.

Summer, there was every possibility to make a repair work or renovation in the church and after the period of Summer when they were entering the Church again, there is meaning to call that Sunday as the entry Sunday or Sunday of renovation, and we suppose that lately this period was called also as the period of Dedication.

Anyhow it seems that this is an independent period in the liturgical year. It can be taken also as the beginning of the liturgical year as some think. We see that during the time of George Arbel the Sundays of dedication were not fixed to a particular time as it is now.

### **The Feasts and Commemorations given in the third Vol. of the Breviary**

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- The Commemoration of St. Peter and St. Paul. ... P. 453
- The Commemoration of St. Thomas the Apostle. .. P. 470
- The Commemoration of St. Cyriac and his Mother  
Yolite ..... P. 482
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"Intercisis" ..... P. 557
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### PART III

## SOME PROBLEMS CONCERNING RAMSA

In this analysis and interpretation of the Chaldean Ramsa, We have explained in the first part the general structure of Ramsa. In the second part we have examined the prayers of the different seasons of the liturgical year. Now in this part, let us consider in detail some facts and problems concerning the Chaldean ramsa, which we have already hinted here and there in the above two parts of this study.

## CHAPTER I

### INCENSE, ITS PRAYER AND HYMN

Let us begin with the question of incense and its relation to the respective hymns and prayers. In the Chaldean ramsa, on Sundays, Feasts and Commemoration days after the beginning psalmody, the hymn of incense is given which is called "ayk etra":

"As the smoke of choice incense and the smell of sweet spices, receive O Christ our redeemer the supplication and prayer of your servants".

This hymn as we have noted earlier is repeated 3 times on Sundays and Memorials and 5 times for the feasts of our Lord<sup>(1)</sup>. Now what is the significance of this hymn of incense? Ofcourse incense is a symbol of prayer and whenever a christian assists at any ceremony in which incense is used his thoughts should ascend heavenwards together with the smoke of the incense. The origin of this hymn, says Abdiso, in his 'Expositio Officiorum'<sup>(2)</sup> is from the Greeks.

The exposition of George Arbel notes that this onita "ayk etra" is intended for the solemn entry of the bishop for the office and while the bishop enters the "Bema", as it was prescribed by Iso-Yab, they sing the "Gloria patri" and repeat

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(1) For the selected verses of psalms, to be sung at the beginning of each repetition, cf. Ramsa festival, p. 24.

(2) "Sicut incensum" est hymnus quem a Graecis didicerunt Scholares Orientales (Scholae) quam habemus in conventu Galgala . . . : "cf. ABDISO, "Expositio Officiorum", trad. Jacobus M. Voste, O. P. S. Congregazione per la chiesa Orientale, Roma 1940, p. 86



the "ayk 'etra" for the last time<sup>(3)</sup>.

Although this onita is of incense, we don't see any incensing at this time of the office; but the solemn incensing takes place during the hymn "Laku Mara" (Tibi Domine...), which follows after the hymn of incense and its concluding prayer. The singing of "Laku Mara"<sup>(4)</sup> according to George Arbel, signifies the manifestation of our Lord. He explains in his "expositio"<sup>(5)</sup> the ceremonies which accompany "Laku Mara", in this way. "All the lamps are lighted, the door of the sanctuary is opened and they go in procession. First the sub-deacons with the candles, then the deacons with thuribles and at the end the priest carrying the cross and gospel. All ascend the "Bema", where the cross and gospel are placed on the small table. Then the deacons approach the priest who blesses the incense. The deacons incense the whole Congregation (church); first the altar, then the Bishop, priests and the people. Then the office is continued on the "Bema", which is in the centre of the church.

But according to the explanation of Abraham Bar Lipeh<sup>(6)</sup> it seems that the lighting of lamps and incensing, precede "Laku Mara". Here is the order of the ceremony, given by Abraham Bar Lipeh:

- The proclamation "Peace be with us"
- Removal of the sanctuary veil

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(3) Here is the portion given in the Expositio I, p. 131. "*Dicitur hoc responsorium (sicut incensum) duabus de causis: Primo - quoniam usque adhuc ecclesia vetus testamentum rapraesentabat, abhinc autem at porro dispensationem Christi exprimit, dominicaeque ac festa ad dignitatem novi testamenti magis assimilantur, voluerunt patres ut indicium aliquod praeclarum esset, Christi honorem jam incipere - Rursum, quoniam episcopus dominicis festisque diebus ad officium egreditur, statutum est hoc responsorium usque recitare donec de abside egrederetur. Et quod quinquies recitatur hoc est; donec praeparatio fit ad episcopum recipiendum. Sic Isoyahb praecepit: Ubi episcopus bema ascendit, statim dicunt 'Gloria.*

.....in fine marmithae hoc responsorium "Sicut incensum" ponimus - hoc est, sicut incensum beneplacitum sit tibi Domine in populo, qui tibi offertur in Johannis baptismo ut acceptabilis fiat per baptismum Christi redemptoris nostri ut locum habeat duorum versuum qui vocem Johannis significant..."

(4) For the translation of the hymn "Laku Mara", see ramsa festival.

(5) cf. Expositio I, p. 135 ff.

(6) cf. 'Questio' given in Expositio, II, p. 151-152.



- Procession with lamps
- Incensing
- Prayer before "Laku Mara"
- "Laku Mara"

Since Bar Lipeh is explaining the ferial ramsa here there is no mention of the onita "ayk 'etra'", because as we have seen, this onita is extended for the entry of the bishop for the office, on Sundays and feasts. The absence of this onita on ferial days is noted also by Abdiso<sup>(7)</sup>.

Now on examining the onita "ayk 'etra'" we come to the conclusion that it is the hymn of incense, and not an onita of entrance. We suppose that in earlier times this hymn was sung together with simultaneous incensing. In evidence for this ancient practice we have the proof in the Malabar liturgy. In Malabar, during solemn vesperal services, while the choir sing the "ayk 'etra'", the priest incense: first the cross, then the image of our Lord or of the particular saint, and then the altar<sup>(8)</sup>. Moreover in Malabar during the solemn celebration of the liturgy, while the celebrant incenses the altar for the second time (i. e. after the "Kusapa" - 'Domine, Deus tortis' - or before the 'Sursum') the choir sing as the hymn of incense the same "ayk 'etra'". Hence it is sure that this onita pertains to incensing.

The prayer "O Christ who did accept..." is given in connection with this onita and it is the concluding prayer of ayk etra for the acceptance of the incense offered<sup>(9)</sup>. It is to be noted that this prayer and the "onita" itself are addressed

(7) cf. Abdiso, *Expositio*, op. cit. p. 86: "... Non dicitur ("Ayk etra") in diebus ferialibus quia in eis non egreditur episcopus ex sanctuario ut ascendat bema (suggestum). Dicitur vero ter in Dominicis diebus et in commemorationibus (sanctorum) pro sanctificatione trium partium hominis, corporis, inquam, animae et spiritus; at in festis (Domini nostri) quinquies, secundum numerum sensum corporis".

(8) cf. *Methodus officiorum pro diebus festivis collecta* (in syriac) Rev. P. Andrea Kalapura, Alwaye, 2nd ed. (1939) p. 31.

(9) cf. Ramsa festival. This oration is very similar to the syrian 'qubbolo', namely the prayer of incense. For example here is the 'qubbolo' for Mondays: "In love and in faith we pray, O Lord as thou accepted the incense from our hands" cf. Shima 10, (ed. Scharfet, 1937).



to Christ. But we see at the beginning of "ayk 'etra", another small prayer as "Let us lift up praise to your glorious Trinity at all times for ever:". The continuation and conclusion of this prayer is given after "ayk etra" as "u al apai" ('and for all your help'...) This continuity of the same prayer as we have noted earlier explains the beginning "and" of the last portion of this prayer<sup>(10)</sup> and here it is to be noted that both these parts are addressed to the M. H. Trinity.

The beginning prayer "Let us lift up praise.." is similar to the "Prumion" of the Syrians, recited before incensing<sup>(11)</sup>. Although there is no mention of incense in the "Prumion", surely it is the beginning prayer of the ceremony of incense and is addressed to the Holy Trinity. Likewise for the Chaldeans, even though the prayer "Let us lift...)" has no direct relation with "ayk etra" or has any mention of incense as in the old Syrian Prumion, nevertheless this prayer belongs to the ceremony of incense. But after the first part of this prayer, occurs the putting of incense and then continues the prayer beginning with "u al apai".

It seems to us that the hymn "Laku Mara" accompanied by incense, was intended for ferial days, and the hymn "ayk etra" with incense for Sundays and Feast days<sup>(12)</sup>. "Laku Mara"

(10) cf. ramsa festival.

As a parellel to "u al apai" we have another oration at the end of ramsa, begins with an "and" namely the prayer of inclination begins with "ukad salman" . . . (and as our souls are perfected... see Brev. I, p. 10). Here it is clear that this prayer is the continuation of the previous, part. cf. Brev. p. 10.

(11) "Prumion" is a doxology by which the Holy Trinity is praised and glorified. It is the beginning prayer before incensing. Here is an old Prumion (IIth c) given in the Brit. Mus. Add. 14, 518 fol. 81 r - 81 v. "Gloria Patri of Filio et Spiritui Sancto, soli Deo coelesti et Regi saeculorum, Domino existentium, qui in aequalitate essentiae et vis creatricis et in aequali gloria et aeternitate et regno honoratur, qui gloriose et super omnem intelligentiam unus proclamatur et tres concipitur, nunc et...".

The Prumion now used has 2 parts: The 1st part invariable and the second variable, according to the feasts. We give here an example of the present Prumion.

"Laus et confessio et honor et elogium et exaltatio perennix perpetuae omni tempore et omni momento digni simus elevandi... (illi, sequitur pars variabilis...) cf. Shima, 10 (ed. Charfet, 1937).

(12) During the morning office (sapra) of ferial days also "Laku Mara" is sung. cf. Brev. p. 49.



was perhaps added later to Sundays and feasts, for greater solemnity, to signify the manifestation or the mystery of the descending of our Lord, as it is explained by Abdiso<sup>(13)</sup>.

But we see that for the feast of Pentecost, the rubrics say<sup>(14)</sup> that singing the "Laku Mara" they go in procession, therefore a doubt can be raised whether "Laku Mara" is a hymn of incense.

Again, the prayer "u al apai" seems to go with "Laku Mara"<sup>(15)</sup>. For Mass and for the administration of other Sacraments "u al apai" is seen together with "Laku Mara"<sup>(16)</sup>. But this can be justified because, if "Laku Mara" is the hymn of incense for ferial days, then "u al apai", as the prayer of the imposition of incense should naturally be said before "Laku Mara".

Anyhow in the chaldean ramsa, the functions of the prayers "let us lift up praise . . .", "u al apai", "O Christ who did accept...", "Laku Mara" etc. are not very clear. As we have explained above the more probable arrangement seems to be the following:

SUNDAYS AND FEASTS	FERIAL DAYS
- "Let us lift up . . . . ." + "u al apai"	- "Let us lift up . . . . ." + "u al apai"
- "Ayk etra"	- "Laku mara".
- "O Christ who did accept" . . . (of martyrs)	- Prayer of Laku mara (Truly) You are . . .

(13) "Apertio portae altaris ante (hymnum) 'Laku Mara' (i. e. Te Domine, confitemur) et egressus crucis cum luminaribus et thuribulis (est) mysterium descensus Domini nostri in terram pro redemptione et renovatione naturae nostrae. Ter dicitur Laku mara (significans) habitationem nostra in tribus habitaculis, in terra, sepulchro et mundo futuro...". cf. ABDISO, Expositio, op. cit. p. 86.

(14) cf. Brev. II. p. 495. It is to be noted that the nestorian book "da-qdam wa-d-batar" p: 23 and also Maclean (as seen in the Urmi Ms.) give "ayk etra" for ferial days; but this is against the ancient tradition, because neither George Arbel nor Bar Lipeh or Absido speaks of "ayk etra" for ferial days.

(15) cf. The period of lent, Moreover Bedjan gives the title for "u al apai" as the oration of "Laku mara", cf. Brev. p. 4.

(16) For example we see "u al apai" together with "Laku mara", in the prayers for the administration of Baptism, Extreme unction, Matrimony etc.



## 2) Place of the Prayers:

In the breviary we see different prayers and hymns with different titles or headings. we have noted in the previous parts that some of the titles given, are not appropriate ones. The order of the prayers also are sometimes changed. Here let us consider them again and arrive at some conclusions.

### i) The beginning psalmody - 9th Hour?

The centre of the chaldean ramsa is the par excellence vespereal Ps. 140. But at the beginning of ramsa we see another psalmody. Why here this psalmody? (one or two marmyata). We are inclined to say that probably this psalmody is a remanent of the old 9th hour (hora nona). The liturgies of all churches have the little hours, namely Third Hour (Terce 9 a. m.) the Sixth Hour (Sexth-middly) and the Ninth Hour (None- 3 p. m) The Chaldeans have now, no seperate small hours except in Lent<sup>(17)</sup>. Here are our arguments in favour of our statement that the beginning psalmody of ramsa can be the 9th hour.

a) On the ferial days of lent, the Chaldean breviary has the third hour ("gutta'a) in the morning and, the 6th hour ("eddana") by midday. It is quite strange then, why the 9th hour alone is not seen any were. Therefore we suppose there must be some remanents of it, included some where in the office and we take it to be the beginning psalmody of ramsa.

b) In lent after the psalmody of the 3rd hour (gutta'a) and the 6th hour ("eddana") a doxology (tesbohta) proper to these hours, is given, with these beginning words: "m' sabbahat mar" (Glorious are you our Lord.....<sup>(18)</sup>). And this very same tesbohta is given, also after the beginning psalmody of ramsa in lent <sup>(19)</sup>. A special prayer "lak taba" is given as its concluding prayer. If the "m sabbahat mar" is a speciality of the offices of lent it should be seen some where in lelya, and sapra too; but we don't see it. On the contrary "m sabbahat mar"

(17) But Subba'a-Office of Completorium is found outside the lenten time also.

(18) cf. Brev. II, p. 75. For the full translation of this "tesbohta" cf. Period of Lent, this tesbohta is a prolongation of the, verses "Glory to thee O Lord"... said generally at the end of the psalmody.

(19) cf. Brev. II, p: 75.

appears, as a speciality of the small hours; hence our conclusion that the beginning psalmody of ramsa is probably the ancient 9th hour.

We can allude to the rite of Constantinople as a support to our assertion. Vespers have two parts, especially in the Constantinopolitan rite, namely a monastic part (the vesperal psalmody-which is practically the 9th hr) and a cathedral part. Here is the schema in brief:

#### VESPERS IN CONSTANT. RITE

Vesperal psalmody (monastic part)	}	- Ps. 85 (invitatorium) - Long variable psalmody
Cathedral part;	}	- Ps. 140 The (vesperal psalm) - Entrance, prokimenon - Three small antiphons - Litanies

Here we have no explicit mention of the 9th hour; but Simeon of Theslonica says that the first part i. e. the monastic part corresponds to the 9th hour<sup>(20)</sup>. Therefore the one hullala said at the beginning of the chaldean ramsa, at least in lent corresponds to the 9th hour, which has the following elements:

9th hour	}	- psalmody - tesbohta ('m sabbahat mar') - concluding prayer ('lak taba')
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The existence of the small hours are explicitly mentioned in the expositio of George Arbel. "Alia autem officia illa, qua jejuniis et passioni tribuimus, nec jugiter adhibemus, sunt tres horae, quas tertiam, meridianam, et nonam vocamus, et completorium post vespertinum officium..."<sup>(21)</sup>

(20) "Illa lucernari, horam nonam representant, illa vesperarum choralium (representant) ipsum officium vespertinum..." cf. PG. 155 col. 661 c.

(21) cf. Expositio I, p: 107

The symbolical explanation of Abraham Bar Lipeh for the 2 marmyata said at the beginning of ramsa is this: Duae marmyatae quas initio officio adhibemus de homine sunt, qui ex anima et corpore compositus est; et unam marmitham animae partes assignarunt, corpori alteram". cf. Expooitio I, p. 126.



## ii) Titles of Prayers

The titles of some prayers given in the breviary are not the appropriate ones, we wish to note down them here.

### a) *Concluding oration of the psalmody:*

At the end of the beginning psalmody of ramsa there are 2 prayers, one begins as "we are bound..." ('lamsarabba') for Sundays and Feasts and another "we thank, worship..." (lak taba) for Memorials<sup>(22)</sup>. Bedjan wrongly gives the titles of these prayers as 'the prayers of "ayk 'etra"'<sup>(23)</sup>. But these prayers have no relation with the hymn of incense "ayk 'etra". In fact they are the concluding prayers of preceeding psalmody. We have noted just above that the existence of the prayer 'lak taba', as the concluding prayer of the tesbohta of the small hours.

### b) *Oration of «Laku Mara»:*

The oration given after "Laku mara" is entitled as that of the following "surraya" and "onyata"<sup>(24)</sup>; but as we have noted earlier the contents of the prayer itself clearly manifest, that this prayer is the concluding prayer of "Laku Mara".

### c) *Concluding prayer of the vesperal psalms:*

Likewise the concluding prayer of the vesperal psalms, which begins as "O our Lord..."<sup>(25)</sup> also is wrongly entitled as "the prayer" the "Surraya" and "onyata d-batar" which follow the vesperal psalms. But we note also that the contents of the prayer itself show, that it is the concluding prayer of the vesperal psalms. For Christmas and Epiphany, after the vesperal

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Another mystical explanation is given by George Arbel Expositio; I, p. 127. 'Sicut ab initio incepit beatus Isoyab ita et nos quoque cum eo mystice interpretatio sumus usque ad finem a templo, orando incepimus et gradatim usque ad Moysen descendimus. Marmithas a Moyse incipere fecimus. Prima marmitha significat tempora a Moyse usque ad captivitatem Babylonicam; secunda, a Babylone usque ad Christum...'

(22) cf. Brev. P: 3-4. For the translation of these oration see above ramsa festival.

(23) cf. Brev. P. 3

(24) cf. Brev. P. 8.

(25) cf. Ramsa festival

psalms a special prayer to the feast is given (cf. Brev. I, P. 323 and 397) omitting the usual concluding prayer of the vespereal psalm. The reason for this, seems to be that they may have misunderstood this concluding prayer as the beginning prayer of the onita following, which is of course proper to the feast. Due to the same reason for Christmas and Epiphany leaving the concluding prayer of "Laku Mara", special prayers are introduced which go with the onyata that follow <sup>(26)</sup>.

d) *The concluding prayer of ramsa:*

After the singing of the "Trisagion" together with its prayer the vespereal office in its proper sense, comes to an end. As a sign of it, says George Arbel, the sanctuary veils are drawn.

"Et statim post canonem (sanctus) istum absolutum finitus quoque officium vespertinum: nam hucusque vocatur vespertium" cf. *Expositio* I, p. 150 <sup>(27)</sup>.

After "Sanctus" (Trisagion) therefore comes the concluding prayer of Trisagion and the final blessing namely the dismissal of the people after ramsa <sup>(28)</sup>. But Bedjan supposes this prayer of blessing to be the opening prayer of the following onita d-basalige, which is an addition to the vespereal service, and he calls the above prayer as 'the prayer of the basalige' <sup>(29)</sup>.

But in fact the prayer after "Trisagion" is the concluding prayer of Trisagion.

e) *Oration of the onita d-basalige*

In the same way, for the concluding prayer of the "onita d-basalige" Bedjan attests, the title- "the prayer of the surraya"

(26) cf. Brev. I, pp. 320-321; 396.

(27) Abraham Bar Lipeh also mentions the same, that both morning and evening offices are finished by sanctus: "Vela per apertionem suam et alligatione, de porta misericordiae Dei declarant, ea quae non clauduntur in faciem hominum, quandocumque misericordiam a Deo postulamus. Quapropter, postquam absolutus est canon "Sanctus" removemus velum (eo quod officium) vespertinum pariter est matutinum officium canone 'sanctus Deus' concluditur" cf. *Expositio*, II, p. 153.

(28) cf. the oration given in ramsa festival

(29) cf. Brev. p. 10



(3rd surraya), which comes after the "onita". But on examining the prayer which varies according to the liturgical periods<sup>(30)</sup> it is clear that it is the conclusion of the "onita d-basalige" which also varies according to different liturgical seasons. Since an onita is never concluded by an oration, here instead of the concluding prayer of onita we have to say the prayer proper to that day or season.

*f) Prayers after the 3rd Surraya:*

At the end of the 3rd surraya after "Pater noster" two prayers are given<sup>(31)</sup>; but no title is given to them. Normally it seems that these are the concluding prayers. Perhaps another hypothesis also can be suggested; namely, the first of these prayers i. e. the one beginning with "May the name O our Lord..." (see ramsa ferial) is the proper huttama of ramsa, (concluding prayer) said after the recitation of "Pater noster" and the second prayer which may be of later origin can be the opening prayer for the added procession to the tombs of the martyrs, singing the "onita d-sahde".

**iii) Surraye and Onyata:**

As we have seen in the first part, after incensing, comes a short alleluiatic psalm called "surraya da-qdam" (before) and another psalm (d-batar) of the same kind after the vesperal ps. 140. The appellation "da-qdam" and "d-batar" (before and after) comes from the fact that they are said before and after the ps. 140, which is the centre of the ramsa<sup>(32)</sup>.

For Sundays a set of 7 psalms are given as "da-qdam" and "d-batar" for the 7 sundays of the liturgical period of the year<sup>(33)</sup>.

(30) See the different orations given in Brev. p. 12-13, cf. also ramsa festival:

(31) cf. Brev. p. 13-14.

(32) cf. The Nestorian "Da-qdam wa-d-batar", op. cit. p. 138. Abdiso 'Expositio, p. 87 also notes the Vesperal psalms as the centre of ramsa: "Quattor psalmi qui qotide in vesperis dicuntur, scilicet, (Pesitta) 140, 141, 118 (v. 105-112) et 116. Hi psalmi quattuor invariabiles efformant vesperarum centrum, relate ad quod ceterae orationes dicuntur ante vel post; hinc vesperarum liber solet vocari: 'b'taksa da-qdam wadbatar, seu "Liber ante et post". cf. Catalogue des mss: Syro-Chaldeans de kerkouk (1939) p. 23, n. 2.

(33) cf. Brev. p. 4-7. For the spirit of these surraye, see ramsa festival.

After this short alleluiaic psalm, every day a series of fixed strophes follow, which is called the "onyata da-qdam" and "d-batar" respectively. On Examining, we see that these strophes of the onyata "da-qdam and d-batar" are prayers for the dead<sup>(34)</sup>. As we have indicated earlier there is a greek influence in these "onyata"<sup>(35)</sup>.

In the 11th century, these onyata were not sung in the office. Immediately after the "surraya" they used to recite the vesperal psalm. 140. There is no mention about these onyata in the exposition of George Arbel<sup>(36)</sup> nor of Abraham Bar Lipeh. Hence our conclusion is this:—in the early structure of ramsa there was only the "surraye da-qdam and d-batar"; the onyata are of later origin.

This early structure without the "onyata" is still preserved for the ferial days in lent,<sup>(37)</sup> and for the days of the "bauta" of the Ninivites<sup>(38)</sup>. The same arrangement appears also on the ferial days immediately after Easter<sup>(39)</sup>.

But on the contrary for the feasts of our Lord and for Memorials there is no "surraya da-qdam and d-batar"; but only the onyata before and after the vesperal psalms<sup>(40)</sup>.

(34) Here it is to be noted that for Sundays these strophes for the dead are not the apt ones, hence not in the right place for the vespers of Sunday.

(35) The translation found in Greek and in Syriac are more or less identical. Compare the Byzantine Kontakion (cf. Horologion, ed. Rome, 1937, p. 711) and the Chaldean Brev. (p. 8)

(36) cf. Expositio I. p. 137.

Bar Lipeh says: "Duo surrayae isti, qui praescripti sunt; ideo praescripti sunt ut sunt quasi quaedam gratiarum actio pro his duobus temporibus, noctis atque diei; sive ut simus orantes per eos pro conservatione nostra per haec duo tempora. Et sicut vesper medius stat inter haec duo tempora, ita et inter hos quos surrayas praescriptum est ut dicatur "Domine, invocavi te" (ps. 140) quia in eo est versus ille 'oblatio manuum mearum' etc .." cf. Expositio II, p. 152,

(37) cf. Period of lent

(38) cf. Brev. I. p. 187. For the 1st day of bauta, namely on Monday the onita is given, but from Tuesday to next Saturday there is no mention of the "onita da-qdam" or "d-batar"; perhaps they are being supposed to be sung?

(39) cf. Brev. II. pp. 315 ff.

(40) cf. Expositio I, p. 143: In festis loco surrayarum responsorium (onitha) dicimus quia festa non doctrinam sed facta dispensationis repraesentant, nativitatem..." Sed et responsorium, cum honorem festo ostendat, splendoris



In support of our assertion that the "onyata" are of later origin we have another hint. On examining, the prayers now given in the breviary, after the "onyata da-qdam and d-batar", it seems that they are the concluding prayers of the "surraya" and not of the "onyata"<sup>(41)</sup>. Hence the onyata are of later additions, put in between the surraya and its prayer. On ferial days the 'onita 'd-batar' are shorter than that of "da-qdam" and not of a penitential character as the "onita 'd-qdam" manifests<sup>(42)</sup>. Therefore perhaps the "onita d-batar", which is shorter may be older than that of "onita da-qdam".

But we have to note here that perhaps the first strophe of the onita da-qdam and d-batar may be a prolongation of the "surraya" itself. It is worthy of mention that the Byzantines, Syrians and Maronites have a few verses after the singing of the psalms. Compare the beginning verses of the onita. They are very similar to the verses of the surraya and for some days the very same versicle of the surraya itself is repeated at the beginning of the onita. See ramsa of every day.

It is rather monotonous to recite always the psalms alone without any verses, hence a strophe as a prolongation of the "surraya" seems to be quite apt. From the similarity between the "surraya" and the "onita" it seems that the hraya week is older than that of qadmeye. cf. also the ramsa of every day.

### Third Surraya:

Together with the alleluiatic psalms "surraya da-qdam" and "surraya d-batar" we wish to say here something about another alleluiatic psalm which is also called "surraya"<sup>(43)</sup>.

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quoque amplitudinem festi declarat; Diebus vero commemorationum sanctorum idcirco dicuntur responsoria ut in Domini honorem honoruntur et illi qui timent eum; et sicut ipse dixit, 'qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet' (Mt. X, 41) et iterum "qui vos recipit me recipit" (Mt. X, 40) ita et nos istis festum agentes, ei quoque festum quodammodo celebramus".

(41) cf. also ramsa ferial

(42) For the spirit of these onyata etc. cf. ramsa festival

(43) We have named this the third surraya, taking the "surraya da-qdam" and "d-batar" as the first and the second surraye.



In the ramsa office after the "onita d-basalige" or the "onita d-ramsa" we see another "surraya" which is generally very short. In the exposition of Abraham Bar Lipeh or of George Arbel there is no mention of this third "surraya"; hence it follows that this is of recent origin. But we do not know exactly why this "surraya" is added and what its function is.

In some places we notice that the portion chosen as the 3rd surraya is the same as that of the "D-Marya qretak" verses<sup>(44)</sup>.

Only in one place in the breviary we have met with this 3rd surraya given before the "onita d-basalige"<sup>(45)</sup>; so perhaps this 3rd surraya may be the beginning psalm for the procession after ramsa?

According to the description of Etheria, after the procession to the cross, at the end of the hymns, they used to recite a psalm. We notice also for the office of "qale d-sahra" (hymns of the vigil)<sup>(46)</sup> a psalm (sabbaha), said at the end of the procession to the "Bema",<sup>(47)</sup>. Therefore we are inclined to think that this 3rd "surraya" is the psalm intended to be sung at the end of the procession after ramsa.

On examining the prayers of ramsa, we notice that there is a proper 3rd surraya for all Sundays and Fridays, after the ramsa office. And it is quite logical to think that in early times they had on these two days the procession after ramsa. Evidently

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(44) For Example see Brev. II, 424-425 the zummara of the Mass and the 3rd "surraya" of thursday after Easter are the very same portion. cf. also the period of Dedication Brev. III. p. 394; 3rd "surraya" and "D-marya qretak" are from the same psalm; and pp. 430-435 dedication 4th Sunday-; 3rd surraya zummara portion. Some of the versicles of the 3rd surraya of the 1st Sunday of Dedication are sung as the surraya before the epistle in the mass. cf. Brev. III p. 394, 3rd surraya and Nakpayasa, op. cit. p. 255.

(45) cf. Brev. III p. 54, The Sunday of the Pentecost: But in the Nestorian Hudra this is given after the basalige as usual:

(46) "Qale-d-sahra", is the office of the vigil consisting of a group of 3 psalms or 3 marmyata sung, intercalated with alleluia. After the psalms there is a procession to the "Bema" singing the "onita d-lelya". At the end of the procession a psalm (subbaha) is recited with its refrain and then follows a "tesbohta" and a "karoza" with its oration.

(47) For the comparison of this office indicated by Etheria and of the "Qale-d-sahra", cf. Lelya-sapra, op. cit. p. 431.



on Sundays, in remembrance of the resurrection of our Lord, the procession was to the Cross and on Fridays<sup>(48)</sup> in remembrance of the martyrs, they were going to the "martirykon" where the relics of the holy martyrs were kept.

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- (48) In the Chaldean rite now Friday is the day of the commemoration of Saints. In early times commemorations of the martyrs alone were observed. And in every Church the basis of its calendar of saints, is the martyrs whom it particularly venerates either because they lived or were martyred within its borders or because their fame was carried far and wide by pilgrims or others. In Christian antiquity the faithful had the practice of assembling to celebrate Mass at the burial places of the martyrs on the anniversaries of their death or burial. This memorial service gradually developed into the liturgical celebration of feasts, first in honour of the martyrs and later also in honour of the great doctors, confessors and other Saints of the Church. But there was the special regard for the commemorations of Our Lady, the oldest of which observed by all churches seems to be that of 15th of August as the "Falling Asleep" (koimesis) or the Assumption of the Bl. Virgin Mary.

## CHAPTER II

### I. Ceremony of Light: (*Officium lucernale*)

At the beginning of the chaldean ramsa, according to the exposition of G. Arbel there is a solemn incensing and the lighting of lamps. The rubrics do not speak of this ceremony of lighting of lamps. Now let us examine wheather there was a ceremony of lighting of lamps in the Chaldean ramsa.

Vespers as an evening office generally contains three parts: namely an introductory part which is rather monastic, an office of lighting of lamps, and a concluding part. Vespers is neither an afternoon nor a night hour, but one which coincides with the waning of day light and the cessation of work. Formerly because of the waning light, candles and lamps had to be lighted, and so we often find this evening prayer called the "Lucernarium" in early church.

Just as 'Lauds' made use of such a natural thing as light and turned it into a symbol of Christ, so vespers see in the evening lamps a figure of the 'lumen Christi', the light that never wanes<sup>(1)</sup>. The lucernarium had the need for lighted candles and lamps and this afforded an opportunity of giving thanks for the blessings of the day and of consecrating the evening hours to Christ, the source of light<sup>(2)</sup>. Etheria also describes the service of vespers with a preliminary lucernarium,

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(1) cf. F. J. DOLGER, 'Lumen Christi', *Antike und Christentum*, 5 (1936), 1-43.

(2) This ceremony of light in the church was often referred to as the Eucharistia lucernaris. In early times, while the head of the liturgical assembly pronounces a beautiful prayer of thanksgiving the lamps were lighted and blessed. In the Apostolic Tradition of Hyppolytus we find an excellent example of this prayer.

"When evening is come, let the deacon bring forth a lamp. The bishop, standing in the midst of the faithful, offers thanks, saying: "The Lord be with



in Jerusalem. "At the tenth hour (about 4 P. M.) a great multitude has already assembled at the Anastasis. The service begins with what is called in Jerusalem, the 'licinicon' (lucernarium). All the lights and candles are lighted to make a 'lumen infinitum'. For this a light is brought forth from inside the Holy Sepulchre. And while the lamps are lighted with this fire a number of psalms and antiphons are sung. When the bishop finally comes with his clergy, more hymns and antiphons are sung-the second part of the service evidently-after which follow the commemorations of all the faithful, the prayer of the bishop and the final blessings"(3).

Now coming to the Chaldean ramsa, although in the present breviary there is no mention of the office of lighting of lamps, we know that once there existed a ceremony of lighting of lamps. For this we have the testimony of Pseudo George Arbel. Explaining the different ceremonies which follow the hymn "Laku mara" (tibi Domine) he speaks of the lighting of lamps. ".....quanta preparantur in hujus responsorium ('onita) scilicet hymni honorem: lampades accenduntur omnes cum adhuc pauciores splenderent lampades, pro ratione typi qui per vetus testamentum administrabatur. Nunc portae absidis, quae est caelum, aperiuntur, et egrediuntur crux et evangelium cum sacerdote; et ante hunc subdiaconorum atque diaconorum ordines cum luminibus ac thuribulis procedunt....."(4).

In the exposition of Abraham Bar Lipeh we read thus: "Egressus lampadum mysterium est Ortus divini, scilicet magni illius Solis iustitiae qui super Jordanem apparuit....."(5).

Therefore in early times we see that there was a ceremony of lighting of lamps and procession during the Chaldan ramsa

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you". The people answer, "And with your spirit". The bishop: "Let us give thanks to the Lord". The people: "It is right and just". The bishop then continues: "We give you thanks O God, through your Son, Jesus Christ, our Lord, that you have enlightened, us, giving us an incorruptible light. We have brought the day to an end....."

(3) cf. Etherie, *Journal de Voyage* (Edit. H. Petre), n. 24, pp. 190-192. Although there is no clear mention of the lighting of lamps in the constantinopolitan office, Simeon of Tesselonica speaks of the tradition of lighting of lamps in the cathedral of St. Sophia.

(4) cf. *Expositio* I, p. 135

(5) cf. *Expositio* II, p. 152



(in the beginning part); but wheather this was considered as a distinct part as an officium lucernale. is not certain. Now also in some churches in Mossul near Alqosh and Meschanta etc., atleast two candles are lighted during the ramsa time<sup>(6)</sup>.

In the rubrics there is no mention of lamps. Perhaps the allusion to lamps can be taken from the Ps. 118: "Thy word is a lamp to my feet and a light to my paths" (ps. 118, v. 105). The Ps. 140, 141, 118 (105-112), and 116 recited in the evening service are some times called "psalmi lucernares". The Syrians and Maronites have the same psalms for ramsa<sup>(7)</sup>. While the Byzantines have ps. 129 the Syrians have chosen in its place Ps. 118, and it is more fitting since the Syrians have at this time the ceremony of light<sup>(8)</sup> and this psalm 118 speaks of the light as we have noted above. Why the Chaldeans have chosen this Ps. 118 (105-112 vv) for ramsa is not clear. At this part of the Chaldean ramsa there is no lighting of lamps; then is it an imitation of the Syrians?

## 2. Basalique:

After the usual office of Vespers in early times especially on Sundays there was a procession to the cross, which was in the courtyard of the church<sup>(9)</sup>. The fact is noted by Etheria and others. For the Greeks, everyday there is a procession after

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(6) Information from His Beatitude Paul Cheiko, the present Chaldean Patriarch.

(7) As we have indicated earlier, the Byzantines have Ps. 140, 141, 129 and 116, The Armenians recite Ps. 139, 140 and 141, as the vespereal psalms.

(8) Although the Syrians do not observe the ceremony of lighting of lamps in the present office, we see a special prayer for the ceremony of light conserved in one of their manuscripts: Cod. Brit. Mus. Add. 14 518 fol. 88 r. The prayer of lighting of lamps in ramsa office: "We adore you, O our benefactor, we praise you O light of our souls, we pray you O *treasure* of our requests. As you gave us in your mercy the lamp which passes (temporal light) so grant us all your eternal light so that we may be able in both the worlds to praise you and to adore and glorify your Trinity, Father, Son and Holy Ghost". In the same page of the Ms. there is also the prayer of lighting of lamps for the morning office (sagra).

(9) In Malabar in the front courtyard of ancient churches, there is a cross. This was supposed to be of Portuguese origin. But we are inclined to think that it is of earlier origin. The custom of erecting a cross in the courtyard of the church, existed in Jerusalem and other places. This may be the origin of the Malabar tradition.



the prayer of inclination of the vespers. The institution of the procession after ramsa among the Chaldeans is attributed to Isoyahb III<sup>(10)</sup>, in imitation of the Byzantines, who had the custom of going in procession to receive the Emperor who was coming to take part in the vesperal office, and due to the presence of the Emperor the procession was known as "Basalige" (royal) and the hymns sung during this procession were called "onyata d-basalige"<sup>(11)</sup>.

It will be interesting to give here the explanation of George Arbel about the origin of "basalige" and its imitation by the Chaldeans.

"Quando reges Romani baptizabantur et Christiani fiebant, primus horum fuit Constantinus. Hic, vespere ad officium in ecclesiam veniebat; cui patres Graeci cum honorem praestari voluissent, orationem que pro eo in ecclesia offerri, intercessionem pro eo ad finem vespertini officii, addiderunt, atque responsorium quo ad thronum ejus deduceretur. Et inter hoc responsorium canendum cum choris eum excipiebant, et ante eum canentes ad sedem ducebant, versus adhibentes honori ejus idoneos. Et hoc in perpetuum observari mandarunt. Et appellatum est responsorium "Basallicorum", hoc est regum et rectorum; sic enim hoc nomen lingua syriaca interpretatur. Consideratis autem iis, quae a patribus in Nicaena urbe erant peracta, in illorum vestigiis incedere visum est et beato Isoyahb. et hoc responsorium praescripsit, sicut et illi praescripserant, et nomen ei 'Basallicorum' imposuit..... Et in vicem regis crucem substituit, quae hoc responsorio adhibito ad sedem ejus deducitur, id est a bimate in absidem, quae sedes est crucis. Diebus inter crucifixionem et ascensionem crucem foras deferunt: id est, apostoli nomen Christi inter gentes erat praedicaturi, ipso cum eis manente. sicut promiserat 'Ecce ego vobiscum sum omnibus diebus' (Mt. 28, 20)"<sup>(12)</sup>.

(10) cf. Expositio I, p. 151

(11) For the Greeks now basalige means supplication (also procession).

(12) Abraham Bar Lipeh also speaks of this fact, but he notes also another fact namely the name "basalige" is perhaps due to the name of a king called Basilius: "Responsorium (onita) autem, quod vocatur 'Basalike' ob honorem



Therefore the Chaldeans have adapted from the Greeks only the name of "basalique" but the procession is in honour of the Cross, in remembrance of the resurrection of our Lord and the redemption brought about by the victory of the cross. The procession begins from the "bema" to the sanctuary, probably making a round inside the church. On entering the sanctuary, the cross is replaced in its place in the absis. But according to the explanation of George Arbel it seems that from Good Friday, till the feast of Ascension the procession was conducted also outside the church, as we have seen in the above given portion of the *expositio*..... *crucem foras deferunt*.....)

The hymn sung during the procession is known as the "onita d-basalique" having one or more strophes with "gloria patri" and "a saeculo". Every Sunday or feast has its proper strophes of "onita d-basalique"<sup>(13)</sup>. Christmas, Epiphany and some other feasts, have a series of strophes. This indicates that the procession of these days were long.

After the "onita d-basalique" there is a prayer. But this prayer, as we have noted earlier, is wrongly entitled in the breviary the prayer of the *surraya* (see above.)

The "onita d basalique" is called sometimes 'onita d-ramsa'. But generally the title "onita d-basalique" is reserved for Sundays, Feasts and Memorials and "onita d-ramsa" for ferial days, which are of recent origin<sup>(14)</sup>.

Constantini regis victoriosi statuerunt patres, ut sit loco orationis pro ipso rege (Ad verbum "ipsius regis") nec non pro conservatione regni Christianorum. Sed quidam dixerunt diebus Basilii regis patres hoc responsorum "Basalike" instituisse, et sectionem psalmi quae a 'Beati' incipit". cf. *Expositio* II. p. 155

- (13) We have noted earlier that in the 1st Sunday of lent (entry Sunday) there was no basalique. The onita now found in the breviary is not apt for the Sunday and is borrowed from the first Sunday of Dedication.
- (14) We do not know about the origin of the "onita d-ramsa" for ferial days. For the procession of ferial days there is the "onita d-sahde"; then why the "onita d-ramsa" on ferial days? According to the exposition of George Arbel and others we see that in early times after ramsa, every day the monks were receiving the Holy Communion. Therefore we have to suppose that the "onita d-ramsa" is a later addition for thanksgiving after Holy Communion. We notice also that in lent the onita of "subba'a" on some days (for example cf. the 2nd Monday of lent, *Brev. II. p. 121*), is about the Eucharist. This onita d-subba'a appears in the place of the onita d-ramsa. We see also the onita d-ramsa of some days are borrowed from that of other days cf. Period of the Apostles.



**Onita d-sahde:**

These are the hymns in honour of the martyrs, sung after ramsa, during the procession to the martyrs burial places or to the martyrikon, where their relics were kept. Only the ferial days have the onyata d-sahde and not Sundays and Feasts. On lenten period these hymns are omitted. As we have noted earlier a good part of these hymns are attributed to Mar Marutha, bishop of Maipharkat<sup>(15)</sup> and are intended to give courage for the faithful to keep up their faith, reminding the sufferings born courageously by the martyrs. Here is the portion given in the expositio of George Arbel concerning the "onita d-sahde":

".....Item quia duo olim tyranni simul insurrexerunt, Sapor inquam et Julianus impius, qui multos propter veram fidem interfecerunt, mandaverunt patres ut tempore officii martyrum memoria celebraretur, ut audient, ed fideles confortarentur: nec non ut illorum memoria ad sui ipsorum honorem servaretur, et fillii spirituales, fideles, eorum orationibus adjuvarentur. Et si est quisquam qui mala a persecutoribus patitur a martyribus doceatur, quorum responsoria et commemorationes didicit, et afflictiones suas cum gaudio tolerabit. At cum vidissent patres decens non esse si illos in medio officio commemoratus, quippe hic viam ab initio mundi et usque ad finem significet placuit eis ut post officium commemorationes illorum agerentur. Sacrorum vero festorum diebus, ubi illorum Domini dispensatio celebratur: ne admittatur commemoratio servorum in die honoris Domini suo. Sed neque in diebus jejunii, cum hoc proelim sit Domini nostri cum satana, nos quoque una cum eo in praelio simus ullam commemorationem nisi solam Domini nostri certaminum admiitamus; sed id officio adiciamus. quod est passioni magis germanum (completorium); Dominicis autem diebus, quae resurrectionem significant, passiones atque afflictiones celebrare non licet"<sup>(16)</sup>.

(15) cf. Ramsa ferial

(16) The same idea is given also by Abdiso in his Expositio p. 88.

### CHAPTER III

#### 1. The little Hours:

The source of the little hours Tierce, sext and None was the ancient practice of the so-called apostolic prayers. In imitation of the prayers of the apostles, at the 3rd, 6th and 9th hours<sup>(1)</sup> first the monks were urged to recollect and renew in themselves the spirit of prayer. Thus it was from the monastic practices that the little hours progressively came into existence in the divine office. The little hours are generally short and are practised differently in different churches <sup>2)</sup>. We have spoken above about the 9th hour of the Chaldeans now about the third and sixth hour.

#### i) Qutta'a: (3rd Hour)

In the Chaldean office who do not find the first hour (hora Prima). The other little hours, namely the 3rd and 6th are seen only in the prayers for Lent<sup>(3)</sup>. On ferial days of lent at the end of the morning service we see a small office given under the title "qutta'a".

This office of "Qutta'a" (section) which is said at the end of the morning office does not pertain to the morning office. It

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(1) For the biblical citations for the canonical hours see Appendix.

(2) As in the Latin rite, most of the Eastern rites have added special prayers for the beginning and end of the day--Prime, compline etc. The Armenians have an extra office, called the 'Hour of Peace'; between vespers and compline. In penitential seasons the Byzantines have "intermediate hours", between all the usual ones, and it is the Byzantine rite that has kept better than others the distinction between the Church's public office and the office of the monks.

(3) The existence of the small hours in lent is noted by author of the *expositio officiorum*, cf. *Expositio I*, p. 107. See the question of the 9th hr.



is the old 3rd hour<sup>(4)</sup> now seen in the Chaldean breviary only in the lentan ferial days. "Qutta'a", consists of a psalmody (one hullala), a series of verses beginning as "Glorious are you O Lord....."<sup>(5)</sup> and a "tesbohta". At the end, the Trisagion is sung and the office is concluded with the usual prayers of help, said by priests in order of seniority. The final prayer (huttama) is recited by the president.

### QUTTA'A

- Psalmody (one hullala)
- Responsorial hymn
- Tesbohta
- Trisagion and final prayers

### ii) Eddana: (6th Hour)

"Eddana" (time, season) like "qutta'a" appears only on the ferial days of lent, and should be recited according to the breviary at midday<sup>(6)</sup>.

"Eddana" is the old 6th hour (hora sexta) generally observed in memory of the Crucifixion of our Lord<sup>(7)</sup>. "Eddana" has the following structure:

- Psalmody (three hullala) + onita, from the qala d-sahra
- Responsorial hymn
- Qanona + Tesbohta (short one)
- Karozuta (litany—a special one)
- Trisagion
- Pater noster and final prayers

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(4) The 3rd hour is supposed to be in commemoration of the descent of the Holy Ghost on the day of Pentecost (Act 2, 15).

The little hours are not very much developed among the Syrians, both Eastern and western. The Antiocheans have the 3rd hour without a psalmody but with some special prayers of a very penitential character, especially for Monday, Tuesday and Thursday, Wednesday often speaks of the Annunciation of our Lady. Friday is in honour of the Cross and Saturday is for the dead.

(5) For the translation of these vespers, namely 'sabbahat maran.....' see above Lenten Season.

(6) In the breViary, Vol. II. p. 75 it is given—"B-pelge bimamma"—means at the half of the day; midday.

(7) cf. Lc. 23, 39-44.

The beginning psalmody consists of three hullala, but Bedjan gives only one hullala. This abbreviation seems to be the result of the decision of the Chaldean Synod of 1853, conducted in the monastery of Rabban Hormizd<sup>(8)</sup> (in Alqosh).

For this office of eddana the "onita" together with the "qanona" have to be taken from the night service (qala d-sahra), but it seems that this onita and "qanona" originally pertained to the 6th hour and not to the "qala d-sahra"<sup>(9)</sup>. Moreover the "onyata d-lelya" or the "onyata" of the 6th hour for the first week of lent, are seen also in the days of the "Bauta" of the Ninivites<sup>(10)</sup>.

## 2. Subba'a (Compline)

"Subba'a" means plenitude or satisfaction. The small office of the Chaldeans which appears on certain occasions after ramsa under the name "subba'a" is the office of compline. Vespers is an evening prayer, while "compline" is a night prayer, one intended to be recited before retiring; and unlike vespers compline is of monastic origin<sup>(11)</sup>. This monastic office of compline (subba'a) as an independent hour has already disappeared from the chaldean breviary. Although compline was intended to be the vigil service in the first part of the night,

(8) "...De plus, a certains jours de l'annee, les prieres de notre office sont tellement longues, que nous ne pouvons les achever qu'avec tres grande peine et difficulte.

Enfin, l'ordre de notre office ne concorde pas avec l'ordre en vigueur dans les autres rites, et cela parce qu'il n'est pas distribue selon les sept heures canonicales. A cause de tout cela, nous avons decrete d'ordonner a nouveau notre office, d'abreger les prieres trop longues, de le purger des erreurs qui s'y trouvent. Et comme il nous ete impossible de le faire pendant le court espace de temps de notre reunion synodale, nous avons confie le soin de ce travail a notre Reverendissime Patriarche aide de deux pretres de son choix". cf. Les Actes du Synode Chaldeen, Caldei - Diritto nuovo, Fonti-serie II-Fas. XVII, S. Cong. per la Chiesa Orientale, 1942 (published by J. M. Voste O. P.) P. 67 ff.

(9) For details cf. Lelya-sapra, op. cit. p. 177 ff.

(10) cf. Brev. I. pp. 163, 189, 210.

(11) We hear for the first time of this prayer of Compline, from Cassian's account of monastic practices of his day. He tells that the oriental monks were accustomed to gather in their dormitory on Sunday nights and sing a few psalms before retiring. cf. De inst. Coenob. iv, 19. MPL, 49: 179.



it is now attached to or said after the ramsa office, that too only in lent and in the days of bauta.

Nevertheless when the lelya is composed of two or three mawtbe the first mawtba is constituted by the ancient subba'a<sup>(12)</sup>.

On ferial days of lent after the ramsa office, Bedjan gives the office of "subba'a" which has the following structure:

- One Hullala
- Onyata
- Qanona + Tesbohta
- Karozuta
- Trisagion
- Final prayers

A special prayer begins as 'make us worthy our Lord...' is given to be recited at the beginning of "subba'a"; likewise two concluding prayers also are given by Bedjan.<sup>(13)</sup>

For the "onyata of the subba'a", the first strophe for the first Monday of lent, is taken from the "onita d-raze" of the previous Sunday mass<sup>(14)</sup>. At the end of the onyata one "qala" or a "suhlapa" from a qala, also in indicated to be sung for every day.

As qanona of the subba'a a psalm or a part of a psalm is chosen<sup>(15)</sup> together with a refrain proper to the day. The "tesbohta" of the "subba'a" is a very short one. After it follows the litany, which is a special one for all the days of "subba'a"<sup>(16)</sup>.

On the first day of bauta (Monday) no "subba'a" is given, but on the 2nd, 3rd and 4th days of "bauta" the "subba'a" office is given with the usual form<sup>(17)</sup>.

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(12) cf. J. Mateos, Les differentes especes de vigiles dans le rite chaldeen, in Orient. Crist. Period. vol. XXVII, fasc. I, 1961.

(13) cf. Breviary II, p. 14.

(14) cf. Breviary II, p. 65.

(15) See appendix, for the list of qanone of subba'a.

(16) cf. Breviary II, p. 344.

(17) cf. Breviary, I, p. 177 ff.

For the psalms recited on the days of subbaa cf. the table given below.

On big feasts and commemorations after ramsa, there is no psalmody of "subba'a", but only the "onyata d-subbaa" is given to be sung. It is to be noted here that in the Nestorian Hudra, of Brit. Mus. Add. 7177 we don't see these "onyata d-subbaa" for the feasts and Commemorations but at the same time they are indicated in the Borgia Syr. 150, kept in Vatican. The reason why there is no psalmody of "subbaa" on feasts and commemorations is not very clear, but we think, it is because of the "suyyake" said on these days. For a complete list of subbaa given in the breviary see the following table A.



## 3. The Hullale used for the little hours and compline in Lent

TABLE: A

Ramsa (9th Hr.)	Subba'a (Compline)	Qutta'a (3rd Hr.)	Eddana (9th Hr.)
1st week:			
M. (ps. 1-17) <sup>(18)</sup>	1	2	3, 4, 5
T. 6	7	8	9, 10, 11
W. 12	13	14	15, 16, 17
T. 18	19	20	21, 1, 2
F. 3	4	5	6, 7, 8
S. 9	10	11	12, 13, 14
2nd Week:			
M. 2	15	16	17, 18, 19
T. 3	20	21	1, 2, 3
W. 8	4	5	6, 7, 8
T. 14	9	10	11, 12, 13
F. 12	14	15	16, 17, 18
S. 19 <sup>(19)</sup>	20	21	1, 2, 3
3rd Week:			
M. 2	4	5	6, 7, 8
T. 3	9	10	11, 12, 13
W. 8	14	15	16, 17, 18
T. 14	19	20	21, 1, 2
F. 12	3	4	5, 6, 7
S. 8	9	10	11, 12, 13

(18) For the first Monday for ramsa only one marmita is indicated, in Borg. Syr. 150 in Nest. Hudra (Brit. Mus. Add. 7177) and in Bedjan.

(19) -In the 2nd, 3rd, 5th and 6th week for the beginning psalmody of ramsa of the same order of hullale are repeated for all days except on Saturdays. Saturdays follow the general order, in accordance with the other hours.  
-Only the 1st and fourth weeks (raze weeks) follow the order of sequence for the beginning psalmody of ramsa.  
-In the 7th week (holy week) there is no "subba'a" and "quttaa" and the "eddana" of this week follows the regular order of hullale. But on H. Thursday Borg. Syr. 150, gives hullale 18, 19, 20 and for H. Friday hullale 16, 17, 18. Bedjan gives no hullala for H. Saturday.

(TABLE: A Continued)

Ramsa (9th Hr.)		Subba'a (Compline)	Qutta'a (3rd Hr.)	Eddana (6th Hr.)
4th Week:				
M.	2	14	15	16, 17, 18
T.	19	20	21	1, 2, 3
W.	4	5	6	7, 8, 9
T.	10	11	12	13, 14, 15
F.	16	17	18	19, 20, 21
S.	1	2	3	4, 5, 6
5th Week:				
M.	2	7	8	9, 10, 11
T.	3	12	13	14, 15, 11
W.	8	17	18	19, 20, 21
T.	14	1	2	3, 4, 5
F.	12	6	7	8, 9, 10
S.	11	12	13	14, 15, 16
6th Week:				
M.	2	17	18	19, 20, 21
T.	3	1	2	3, 4, 5
W.	8	6	7	8, 9, 10
T.	14	11	12	13, 14, 15
F.	12	16	17	18, 19, 20
S.	21	1	2	3, 4, 5
7th Week:				
M.	2	No	No	6, 7, 8
T.	8	No	No	9, 10, 11
W.	8	No	No	12, 13, 14
T.	8	No	No	15, 16, 17 (Bo. 18)
F.	8	No	No	18 (Bo. 16, 17, 18)
S.	3	No	No	19, 20, 21 (not B)



#### 4. Suyyake (Conclusions)

We have seen that the Chaldean ramsa finishes with Trisagion and its prayer and as a sign of it as indicated in the expositio I, p. 150 the Sanctuary veils are drawn. The other pieces added after the ramsa are the "unita d-basalige" (for the procession to the martyrikon) and the alleluatic psalm (3rd surraya).

For the feasts of our Lord and for certain commemorations (especially for the commemorations on Fridays of the Epiphany, period) before the procession of ramsa, one or two sections of psalms are recited. These are known as Suyyake. After the concluding prayer of the "suyyake" follows a "surraya" <sup>(20)</sup> and then takes place the procession (basalige).

The existence of "suyyake" after ramsa seems to make a connection between the two offices vespers and "subbaa" (compline) as there is "suyyake" between "lelya" and "qala d-sahra". It seems that when ever there is a "suyyake" there should be also the "subbaa", although it is not indicated always in the breviary (see the table below) and we notice also that when there is no "suyyake" for Sundays and ferial days) except in lent) there is also no "subbaa" <sup>(21)</sup>. When there is a night vigil beginning after vespers, we find "suyyake" and "subbaa"; for example the office of Christmas. For the feasts, if a separate "subbaa" is not given it is because, the "subbaa" is not included in the first "Mawtba" of lelya" <sup>(22)</sup>. We think therefore, the presence of "suyyake" reveals the existence of "subbaa" and

(20) The "surraya" (which we call the third surraya) is given generally after the onita of procession, but on feast days the "surraya" is given before the onita. For Christmas in the Brit. Mus. Add. 7177 (hudra A. D. 1484) the surraya is placed before the "basalige" indicating in the margin. cf. fol. 18 r. But for Epiphany in the text itself, the surraya is given after the basalige cf. ibid. fol. 30 r. For Feasts Bedjan gives the surraya always before the onita, except on certain newly added feasts such as the Circumcision of our Lord, Corpus Christi, the S. Heart of Jesus etc.

(21) The monks seem to have always had the private recitation of subba'a. In the mass. Vat. Syr. 88 and Mingana Syr. 564 we see a weekly office for the solitary novices which was said in private and this office contains the compline for all the days of the week.

(22) cf. J. MATEOS, Lely-sapra, op. cit. p. 391, note 4.

as we have noted above the role of "suyyake" is to give connection between the vespers and "subbaa" as in the case of a night vigil <sup>(23)</sup>.

The origin of suy yake is not very clear. We suppose that "suyyake" is the ancient office of "compline" as the beginning psalmody of ramsa include the ninth hour of which we have spoken above. But when the new office of compline namely the "subbaa" was arranged in accordance with the little hours <sup>(24)</sup> the ancient compline that is the "suyyake" was kept as it is and was considered to be a link between ramsa and the new compline (subbaa).

It is to be noted, that the exposition of George Arbel, the two marmyata said on feast days are not named as "suyyake" <sup>(25)</sup>, nay they are considered to be corresponding to the subbaa of the ferial days of lent, and this confirms our supposition.

On examining the manuscripts we find that the Nestorian Hudra (Brit. Mus. Add. 7177) never indicated the "suyyake" after ramsa, likewise this manuscript only very rarely gives the "onita d-subbaa" for feasts and commemorations. The Borgia Syr. 150, kept in Vatican, goes with Bedjan but with certain differences on certain days. The following table collected by comparing the manuscripts shows the "suyyake" and "subbaa" of ramsa given for Feasts and commemorations.

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(23) For more details of "suyyake" which appear in lelya office, cf. J. MATEOS, article in *Orient. Christ. Period.* Vol. XXVII, Fasc. I, 1961.

(24) For the regular order followed in the arrangement of psalms for "subbaa" and the little hours cf. the table A, above.

(25) cf. *Expositio*, I, p. 152—153.



TABLE: B

Suyyake	Subba'a
NB. Bo = Borgia Syr. 150 B = Bedjan N = Nestorian (Hudra. Brit. Mus. Add. 7177)	(psalmody-1st mawtba of lelya)
-- Christmas: Ps. 1-7 (Bo and B) not in N.	—
-- The Felicitation of Mary: Ps. 82, 131 (Bo, B) (no feast in N)	— Onita (Bo and B)
-- Epiphany: Ps. 93, 98 (Bo and B)	—
-- John Baptist: Ps. 25-27, 56-51 (Bo and B)	— Onita (Bo, B)
-- Peter and Paul: Ps. 33-34, 107 (only Bo)	— Onita (Bo, B)
-- Evangelists: - (no feast in N)	— Onita (Bo, B)
-- Stephen: -	— Onita (Bo, B)
-- Greek Doctors: - (no feast in N)	— Onita (Bo, B)
-- Bauta - 1st day: -	—
-- " 2nd day: -	— Ps. 37-40 (B, N) 68-70 (Bo)
-- " 3rd day: -	— Ps. 68-70 (Bo, B) 89-92 (N)
-- " 4th day: -	— Ps. 89-92 (B), 141-150 (Bo) 21st H (N)
-- Syrian Doctors: - (B. add. also Roman Doctors) no feasts in N)	— Onita (Bo, B)
-- A Particular saint: Ps. 25, 56, 101 (only in Bo)	— Onita Bo, (B and N)
-- Commen. of the Dead: - (not in N)	— Onita (Bo, B)
-- Barbara: - (only in B)	—
-- Nicholas - ( " " )	—
-- Imm. Conception ( " " )	—
-- Holy Infants: - ( " " )	—
-- Circumcision: - ( " " )	—
-- Purification: - ( " " )	—
-- Friday of Confessors: Ps. 84, 75 or 56, 118 (only in Bo)	— Onita (only in Bo)

## Suyyake

## Subba'a

-- George: Ps. 25, 56 (only in Bo)	—
-- Ascension: Ps. 93-95-96-99 (Bo, B)	—
-- St. Joseph: (only in B)	—
-- Annunciation: ( " " )	—
-- Mar Peshion: ( " " )	—
-- Shmoni and Sons. ( " " )	—
-- Our Lady of Seeds: ( " " )	—
-- Forty Martyrs: ( " " )	—
-- Addai: Ps. 106-111 (only in B)	—
-- Friday of Gold: -	-- Onita (Bo, B and N)
-- Pentecost: Ps. 93-95, 96-98 (Bo, B)	—
-- 72 Disciples: (only in B)	—
-- Sunday of Nusardel: - (Bo, B and N)	-- Onita (only in Bo)
-- Feast of the Cross: Ps. 93-95 96-98 (Bo, B)	—
-- Corpus Christi: - (only in B)	—
-- 12 Apostles: - ( " " )	—
-- Simon Bar Sabee: ( " " )	—
-- Visitation: - ( " " )	—
-- Thomas: - ( " " )	—
-- Cyriac an mother: ( " " )	—
-- Transfiguration: Ps. 93-95, 96-98 (only in B)	—
-- Assumption: ( " " )	—
-- Nativity of BVM: ( " " )	—
-- James the intercession: ( " " )	—
-- Sacred Heart: - ( " " )	—



## THE DIFFERENT SCHEMAS OF RAMSA

In the previous parts of this dissertation, first we have seen the general structure of the Chaldean rammas. Then, while analyzing the rammas of the liturgical year, we have come to recognize the various types of rammas in the different periods of the year. We have also explained the differences and variations in the rammas in different places.

Now in the last part of this study we intend to give a general account of the rammas in the different periods of the year. We have divided the rammas into three parts: (1) the rammas of the liturgical year, (2) the rammas of the civil year, and (3) the rammas of the agricultural year. We shall now discuss each of these in detail.

### PART IV

#### The actual schemas of rammas

Sundays and Feast days	Christmas and Epiphany	Festal days	Sundays Feast days Memorials
Epiphany (I)	Epiphany (I)	Epiphany (I)	Epiphany (I)
Epiphany (II)	Epiphany (II)	Epiphany (II)	Epiphany (II)
Epiphany (III)	Epiphany (III)	Epiphany (III)	Epiphany (III)
Epiphany (IV)	Epiphany (IV)	Epiphany (IV)	Epiphany (IV)
Epiphany (V)	Epiphany (V)	Epiphany (V)	Epiphany (V)
Epiphany (VI)	Epiphany (VI)	Epiphany (VI)	Epiphany (VI)
Epiphany (VII)	Epiphany (VII)	Epiphany (VII)	Epiphany (VII)
Epiphany (VIII)	Epiphany (VIII)	Epiphany (VIII)	Epiphany (VIII)
Epiphany (IX)	Epiphany (IX)	Epiphany (IX)	Epiphany (IX)
Epiphany (X)	Epiphany (X)	Epiphany (X)	Epiphany (X)
Epiphany (XI)	Epiphany (XI)	Epiphany (XI)	Epiphany (XI)
Epiphany (XII)	Epiphany (XII)	Epiphany (XII)	Epiphany (XII)
Epiphany (XIII)	Epiphany (XIII)	Epiphany (XIII)	Epiphany (XIII)
Epiphany (XIV)	Epiphany (XIV)	Epiphany (XIV)	Epiphany (XIV)
Epiphany (XV)	Epiphany (XV)	Epiphany (XV)	Epiphany (XV)
Epiphany (XVI)	Epiphany (XVI)	Epiphany (XVI)	Epiphany (XVI)
Epiphany (XVII)	Epiphany (XVII)	Epiphany (XVII)	Epiphany (XVII)
Epiphany (XVIII)	Epiphany (XVIII)	Epiphany (XVIII)	Epiphany (XVIII)
Epiphany (XIX)	Epiphany (XIX)	Epiphany (XIX)	Epiphany (XIX)
Epiphany (XX)	Epiphany (XX)	Epiphany (XX)	Epiphany (XX)
Epiphany (XXI)	Epiphany (XXI)	Epiphany (XXI)	Epiphany (XXI)
Epiphany (XXII)	Epiphany (XXII)	Epiphany (XXII)	Epiphany (XXII)
Epiphany (XXIII)	Epiphany (XXIII)	Epiphany (XXIII)	Epiphany (XXIII)
Epiphany (XXIV)	Epiphany (XXIV)	Epiphany (XXIV)	Epiphany (XXIV)
Epiphany (XXV)	Epiphany (XXV)	Epiphany (XXV)	Epiphany (XXV)
Epiphany (XXVI)	Epiphany (XXVI)	Epiphany (XXVI)	Epiphany (XXVI)
Epiphany (XXVII)	Epiphany (XXVII)	Epiphany (XXVII)	Epiphany (XXVII)
Epiphany (XXVIII)	Epiphany (XXVIII)	Epiphany (XXVIII)	Epiphany (XXVIII)
Epiphany (XXIX)	Epiphany (XXIX)	Epiphany (XXIX)	Epiphany (XXIX)
Epiphany (XXX)	Epiphany (XXX)	Epiphany (XXX)	Epiphany (XXX)

In this part we have given a general account of the rammas in the different periods of the year. We have seen that the rammas are divided into three parts: (1) the rammas of the liturgical year, (2) the rammas of the civil year, and (3) the rammas of the agricultural year. We shall now discuss each of these in detail.

## CHAPTER I

### I. THE DIFFERENT SCHEMAS OF RAMSA

In the previous parts of this dissertation, first we have seen the general structure of the Chaldean ramsa. Then, while analysing the ramsa of the liturgical year, we have come across different structures, that appear in the different periods of the year. We have already explained the differences and variations of them in their proper places.

Now in the last part of this study we intend to give together, in schematic forms all those different structures or forms of ramsa that we have met with during our analysis <sup>(1)</sup>.

First, we give the actual schemas of ramsa (i. e. those now exist). After that we shall see about the ancient schemas, which once existed during the time of George Arbel and Abraham Bar Lipch. Thus seeing all the schemas together, we may be able to compare and understand them better.

#### The actual schemas of ramsa

Sundays, Feasts and Memorials	Ferial days	Christmas and Epiphany	Sundays of Lent
-- Psalmody (1 Marmita)	-- Psalmody (2 marmyata)	-- Psalmody (1 marmita)	-- Psalmody (1 marmita)
-- Ayk'etra <sup>(2)</sup>	--	-- Ayk'etra	-- Ayk'etra
-- Laku Mara <sup>(2)</sup>	-- Laku Mara	-- Laku Mara	-- Laku Mara

---

(1) In the schema we note down only the general terms. The explanations of the terms are given in the previous parts while analysing the structures.

(2) Ayk'etra and Laku Mara are sung 3 times for Sundays and Memorials, and 5 times for Feasts.



Sundays, Feasts and Memorials	Ferial days	Christmas and Epiphany	Sundays of Lent
-- Surraya da- qdam <sup>(1)</sup>	-- Surraya da- qdam		-- Surraya da- qdam
-- Onita da- qdam	-- Onita da- qdam	-- Onita da- qdam	-- Onita da- qdam
-- Vespéral psalms	-- Vespéral psalms	-- Vespéral psalms	-- Vespéral psalms
-- Surraya d- batar <sup>(2)</sup>	-- Surraya d- batar		-- Surraya d- batar
-- Onita d- batar	-- Onita d- batar	-- Onita d- batar	-- Onita d- batar
-- Karozuta	-- Karozuta	-- Karozuta	-- Karozuta
-- Trisagion	-- Trisagion	-- Trisagion	-- Trisagion
-- (Suyyake) <sup>(3)</sup>		-- Suyyake (2 marmyata)	
-- Procession		-- Surraya	-- Procession
-- Onita d- basaliqe	-- Onita d- ramsa	-- Procession	-- Onita d- basaliqe
-- Surraya	-- Surraya	-- Onita d- basaliqe	-- Surraya
-- Final pra- yers	-- Procession	-- Onita d-bem	-- Onita d-bem
	-- Onita d- sahde	-- Tesbohta	-- Tesbohta
	-- Final pra- yers	-- Final pra- yers	-- Final pra- yers

(1) Ayk'etra and Laku Mara are sung 3 times for Sundays and Memorials, and 5 times for Feasts.

(2) No Surraya fer Feasts.

(3) Suyyake are said only for Feast days.

## THE ACTUAL SCHEMAS OF RAMSA

Simple ferial days of Lent:	Raze days of Lent	Holy Friday	Holy Saturday
--Psalmody (1 Hullala)	--Psalmody (1 hullala)	--Psalmody (1 hullala)	--Psalmody (1 hullala)
--Laku Mara	--	--	--
--Surraya da- qdam	--Surraya da- qdam	--Surraya da-qdam	--Surraya da- qdam
--Vespéral psalms	--Vespéral psalms	--Vespéral psalms	--Vespéral psalms
--Surraya d-batar	--Surraya d- batar	--Surraya d-batar	--Surraya d-batar
--	--Laku Mara	--Aqqapta 'unnaya	--Laku Mara
--	--Trisagion	--D-qanke	--
--	--Surrya and lessons	--Surray and lessons	--Surraya and lessons
--	--Zummara and Gospel	--Zummara and gospel	--Zummara and gospel
--	--Karoza	--	--Karoza
--Onita d-ramsa	--Onita draze	--Onita d- raze (1)	--Trisagion
--Surraya	--	--	--
--Onita d-bem (Communion)	--Onita d-bem	--Onita d-bem	--Onita d-ba- salige(2)
--Tesbohta	--	--Tesbohta	--Surraya
--Subba'a	--Subba'a	--	--Final pra- yers

1) There is the Paschal mass, on this day;

2) During the onite d-basalige the faithful kiss the Cross.



## SMALL HOURS

3rd Hour (qutta'a)	6th Hour (Eddana)	9th Hour? (Beginning of ramsa)	Compline (Subba'a)
- 1 Hullala	--3 Hullale	--1-2 Marmy- ata	--1 Hullala
--Responsorial hymn (tesbohta)	--Responsorial hymn (tesbohta)	--Responsorial hymn (tesbo- hta)	-
-	- Onita, <sup>(1)</sup>	--Prayer	--Onita
--Tesbohta	--Qanona	--	--Qanona
--	--Tesbohta		--Tesbohta
--Trisagion	--Karoza		--Karoza
--Final prayers	--Trisagion		--Trisagion
	--Final prayers		--Final prayers

## 2. Ramsa of every day of the Week

We have given above, the actual schemas of ramsa. Before speaking about the ancient schemas We wish to note down here, in a schematic form the different changable parts of ramsa that occur in every ferial day of the week: "d-qadm-aye", "da-hraye" and "d-messaye". We do not include here the "onita d-ramsa" which changes everyday according to the liturgical period of the year. Here We note down only the other common parts given, for the ordinary weeks (cf. Breviary, pp. 373-393) i. e. the beginning psalmody, surr-aye da-qdam and d'batat, onyata da qdam and d-batit and the third surraya. For further explanation and comparisons of these parts, see the comparison and conclusion in chapter III.

(1) The onita and qanona of the 6th Hr. are taken from the "qale d-sahra" of the same day.

## RAMSA. D-QDAMAYE WEEK

	Marmita	Surraya da-qdam	Onita qa-qdam
Monday	Ps. 11-14 15-17	Ps. 12, 1-6 (12vv)	- (Ps. 12, 10) : Penitential - (144,13) : Promise of our Lord and fulfillment - subha : B. V. : Mary, and saints
Tuesday	Ps. 25-27 28-30	Ps. 17, 1-7 (11vv)	- (Ps. 30, 11) : Entreaty to our Lord - (Ps. 144,13) : Need of prayer - subha : B. V. Mary - 'alam : Prophets and Apostles nemar : Patron saint.
Wednesday	Ps. 62-64 65-67	Ps. 23, 1-4 (8vv)	- Ps. 42,44+ : B. V. Mary - subha : Prophets, Apos- tles and martyrs - 'alam : Patron saint - nemar: Petitions to God
Thursday	Ps. 96-98 99-101	Ps. 25, 1-5 (6vv)	- (Ps. 40,10) : prayer for mercy - (Ps. 137,8) : Christ King, mercy and peace - subha : B. V. Mary - 'alam : Prophets, Apo- stles and saints - nemar : Patron saint
Friday	Ps. 85-86 87-88	Ps. 75, 1-3 (6vv)	- Ps. 100,4) : Dead - (ps. 49,47) : Penitential - subha : Christ King' grace, Euch- arist.



	Marmita	Surraya da-qdam	Onita da-qdam
Middle Friday		Ps. 95, 1-7 (13vv)	(Ps. 95,1) : Christ, our life and resurrection (Ps. 85,6) : Christ, the resuscitator of the dead - subha : Resurrection, promise of life
Saturday	Ps. 85-86 87-88	Ps. 30, 1-5 ( 7vv)	(Ps. 33,21) : Cross - subha : Church, dedication, Eucharist - 'alam : Prayer, obedience to the Will of God.

## D - QADMAE WEEK

	Surraya d-datar	Onita d-batar	3rd Surraya
Monday	Ps. 15, 1-4a (8vv)	(Ps. 55,20) : Trinity and our sanctity -(Ps. 111, 9) : Intercession of the Son -Subha : B. V. Mary -Slam : Prophets, apostles, martyrs -nemar : Patron saint	Ps. 118, 1-6 (19vv)
Tuesday	Ps. 21, 1-5(8vv)	-(Ps. 102,1) : penitence -(ps. 140,1) : supplication -subha : B. V. Mary -'alam : saints -nemar : patrom saint	Ps. 118,20-36 (17vv)

	Surraya d-batar	Onita d-batar	3rd Surray
Wednesday	Ps. 94,1-5(10vv)	-(ps. 80,10-80,11) : B. V. Mary -subha : saints -'alam : patron sa- int -nemar : prayer for Church and fai thful	Ps. 45, 14-16 (6vv)
Thursday	Ps.15,1-4(10-vv)	-(ps. 38,10) : penitence -(ps. ) : penitence -subha : B. V. Mary -'nemar : prophets, apostles... -nemar : patron sa int	Ps. 118,54-71 (18vv)
Friday	M. Ps. 82, 1-4 (7vv)	-(ps. 34,1) : Resurrect- ion -(ps. 102,17a : End of wo- rld and et- ernity -subha : Cross	Ps. 115, 11-13 (5vv)
Middle Friday	ps.138, 1-5 (8vv)	-(ps.138,5) : Friday-cr- eation of Man -(Deut 32,6) : Friday- crucification -subaa : repentance	Ps. 40, 6-8 (5vv)
Saturday	Ps. 54, 1-4 (7vv)	-(ps. 113,3) : Cross -subha : Calvary and Chu- rch -'alam : prayer for forgiveness	Ps. 118, 72-96 (25vv)



## DA - HRAYE WEEK

Surraya da-qdam	Onita da-qdam
Monday Ps. 42, 1-5 (10vv)	(ps. 42,1) Penitential (ps. 119,5) Supplication subha B. V. Mary 'alam Prophets, apostles, doctors.... nemar Patron saint
Tuesday Ps. 67, 1-5 (11vv)	(ps. 80,4) Repentance (ps. 112,2) Necessity of prayer subha B. V. Mary 'alam prophets, apostles..... nemar Patron saint
Wednesday Ps. 23, 1-4 (9vv)	(Ps. 131,17 +131,13) B. V. Mary subha Prophets, apostles, 'alam Doctors..... nemar Patron saint Pater noster
Thursday Ps. 118, 1-4 (9vv)	(ps. 118 (o) Supplication (ps. 25, 16) Supplication subha B. V. Mary 'alam Apostles..... nemar Patron saint
Friday Ps. 144, 1-7 (12vv)	(ps 144, 1) Day of judgement, resurrection (ps. 25, 2) In the Cross resur- rection subha Father vivify, Son resuscitate, H. Ghost lead to light
Saturday Ps. 122, 1-6 (8vv)	(ps. 31, 21 +46, 10) Cross subha Protect the Church and faithful alam Prayer to do the will of God

## DA - HRAYE WEEK

Surraya d-batar	Onita d-batar	3rd Surraya
Monday Ps. 122, 1-3 (6vv)	(ps. 122, 1) Penitence (ps. 79, 8) Pardon of sin subha B. V. Mary 'alam (1) Ascension, Pen- tecost, Cross, Dedication	ps. 118, 97-112 (18vv)
Tuesday Ps. 70, 1-5 (8vv)	(ps. 12, 8) Prayer for help (ps. ) Exalt the Church by the Cross subha B. V. Mary 'alam Prophets, apostles.... nemar Patron saint	ps. 118, 121-136 (16v)
Wednesday Ps. 101, 1-6 (12vv)	(ps. 45, 12 + ps. subha 'alam nemar B. V. Mary saints Patron saint Mercy as on Ninivites	Exod. 15, 20-21 (4vv)
Thursday Ps. 118, 121-128 (8v)	(ps. 118, Pardon of sins (ps. 25, 16) Mercy and supplication subha B. V. Mary 'alam Prophets, apostles.... nemar Patron saint	ps. 118, 153-169 (17v)
Friday Ps. 144, 18-21 (8vv)	(ps. 85, 10) Last judgement and repentance (ps. 22, 14) Mercy on death time subha Christ king and Cross	ps. 31, 21-24 (6v)
Saturday Ps. 124, 1-2 (5vv)	(ps. 106, 8 + 80, 3) Cross subha Church and 'alam Justice Prayer for peace and Church	ps. 118, 170-187 (18v)

(1) This strophe is not seen in the Malabar breviary.



## CHAPTER II

### THE ANCIENT SCHEMAS OF RAMSA

After seeing the actual structures, now we shall speak of the ancient ones. To find out the ancient structure of the festival ramsa we have to examine the "*expositio officiorum*" of George Arbel (10th c)(1)

#### I. Festival Ramsa:

##### (i) *Beginning psalmody*:

According to the actual schema, on Sundays, only one marmita is recited for the beginning psalmody of ramsa. But according to the "*expositio*" of George Arbel it seems that in his time some were reciting only one marmita and others two; and the author himself favours the custom of saying two marmata. He gives the mystical explanation also:

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(1) George Arbel was the metropolitan of Mosum and Arbel. He was promoted to this dignity by the Katholicos Emmanuel, about 945 and died after 987. He contested the patriachate three times, but in vain, viz. in 961 when Israel was elected (cf. *Bibliotheca Orientalis* (B.O.) ii, 442), in 963 when Abd-Isho I, was the successful candidate (cf. B. O. ii. 442; iii, 200, col. 2) and in 987, when the choice of the synod fell on Mari bar Tobi (cf. B.O. ii, 443). George Arbel's chief work was an exposition of the ecclesiastical offices for the whole year, in seven sections, of which Assemani has given a full analysis in B. O. iii, 518-540. Connolly also edited in 2 Vols. the "*Expositio officiorum*" of George Arbel together with the interpretation. cf. Connolly op. cit.

Assemani and some others are of opinion that, the more probable author of the "*Expositio Officiorum*" is Ebedjesu (or Abhd-isho) Bahriz (11th century); but W. Wright (cf. *Syriac literature*, London, 1894, p. 234, note 7) objects this, saying: "that he (Daniel) follows abhdisho bar Bahriz in the catalogue of Abhd-isho (sobensis) is no evidence what ever as to his date; and the work mentioned in B.O. iii, 1, 174 notes 3 and 4, is not by bar Bahriz, but by George of Mousul and Arbel (See Cod. Vat. cliii). Connolly also joins with the opinion of Assemani and hence he considers the book as of Psuedo George Arbel."



"Marmithas a Moyse incipere fecimus:- Prima marmitha significat tempora a Moyse usque ad captivitatem Baby-  
lonicam; secunda, a Babylone usque ad Christum' (2).

Although we do not give much value to these mystical or symbolical explanations, what we wish to note here is the custom of saying one or two marmytha for the beginning psal-  
mody of Sundays. Abraham Bar Lipeh explicitly says two marmyata for ferial days and one marmitha for Sundays, but George Arbel, does not make this distinction.

At the end of the marmyata, according to Bar Lipeh, two other verses also are said. "Et cum in fine marmithae duos alios versus cum cantione (qinta)(3), introducamus, vocem Johannis ante Dominum dicet esee . . ." (4)

ii) *The Lighting of lamps* and the solemn entry with lights, cross, Gospel etc. are mentioned for the hymn "Laku Mara" (5) by George Arbel. In the present ramsa this solemn entry and the lighting of lamps etc. are not observed (6).

iii) *Onita da-qdam and dbatar*: There is no mention in George Arbel about the onita "da-qdam", or "d-batar". After the "surraya da-qdam", immediately he speaks of the Vespereal psalms. But he notes that on feast days (also for memorials) instead of these "surraye" (da-qdam and d-batar) two onyata (responsorium) are sung: cf. Expositio, I, p. 136, 143.

iv) *End of Ramsa*: In the exposition of George Arbel it is clearly said, that after Trisagion (Sanctus) the vespers come to an end. "... Et statim post canonem istum (sanctus) absolutum, finitur quoque officium vespertinum, nam hucusque vocatur 'vespertinum' ". cf. Expositio, I, p. 150. Hence after 'sanctus', the other elements now seen in the ramsa office, are

(2) cf. Expositio I, q. 127.

According to Abraham Bar Lipeh: "Duae marmithae quas initio officii adhibemus, de homine sunt, qui ex anima et corpore compositus est; et unam marmitham animae partes assignarunt, corpori alteram" idem, p. 126.

(3) This is an aqapta, cf. also Exposition, I, p. 142.

(4) cf. Expositio I, p. 126; see also Expositio II, p. 151.

(5) The hymn "Laku Mara" is called, a responsoium, an onita etc. cf. expositio I, p. 132.

(6) For details, see the 'lighting of lamps', p. 279



not of the part of ramsa proper. (see also P; 40 ).

v *Third surraya*: After the "onita d-basalige", in George Arbel, there is no mention about the "surraya" (3rd surraya as we name it), which however now exists in the office. Nowhere, we have any clear indication, when and why this "surraya" is added. As we have said earlier (see p. 164) this "surraya" may addition after the "onita d-basalige".

George Arbel indicates the "marmyata", on feasts days, which are to be said immediately before the "onita d-basalige". This we know, that he speaks of the "suyyake" which appear in feast days.

While speaking about the "onita d-basalige", Abraham Bar Lipeh notes thus: "sed quidam dixerunt, diebus Basilii regis, patres hoc responsorium 'Basalike', instituisse, et sectionem psalmi a 'Beati' incipit" (7). Here the words "et sectionem psalmi a Beati" is about the 3rd "surraya". And we notice that Ps. 118, the sections of which are chosen for the 3rd surraye begins with the word "beati".

These are the main points to be noted in the exposition of George Arbel, concerning the festival ramsa; now let us see the case of the ferial ramsa.

## 2. Ferial Ramsa:

For the ancient structure of the ferial ramsa we have to study the "interpretatio officiorum" of Abraham Bar Lipeh (8). Abraham's interpretation is very short and simple, which are

(7) cf. *Expositio*, II, p. 155.

(8) We do not know much about this author. Assemani indicates (B. O. t iii, 1. p. 196) that Abraham Bar Lipeh is the "interpres" mentioned by Thoma Mar, gensis (cf. *Liber superiorum* iv, cap. 3) and was the teacher of Katholicos-Timothy I (+ c. 821). It is difficult to determine the life period of Bar Lipeh. Connolly, after examining the different possibilities arrives to the conclusion that the "interpretatio officiorum" of Abraham Bar Lipeh belong to the 7th or certainly to the 8th century. cf. also Wright, "Syriac literature", p. 166, n. 5 and Bug, "The Book of Governors" vol. II, p. 380 n. 3.

Ebedjesu Sobensis in his catalogue (B. O. iii, 1. 196) speaks only of one work of Bar Lipeh, viz "interpretatio officiorum". This short and simple interpretation consists of the commentaries on the evening, night and morning prayers and about the sacred liturgy. For the full text, cf. Connolly, *Expositio* II, pp. 151-155.



the characteristics of ancient commentaries. In his exposition Bar Lipeh speaks mainly of the ferial ramsa, the order of which is more or less the same as observed now.

i) *Vesperal psalms*: As we have indicated earlier, Bar Lipeh notes only Ps. 140 as the vesperal psalm. He says this psalm is recited in between the two "surraye" prescribed for ramsa: "Inter hos duos surrayas prescriptum est ut dicatur 'Domine invocavi te' (Ps. 140)". cf. Expositio, II, p. 152.

We can interpret this explanation of Bar Lipeh in two ways:

i. During the time of Bar Lipeh only Ps. 140 was recited as the vesperal psalm. Hence Ps. 141, 118 (vv 105-112) and 116 are of later additions as vesperal psalms.

ii. Bar Lipeh mentions in his 'expositio', only the central psalm par excellence - of the ramsa office, and hence he supposes the other Psalms (i. e. 141, 118 and 116) recited together with the central Ps. 140.

Anyhow the 10th century exposition of George Arbel mention all the four vesperal psalms (9).

ii) *Onita da-qdam and d-batar*: As in the case of Sundays, in early times on ferial days also, there was no "onita da-qdam" or onita d-batar". Soon after the "surraya d-batar" Bar Lipeh speaks about the "karozuta" which follows. cf. Expositio II, p. 152.

iii) *Onita d-sahde*: After the ramsa of the ferial days in Bar Lipeh's interpretation, there is no mention of the «onita-d-sahde». Hence these are of later addition (see p. 86) that the main portions of the onyata d-shade are attributed to Mar Marutha of Maiphakat (5th century) (10). Since these hymns

(9) "..... nos in officio nostro per quatuor psalmos istos significamus, quorum initium (surraya) est 'Domine invocavi te'....." cf. Expositio I, p. 139.

(10) The great work of Maruth, says W. Wright ('Syriac Literature', London, 1894, pp. 45-46) was the book of Martyrs, containing accounts of those who suffered for the christian faith under sapor II, Yazdegerd I, and Bahrem V, to which he prefixed two discourses on the glory of the martyrs and on their torments. One of the narratives claims to have been recorded by an eye witness, Isaiah, the son of Hadho (or Hadhabhu) of Arzon one of the Persian kings horsemen. (B. O. i, 15). Portions of this work survive in the British Museum in Mss. of the 5th and 6th centuries, as well as in some of later date both there and in



are of the 5th century, they were in existence during the time of Bar Lipēh, but were not sung in the ramsa office <sup>(11)</sup>. George Arbel anyhow speaks of the «*responsorium martyrum*» for ferial days; but not for Sundays, feasts and for the period of Lent.

iv) *Pater Noster*: Abraham Bar Lipēh does not speak of the «*Pater noster*», said either at the beginning or at the end of the office. We have already said in the 1st part (see P. 19) that *Pater noster* was added to the office only lately. During the the time of George Arbel, *pater noster* in the office was in use, but was not obligatory and we see that some use to recite the «*pater noster*» together with a «*qanona*». cf. *Expositio* I, p. 153.

The *qanona*, which is still kept up in the office is the words «*sanctus, sanctus*». These are added to the «*pater noster*» by the Patriarch Timothy, 1. (cf. Van Unnik, op. cit. Question 107) cf. also Lelya-sapra, op. cit. pp. 82-83.

After analysing the *Expositio* of George Arbel and Abraham Barlipēh we come to the following schematic form of Ramsa.

the Vatican. They have been edited by S. E. Assemani in the first volume of the *Acta sactorum Martyrum*, 1743 (see also B.O. i, 181-194). There is a German translation of this, by Zingerle, 'Echte Acten der h. Martyrer des Margenlandes, 2 vols. 1836.

(11) But we have to note here that Bar Lipēh indicates about the *onita d-basalige*; hence was it sung for ferial days?

## THE ANCIENT SCHEMAS OF RAMSA

Sundays	Feasts	Memorials	Ferial days
1-2 Marmyata - Ayk'etra - Laku Mara - Surraya da-qdam - - Ps. 140, 141, 118 (105 112v), 116 + qanona <sup>(12)</sup> - Surraya d-batar - - Karozuta - Trisagion	1-2 Marmyata - Ayk'etra - Laku Mara - - Onita da-qdam - Ps. 140, 141, 118 (v 105 112), 116 - - Onita d-batar - Karozuta - Trisagion	1-2 Marmyata - Ayk'etra - Laku Mara - Surraya da-qdam? - Onita da-qdam - Ps. 140, 141, 118 (v. 105. 112), 116 - Surraya d-batar - Onita d-batar - Karozuta - Trisagion	2 Marmyata - Laku Mara - Surraya da-qdam - - Ps. 140 (141, 118, and 116?) - Surraya d-batar - Karozuta - Trisagion
PROCESSION			
- - Basaliqe - (Surraya)	- Marmyata <sup>(13)</sup> suyake - Basaliqe - (Surraya?)	- - Basaliqe - (Surraya)	- - Basaliqe (Onitad-ramsa) - (Surraya) - Onita-d-sahde?

12. "Domine invocavi cum cantione (qinta) dicitur, quatuor versus ut responso (unnaya) dicuntur, qui quatuor psalmis respondent. cf. Expositio, I, p. 142.

13. In lent there is no suyake but there is the office of compline: "Marmithae quae in festis adhibentur ad augendum honorum festi, ante reponsorium ponuntur et locum habent completorii dierum jejunii et passionis". cf. Expositio I, p. 152-153.



## CHAPTER III

## COMPARISON AND CONCLUSIONS

We have seen above the different schemas both new and ancient, together with the changable, portions of the every day ramsa. Now by way of comparison let us make out some remarks and thus come to the conclusion of this dissertation.

By looking once at the tables given above one can immediately grasp the differences between the old and the old and new schemas of ramsa. Now let us take the main constitutive elements of ramsa one by one:

*The beginning psalmody:* As to the beginning psalmody of ramsa, in early times some were reciting two marmy-ata and other one. We must understand that during the time of George Arbel, the grouping of the psalmody for the office, was not so much stabilised as it is now. Hence it was left for choice and perhaps observed differently in different places. Now the accepted rule is to recite one marmy-ata for ferial days. We have spoken earlier of this psalmody as pertaining to the 9th hour. If it is so, we have to say that if somebody prepares a new office of ramsa leaving this beginning psalmody for brevity sake, it won't be a curtailing of a constitutive element of ramsa.

*Ayk'etra and laku Mara:* The hymns «Ayk etra» and «Laku Mara» have their own signification in the ramsa office. Although Mac'ean and the Nestorian "Da-qdam wa-d-batar" indicate "ayk etra" for the ferial ramsa, we do not find it in the ancient schema for ferial days. The actual schema (in Bedjan) also follows the ancient tradition according to the interpretation of Abraham Bar Lipheh. On Sundays and Feasts there is the «Ayk etra». But the prayer before «ayk etra» and



the prayer after it, for the acceptance of the incense, which are now left in Bedjan must be added to the office.

Likewise the lighting of lamps and the solemn procession which once existed for the singing of «Laku Mara» may be observed again, atleast on big feasts and special occasions. And this solemnity can explain better, the five times singing of the «Ayk etra» and "Laku Mara" on feast days.

*Surraya da-qdam and d-batar:* These two "surraye" are to be recited respectively before and after the vespereal psalms. Both in the ancient and in the actual schemas we see that these "surraye" are not recited for feast days, but only on Sundays and ferial days. Seven surraye are given for seven different Sundays. George Arbel notes seven special events commemorated on Sundays:

"Septemplex honor videtur in dominica comprehendi, qui celebrari dignuss it. Hac die creatio incepit, et lux creata est; — eadem testimonii tabernaculum Moysi est constitutum, quod utrumque saeculum significabat; — eadem annuntiatus est Dominus noster; — ea Salvator noster surrexit; — ea Thomas de resurrectione sua confirmavit — ea Spiritus in apostolos descendit; — et eadem erit resurrectio nostra"(1).

On examining the "surraya da-qdam" and "d-batar" of the ferial days we notice an ascending order in the selection of the psalms, except on Fridays, viz. "qadmeye" week "da-qdam": from Ps. 12 to Ps. 30 etc. (see above table on p. 312.)

On Fridays due to some speciality, leaving the order, special psalms are selected. This speciality of Friday appears everywhere: for the selection of the beginning psalmody, for the "surraye da-qdam" ad "d-batar" for the 3rd "surraya" etc. Now what is the importance of Friday?

1. Cf. Expositio 1, pp. 154-155.

In the same page George Arbel gives also the motives for these surraye: "Haec autem sunt, nature initium (surraya); initium legis et sacrificium quae carnem emundant; initium Adventus Dei in misericordia ad creaturas suas; initium typi saeculi futuri, initium confirmationis eorum qui de resurrectione dubitabant; initium adventus Spiritus ad rudes perficiendos; initium saeculi expectati. Hanc igitur diem hujusmodi honoribus dignatam variatis, prout idioneae sunt, sententiis celebramus.



After Sunday, which is the day of resurrection of our Lord, Friday is the next important day for the Chaldeans. Many are the events commemorated on this day. Badger notes them in his book 'The Nestorians and their Rituals' (Vol. II, p 416-417).

Friday is observed in honour of the passion and crucifixion of our Lord. Friday is called «arovta» meaning setting of the sun because on this day of the crucifixion of Christ darkness prevailed over all creation on account of the temerity of the Jews, and hence the name «arovta». — Friday, in truth, ought to be a day of mourning, because on this day, for the transgression of Adam, the sentence of death was passed upon all our race and we were driven from the paradise into a land of curse. — On this day the flood took place in the times of Noah and destroyed mankind.

On this day itself, (Friday), satan warred with the first born of men (Christ), viz. on the last of the 40 days (fast).

On examining the psalms or portions of psalms chosen for Friday, we see that they are apt for the spirit of the events mentioned above.

Another speciality of Friday's office is this: the ramsa of Friday is distributed in three weeks — «gadmaye» (first), «messaye» (middle) and «hraye» (last). All other days have only the first and last weeks. George Arbel explains it thus:

«Surraye sextarum feriarum terno cyclo versantur, quia in sexta feria tria sunt mirabilia facta: creatio Adae, una cum peccato et expulsione ejusdem; — passio Domini nostri et mors ejus; — et sanatio paralytici per Simonem et Johannem. quae fuit principium conversionis ab eis effectae » <sup>(2)</sup>

Ad dies feriales quod attinet: cum nullius rei mysterium habeant, his quinque diebus decem dimidia praescri-

(2) The precise reason given for the week Messaye seems to be the First Miracles of Peter and John. We have to remember also here that for the commemoration of this event, a special feast — the "Friday of Gold" — is celebrated by the Chaldeans. See page 124.

buntur, numerus equus; quibus et quo testamenta comparantur » cf. Expositio I. p. 157.

The idea of the «onita da-qdam» and «d.batar» of Fridays agree with the idea of the events observed on this day. In «qadmeye» week the «onita d qdam» speaks of the dead and that of «messaye» week, speaks of the creation of Adam, and the crucifixion of our Lord on Friday. In the «hraye» week also there is mention of the cross, resurrection and the hope of our own resurrection.<sup>(3)</sup>

As a speciality of Friday, we see again a particular prayer «nahhem mar» is given perhaps as the concluding prayer of the procession (cf. Brev. p. 13). On examining the contents of this prayer we see that it is a prayer for the resurrection of the dead. Seeing all the above facts, we have to conclude that Friday is mainly dedicated to the passion and death of our Lord together with the hope of our own resurrection from the dead. Here we cannot forget also the fact that in the Chaldean Rite all the important commemorations of saints and the remembrance of the dead fall on Fridays.

— *Onita da-qdam* and *d batar*: We understand from the ancient schema of ramsa, that in early times the «onita da-qdam» and «d batar» were sung only on feast days; hence, these «onyata» are of later additions to the present offices of Sundays and ferial days. We have given very briefly in the table of the ramsa of every day, the contents of these «onyata». (See p 187 ff). On examining these «onyata», we are inclined to say that the first stanza of each day's «onyata» goes with the idea of the preceeding «surraya». On some days the beginning psalm-verseicle of the «onita» is the same as that of the «surraya» which preceeds. Compare for example (cf the schema given above), the beginning verseicle of the «surraya» and «onita» of the following:

gadmaye da-qdam, Monday	hraye da qdam, Monday
messaye da-qdam, Monday	hraye da-qdam, Friday
gadmaye d-batar, Friday	hraye d-batar, Monday

(3) On the Fridays of Lent in the «onita d-subbaa» also the creation of Adam, his sin and the prayer for the resuscitation of the dead etc. are seen. cf. Brev. II, P. 94-95, 140 etc.



Therefore, we conclude that the first stanza of the « onita da-qdam » and « d-batar » are a prolongation of the « surraye » themselves that are older than the rest of the stanze of the « onyata ».

By comparing all the « surraye » and « onyata » of the weeks « qadmeye » and « hraye » <sup>(1)</sup> we come to the conclusion that « hraye week » is older than the « qadmeye », because it is in the « hraye week » that the « onyata » resemble more to the « surraye » and moreover the « onyata » of the « hraye week » are shorter than that of the « qadmeye ». On examining the « onyata da qdam » and « d-batar » we find that « da qdam » is older than « d-batar », for it is in the « da qdam » that the « surraye » and « onyata » akins more than that of « d-batar ».

Again in our comparison between the different « onyata » we notice that Saturdays are always dedicated in honour of the Cross. On all other days except Fridays and Saturdays there is the remembrance of the B. V. Mary, saints and the patron saint. Moreover, Wednesday is specially devoted for the honour of the B. Virgin Mary and saints. As in the case of Friday, for the whole year, there is a particular prayer « sayyen lan » for Wednesday. (cf. Brev. p. 13). This concluding prayer of the « onyata, d-basailige » also is about the B. V. Mary. The speciality that appear in the selection of the 3rd « surraye » <sup>(2)</sup> also is due to the same reason, namely, Wednesday is the day set apart for the veneration of B. V. Mary, the Mother of God.

— About the vesperal psalms we have to note here only one thing: According to the ancient structure on Sundays

(4)	QADMAYE			D-BATAR		
	DA-QDAM			surraya onita:		
Monday:	surraya	(goes with onita:	long	surraya	onita:	short
Tuesday:	„	„	short	„	„	long
Wednesday:		(differs from onita):	short	„	„	short
Thursday:	„	„	long	„	„	short
Friday:	„	„	long	„	„	short
Friday middle:	„	„	short	„	„	short
Saturday:	„	„	long	„	„	short

(5) cf. The General structure of the Ferial Ramsa. p. 55 f.

we see a « qanona », added to these psalms. (cf. ancient schema, p. 198). Now where is this « qanona » in the present office. We take it for granted that the versicles under the title « D-marya qretak » are the « qanona », to be recited together with the vespéral psalms. Anyhow, this ancient practice of reciting the vespéral psalms intercalated with special « qanone » are still kept at least in big feasts such as Christmas and Epiphany.

Concerning the remaining portions, namely of « Suyyake », « onita d-basalique », « 3rd surraye » etc., we have already treated above, in the problems and also in the explanation of the ancient schema, hence it is useless to repeat them here again.



## EPILOGUE

Thus in this modest study of the Chaldean Rite, we have examined and analysed it in four parts: the general structure, the various prayers of the different liturgical periods, the special questions or problems and the ancient and actual schemas of the Rite. We have tried to elucidate the various points as far as we can, but everything may not be perfect. Due to the want of evidence, some questions are not well developed and are left incomplete. Likewise some suppositions or hypotheses put forward by us are also liable to change in the light of future evidences.

All those who know the Chaldean Divine Office are of opinion that it is quite simple but beautifully filled with rich ideas. This simplicity and richness themselves are the proofs for its antiquity. The different prayers and hymns seen in it are perhaps the most Eastern in tone; hence they are to be judged in the light of Oriental style. They originated as the corporate devotion of all the ancient people of that Rite. The very formation of the Divine Office is one of public and not of private prayer. It was and is intended to be for all people. For a long time in all Rites the people continued to attend at least vespers, on Sundays and Feasts, but eventually, the opportunities were very few as indeed they are today. The Chaldean vespers in its different elements (the different responses from the part of the people etc.) clearly manifests the active participation of the faithful, and thank God that the Chaldean people still continue at least on important occasions, to participate in the divine office especially in the evening service.

We have to remember here the words of the late Holy Father Pope Pious XII, on the participation of the laity in the divine office: « It is greatly to be desired that the faithful should take part in the office of vespers on Sundays and Feast days in their own parish churches. We therefore urge that this pious custom should not be allowed to lapse, or in places



where it has already done so that it should be revived where possible.»

Study and proper knowledge of the liturgy bring people close to it and to appreciate it. Love and understanding of the Mass often draws the faithful to pray the Office, for there is no form of prayer so closely related to the sacrifice. In itself the Breviary prayer is a sacrifice, the sacrifice of praise. Just as the regular participation in the Mass enhance the joy of following and understanding the liturgical year, so the Breviary also, gives the feeling of intimate relation with the annual cycle of feasts, ferials and fast. All the important incidents in the life of our Lord and of our Lady are clearly defined in it, and so too are the lives of the saints.

One must understand and enter into the spirit of the breviary; then to those obliged to say the Office, it will not be a burden but a greatly enhanced sublime task. To those not so obliged it can also be a wonderful experience and by the voluntary acceptance of an ordered form of prayer, they are not branching out into a form of individualistic prayer, but are joining in the mainstream of the universal prayer, the corporate worship of the Mystical Body of Christ. By the proper recitation of the breviary one moves from thanksgiving and praise, to penitence and intercession. No Christian symposium we can say, has ever been assembled to equal the harmonious compilation of the Breviary.

The present Chaldean Breviary can be, and in my humble opinion, should be still developed, adapting to the present needs and circumstances. Moreover, the Breviary should be said in the native language, so that all people can really understand it and thus intelligently participate in it with much spiritual benefit. We hope that in the near future somebody may come forward to work out a newly adapted compilation of the Chaldean Breviary, in the national language of the priests and people to whom it is intended. With this hope and wish, together with fervent prayers for the same we conclude this analysis and interpretation of the Chaldean Vespers.

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## APPENDIX I

### THE CONSTITUTIVE ELEMENTS OF THE CHALDEAN PSALTER

(Cfr. Breviary P. 331)

Number of Psalms	150
Hullale	20
Chapters	29
Marmyata	57
Verses	4833
Books	5
Words	19934
Letters	90852

(Words found in the Psalter)

Marya (Lord)	732 times
Allaha (God)	400 times
Mettul (because, for)	285 times
Moses	6 times
Aaron	6 times
Jacob	24 times
Samuel	1 times
Benjamin	2 times
Israel	44 times
Ger (then, therefore)	5 times
Den (now)	5 times
T'hes or T'hos (under, below)	13 times
Now and for ever	4 times

## APPENDIX II

## THE PREFACE OF THE CHALDEAN BRIVIARY

(In Syriac—by Cardinal Tisserant, Cfr. Breviary P. 5-6)

To His Beatitude Mar Joseph Emmanuel II, Thomas Katholico Patriarch of Babel and to the Metropolitans, the exalted Bishops, the priests, the holy religious and to the whole blessed groups of ecclesiastics of the Rite of the East Syrians, in Mesopotamia and in Malabar.

B. p. 5, para 1: The canonical prayer of the Rite of the East Syrians, was before 50 years published in printing and this took place by the pariseworthy care of Mar Elias XII Patriarch, who passed away from this temporary world in the year 1894. This prelate had selected and appointed to accomplish this great work, the cleaver and famous Mar Abbdiso Kayyath who was at that time metropolitan of Amede and afterwards became Patriarch and passed to the abode of joy in the year 1899 and Rev. Fr. Paul Bedjan, the persian lazarist who died in the year 1920. These two, of blessed memory examined and put in order diligently, the body of prayers and services in accordance with codices, more ancient and more reliable and they corrected and removed from it mistakes and additions. This, their work gave pride and glory to the Rite of the East Syrians and so it ought to be kept fully (perfectly). Because of this, the Apostolic See, ratifying with a joyful heart your worthy prayers presented to it several times, desired and settled that the prayers of your venerable Rite should be again printed.

B p. 5. Para 2: It is known to you that the size of the 1st edition has been abridged but the printing has remained luminous and easy to read. This has been done so, in order that one could easily pray alone, and the diligence in the correction of codices has been great that this new edition, on beautiful paper may be consoling and pleasing to every body.

B. p. 5. para 3: The venerable antiquity, the richness and the marvellous beauty of the Rite of the East Syrians do not require proof nor confirmation, because they are known to every body;



with great wonder, and admiration all those who are experts in the knowledge of Ecclesiastical Rites testify with one accord, that this Rite has kept and handed down faithfully, the ancient tradition of the common prayer of the Christian Church. This is therefore the reason which moves and excites the Apostolic See to preserve fully, all the wonderful Rites of the Easterns, which as select stones, are fixed in the crown of Jesus the great king.

B. p. 6 Para 1: Without prayer the spiritual life is not formed. It is very clear and manifest that without common prayer there is no occasion for common christian life for our church and for our people. Therefore it is good and just that every ecclesiastic ought to be a man of prayer as he is a man of God. This is enough to convince us and to demonstrate to us the supreme necessity and the due lawfulness of daily prayer, in order to foster the spirit of our priesthood; for we are the light of the world and the salt of the earth and this, according to the glorious will of our Lord Jesus Christ. Now without prayer there is not in us, the strength to enlighten souls, nor to keep them in divine life. Therefore we hope that this canonical prayer which is newly printed, will be to you a special grace of God, whose name be adored and as a pledge of the love of the Apostolic See for the preservation and perfect observance of your canonical prayer.

B. p. 6. Para 2: With these (words of) wishes and expectation, we give this new edition of the canonical prayer, being convinced that you will pray for the good and health of the supreme Pontiff, Pope Pius XI, who gloriously reign and for the workers of good-things, who laboured and took interest for this new edition, and I hope you will pray for my weak self also.

Eugene Cardinal Tisserant,  
Secretary of the Oriental Congregation,  
Rome.

Feast of the Epiphany of our Lord,  
6th January 1938 (of the year of our Lord)

## APPENDIX III

**THE LIST OF THE REFRAINS FOR THE QANONE OF  
SUBBAA (COMPLINE) FOR THE FERAL DAYS OF LENT**

1st Week	M.	Ps.	118 (alap) rps. (rps = refrain of psalter)
	T.	Ps.	118 (bet) rps.
	W.	Ps.	113 refer. B. V. M.
	T.	Ps.	119 (dalat) rps.
	F.	Ps.	67 (special refr.)
	S.	Ps.	46 refr. not from Psalter.
2nd Week	M.	Ps.	118 (zayn) rps.
	T.	Ps.	118 (het) rps.
	W.	Ps.	44 (10-18) refr. B. V. M.
	T.	Ps.	118 (yod) rps.
	F.	Ps.	67 (special refr.)
	S.	Ps.	95 refr. of Ps. 137 with slight change + special rps.
3rd Week	M.	Ps.	118 (mim) rps.
	T.	Ps.	118 (nun) rps.
	W.	Ps.	144 (10-17) refr. B. V. M.
	T.	Ps.	118 (e) rps.
	F.	Ps.	67 with Eucharistic refr.
	S.	Ps.	118 (sade) rps.
4th Week	M.	Ps.	118 (qop) rps.
	T.	Ps.	118 (res) rps.
	W.	Ps.	113 (refr ) B. V. M.
	T.	Ps.	118 (taw) rps.
	F.	Ps.	67 refr. not of Psalter.
	S.	Ps.	120 rps.
5th Week	M.	Ps.	121 rps.
	T.	Ps.	122 rps.
	W.	Ps.	123 rps + refr. B. V. M.
	T.	Ps.	124 rps.
	F.	Ps.	90 refr. not of psalter.
	S.	Ps.	126 rps.
6th Week	M.	Ps.	127 rps.
	T.	Ps.	128 rps.
	W.	Ps.	129 rps
	T.	Ps.	133 rps.
	F.	Ps.	67 refr. not of Psalter
	S.	Ps.	46 refr. not of Psalter



## APPENDIX IV

## THE SYRIAC INTRODUCTION OF THE CHALDEAN BREVIARY

(Cfr. Breviary, pp 7-10)

Peter Elias XII: By the grace (of God) Katholica Patriarch of Babel; to our most Rev Brethren the metropolitans and the holy bishops and to our beloved sons priests, holy religious, elect deacons and the rest of the ecclesiastics: peace and blessing in our Lord.

B. p. 7 After the light of the gospel, the glory of God was illumined in this part of the East, especially through those three glorious lights, namely Mar Thoma, Mar Addai and Mar Mari the blessed Apostles and preachers of truth and evangelisers of justice. For a short time the darkness, which involved the cult of idols was removed from its face (place). And by the influence to the splendid rays of orthodox faith, in One living God in three adorable Persons, the cockles of error, which the evil one had sown in it for centuries was eradicated from it. And it bore fruit, flourished by the seed of the good doctrine of truth and from it were removed the thorns of hatred of diverse kings, which had covered it. It was adorned as a shining diamond with desirable flowers of the modest life of perfection. And its beauty shone before all men through the glorious lilies of goodthings, for, the precious blood of glorious martyrs, who were killed for Christ, watered its dryness and it became like the seed from which greatly increased the number of Christians. And then were established Churches and built monasteries and convents in several places, as the books of ecclesiastical history of these places testify, together with their ancient ruins which are extant till today. Since these holy fathers were taken up with the love of the Lord and (since) the holy fire of divine grace was burning in their hearts and was giving instigation to them—compelling them—and (since) they were trying to reach the summit of spiritual perfection they, namely these elect vessels of honour and the holy dwellings of the H. Ghost, so as to cool down the thirst of their hearts, began to sing the psalms of David—king and prophet—on Sundays an



other important days; they took care, to put in order several prayers, full of the spirit of divine service which were being said in common. And (it is) from here this our glorious rite of canonical prayers took its origin and flowed down. And it was being kept up and now also equally kept up without change, in all the parishes and Churches of our Chaldaic nation. Therefore every scrutiniser easily sees how ancient are these ritual prayers, which are said every day in our Churches, since from the apostles, the doctors of the East and from their holy disciples from men clothed with God and from their works (these prayers) were arranged and transmitted to us from hand to hand and were always kept up and recited carefully and diligently. Besides the psalms, which form the greater bulk in all its parts and are as the foundation of the rite, there are in them portions composed by Marutha of Maiphra-kat by Mar Semeon Barsabee, katholica and glorious martyr, by Mar Ephraem the great doctor and by the rest of the primitive doctors who were shining with knowledge and burning with the zeal of the house of the Lord. From the fifth century, through causes known to those who know, the bitter poison of the heresy of Byzantium, was spread in these places and was corrupted the beauty of that very precious diamond, that is the orthodox faith, which our glorious fathers had bought with the blood of their necks, certain things were added to these prayers from the works of the doctors of that confession. A few services were arranged by Mar Joseph II and they are those observed for the commemoration of St. Barbara, of St. Nicholas, of the murder of the infants, and for the feast of Circumcision, of the entrance of our Lord into the temple, of St. Joseph spouse of Virgin Mary, of the Annunciation of the Virgin, of the Body of our Lord (Corpus Christi) and the Heart of our Lord.) The service of the Imm. Conception of the Holy Virgin was arranged by presbyter Damian.

P. 8 para 1: It is clear to all those who are well versed in Church history that in the fourth century of the birth of our Lord, this our precious office was put together in a beautiful order, and that it was perfect in all its essential parts; since it was decreed and defined in the year 410 of our Lord, in the synod of Mar Isaac and Mar Marutha, that the ritual prayers were to be said according to the custom of the Church of Seleucia-Ctesiphon.



P. 8 Para 2: The parts of these ritual prayers for the whole year, except during Lent, are three, namely Ramsa, Lelya and Sapra: Ramsa is in thanksgiving for the helps during the day, Sapra is in thanksgiving since we have got out of sleep, that sheds death and have been kept away from deceits. The service of Lelya is taken from the words of our Lord and of David: for David said: "At midnight have I risen to praise thee for thy judgements, O Holy One" and our Lord warned us thus: "Be vigilant for you do not know at which hour, your Lord comes, in the evening or at midnight or at cock-crow." For the time of Lent, in addition to these prayers others also were assigned namely Quttaa, eddana and subbaa, by our fathers of saintly memory

P. 8 para 3: In the seventh century, were put in order its parts in the monastery Ellaitha, of Mar Gabriel and Mar Abraham, disciples of the blessed Mar Eugene, on the side of the city of Mossul, and with intellectual acuteness, with imaginative sharpness and great discernment, they were divided into the famous 'Saboe' namely Annunciation, Nativity, Epiphany, Lent, Resurrection, Ascension, Pentecost or Apostles, Summer, Elias, Cross, Moses and Dedication of the Church. To each of these periods, to the feasts and commemorations that occur in them are arranged in order, services, prayers and wonderful onyatha according to the special nature of the feast or commemoration and according to the spirit of the period: as there took place the glorious conception of our Lord Jesus Christ his birth and circumcision, baptism, his holy fasting, preaching, passion and death, resurrection, ascension, descent of the Spirit paraclete on the blessed Apostles, their hardships and preaching, the teaching of the gentiles, and as after the whole dispensation of our redeemer, the teaching of the gentiles by the apostles and by their true successors and after the space of so many years at the end of time the zealous Elias will be sent and he, by his zeal will confound him who is called and is the son of perdition and as there will appear then the sign of the Son of God namely the holy Cross and after the destruction, irradiation and condemnation of the son of perdition, the heavenly spouse will appear from the damnation of the son of perdition, the heavenly spouse will appear from the heaven of his glorious



sanctity and will raise all from dust and will take the good, up into the high place and will hurl the sinners into the fire of hell and in the end the holy Church, which is the spouse of Christ (consists of) saints and the true faithful will start to receive him with joy praising and glorifying him with all honour. He, the true spouse, Jesus our redeemer will accept his spouse the holy Church and will take her up with him to heaven and will make her enter the eternal bridechamber and will seat her at right and will make her happy by his vision and will make her enjoy the eternity by the light of his face, and she will rejoice and exult in him and with glorious voices and tender songs will sing to him praise for ever with the assemblies of the heavenly ones in the Church whose firstborns are in heaven as she sang to him here, in the Church on earth.

P. 9 para 1: This is the beautiful and wonderful arrangement of the annual cycle of our ritual prayers, in use, from the first centuries and is in use now with perfect unanimity in all the Churches. Behold from (the days) when divine providence placed us (who are unworthy) on this patriarchal throne of Babylone, we have been earnestly desiring and have been pushing on, against all difficulties that encountered us lest the copies of our glorious office should be printed and published in all places for the fulfilment of the ecclesiastical needs of the whole jurisdiction of this patriarchate. To this effect when the S. Propaganda Congregation consented to this our desire, his Em. Cardinal John Simeoni, head of the said Congregation wrote to us, to examine and arrange a complete copy (of office), corrected and free from all innovations, shortcomings and errors so that it could be given to the press. Therefore we endeavoured diligently and collected copies more ancient and more reliable and by comparing them one another we corrected, arranged and put in order a perfect copy, pure and free from, not only of everything against the catholic faith but also of (everything) against the beauty of our Aramaic language. In all these we have followed the steps of our predecessors and with all care we have kept up the true order of the office. We have put off and got away its holy names only with regard to the cloud which appeared it by and by, due to the neglect of copyists and to the daring of those



of unsound faith, and thus we have brought it, to its first beauty and to its beautiful antiquity.

P. 9 para 2: The 'onyata of ramsa and of lelya of s'him (serial days) which were by themselves distributed in the book of Kaskul, we have put in their place after their Sundays within the Hudra. After (this) we have put the Gazza, which comprises all the prayers for feasts and for commemorations and we have divided all these books of the office into three volumes: the First volume from Subhara till the beginning of the Great Lent, the Second from the beginning of Lent till Pentecost, and the Third, from Pentecost till the end of the period of the Dedication of the Church. And for a better understanding of the observance of the canonical prayers we have given a general indication at the beginning of each volume and we have put in it the priests' prayers and hymns in their places. We have put together also the "eqale of helps", and their variants the "onyata" of the dead with the psalms of David and "karozwata" and "shade" "da qdam and d-batar", and the common "qale" of the first and second Wednesdays and the "tukas yarhe" of each of the three volumes.

P. 9 para 3: Lastly, we appointed as (our) representative, our most Rev. brother Mar Abdisho Kayyath, metropolitan of Amed, because of his great knowledge in ecclesiastical affairs, and we sent him to Rome so that he might as in our person conduct this affair before the S Congregation, which with great condescension allowed our beloved son Fr Paul Bedjan a Persian Lazarist (who with praise worthy zeal undertook the collection of funds necessary for this great work) to print the books we mentioned above, keeping our arrangement fully; and the same S. Congregation of Propaganda adding its benevolence towards us gave also one half of the expenses of their printing.

P 9 para 8: Many advantages are, therefore, reaped from the printing of this service (book). Besides the fact that there will no more be given any place or occasion to introduce into it, additions or to take away from it anything, the same concord the same uniformity and the same spirit of the office will be (kept up) as were (kept up) from the beginning, in all our parishes and Churches: since the copies are collected in good numbers in



every place, there will not be any scarcity for such books as these, even in the case of those who have the need to say alone these offices while they are in journey. Besides it is opened before the lovers of study a new treasure of beautiful discoveries, by which are confirmed the essential things of the catholic faith, such as: original sin which we have inherited from our first father, freedom of human will, necessity of the grace of Christ, the mysteries of the New Testament, prayers for the dead, the use of icons, of the dispensation of Christ, the honour due to the sepulchres of saints, taking refuge in the patronage of the blessed who reign in heaven, fasts and the ecclesiastical services, superiority of the Holy Virgin Mary above all the saints, the eternity of the hellish torments, the truth of the sacrifice offered in the divine mysteries, the change of the substance of bread and wine into the body and blood of Christ, the real presence of Christ in the Sacrament of Qurbana, the power of priesthood in the Church to forgive sins, the necessity of sacramental confession for remission of sins, the primacy of the Roman Pontiff and several other things which seem important to us are here. Certainly the advantages of this our office are great, not only in the aspect of the things we have spoken of, but also because of the simplicity of the patristic diction (found) in it, of the clarity of its words, of the sublimity of its thoughts and of the goodness of its sense, so as to appear and to be in truth a bouquet of the aramaic language.

P. 10 para 1: Hence we willingly decide that this (edition) be distributed in the whole of our patriarchal domain and we confirm and sanction its acceptance and we testify that the offices and prayers contained in this volume agree fully with the order of the Patriarchal See of Babylone and we decree and command with patriarchal authority, to have it observed in every parish and Church with all its necessary (things) without change and without diminution and with uniformity as it was the custom among us Chaldeans till now.

P. 10 para 2: Lastly, if this office is so old, and its order so beautiful, and its sense so vast and its advantages so effusive, how much ought we to hold in honour and to fulfil it with diligence and care, to transmit it to the coming generations in its identity



as it has been handed down to us by our holy fathers whose memory be unto benediction. Hence Oh! our holy brethren and beloved sons, we trust in your praiseworthy zeal and in your good will that you will observe fully and diligently all the rules, services and the prayers of this volume. And while we request all of you to give thanks with us to the S. Propaganda Congregation which is always careful to keep and develop in all places the precious things of our fathers: (we request) to ask of God in your prayers for the flourishing of the holy catholic Church; and for all those who participated in this work, and specially for our Chaldean Nation that, it may put on its pristine beauty and may become as the glorious olive in the house of God; and we impart to you as a pledge of love (our) paternal blessing: Let the grace of our Lord Jesus Christ and the charity of God the Father and the communication of the Holy Spirit be with you all. Amen.

From the Patriarchal residence of Mossul,  
15th February 1887 of the year of our Lord.

✠ Peter Elia XII, by the grace (of God)  
Katholica Patriarch of Babylone

## APPENDIX V

## THE ORIGIN OF TRISAGION "SANCTUS"

(Cfr. Expositio I, pp 149-150)

Quid sibi vult canon iste "Sanctus".....

Ut tradunt inspirati doctores scriptaque ecclesiastica, anno 748° Graecorum, Theodosii regis anno vigesimo quinto, quartoque post synodum impiam a nefario Cyrillo Ephesis coactamsantumque Nestorium epulsim anno quo fuit resuscitatio filiorum Ephesi, ingens terrae motus Byzantii factus est, lapidesque a medio muro evulsi desuper urbem constiterunt. Quo perterriti homines, cum deleri penitus urbem arbitrati foras fugissent cuidam Byzantinae urbis presbyterom Proclo nomine, angeli apparuerunt lingua Graeca concinentes ac dicentes: "Sanctus Deus, Sanctus Fortis, Sanctus Immortalis, miserere nobis"(\*). Hunc admonuit angelus ut populum in ecclesiam congregaret, eiusque addita verbe recitaret. Collectio igitur in ecclesia populo haec coram clamabar, et illiter post eum conclamarunt: et quievit urbs, et cessavit terrae motus. Quae cum audita ubique essent, visum est beato hic viro (Isoyabh) ut canon iste in fine officii diceretur; ut quemadmodum illi tempore afflictionis misericordiam consecuti sunt, ita et nobis Deus hunc canonem recitavimus semper se praebeat misericordiam.

Petrus Fullo, nescio quis haereticus Severianae sectae, qui Antiochiae patriarcha fuit, ad hunc canonem adjecit "qui crucifixus es pro nobis"(\*\*). Haec sua auctoritate jussit ita dici: "Sanctus Immortalis, qui crucifixus est pro nobis": neque puduit haereticum (ad verbum, rebellem: sed in scriptis ecclesiasticis haec vox saepe

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(\*) Hic similis traditio a Nestoris laudatur in libro ejus nuper in lucem edito, cui titulus *Tractatus Heraclidis* (ed. P. Bedjan, P. 499-500 cfr. Expositio I. p. 149, foot note).

(\*\*) About the addition of "qui crucifixus pro nobis" in Abraham Bar Lipeh, we read thus: "...Anastasius autem Caesar impudentia sua ausus est et jussit mutari canonem in omnibus urbibus quae erat sub ejus potestate; et loco "Sanctus Immortalis: miserere nobis".



formulam illam mirandam a sancto angelo traditam hominibus. Constantinopoli autem urbi regiae non est persuasum ut mutaret hunc canonem, sed neque Hieresolymis nec regionibus occidentalibus; sed dicunt eum quemadmodum et nos. cfr. Expositio II, Connolly, op. cit. tomus XCII, Romae 1913-15, p. 154.

Abdiso in his exposition (p. 87) notes like this: "Eoc 'qui crucifixus est pro nobis' quod dicunt jacobitae, additio est Severi (Patriarcha Antiochenus ab anno 512 ad 519, coryphaeus monophysitarum) quae adjuvante anastasio rege (Imperator Orientis ab anno 419 ad 518) obtinuit stabilitatem

causa est quare hoc loco canon dicatur.

Cfr. Anonymi auctoris Expositio officiorum Ecclesiae Georgio Arbelensi Vulgo adscripta, ed. R. H. Connolly, CSCO, Scriptores syri series secunda, tomus XCI, Romae 1911-13. pp 149-150.

## APPENDIX VI

BIBLICAL LOCUS FOR THE SACRED HOURS  
OF THE NEW TESTAMENT

## I. DAWN OF DAY:

Life of Christ:

- Rising Sun—symbol of Christ: Lc. 1, 78-79
- Jesus before the Sanhedrin: Lc. 22, 66-70; Mt. 27, 1-2
- Jesus before Pilate: John. 18, 28
- The hour of Resurrection; Mc. 16, 9
- The apparitions on the day of Pasch: Mt 8, 1-8,  
Mc. 16, 1-7; Lc. 24, 1-8; Joh. 20, 1-8
- The third apparition and the mission to Peter:  
Joh. 21, 4-23.

## The Hours of the Day

## 2. THE THIRD HOUR

Life of Christ:

- The Synagogal meeting on Saturdays:  
Lc. 4, 16-30.
- The Crucifixion: Mc. 15, 25
- Acts of the Apostles:
- Pentecost: Act. 2, 15
- The meetings on Saturdays: Act. 13, 14; 18, 4

## 3. THE SIXTH HOUR

Life of Christ:

- The conversation with the Samaritan woman. Joh. 4, 6
- Jesus on the Cross and the darkness: Lc. 23, 39-44
- Acts of the Apostles:
- Peter and the Centurian Cornelius: Act. 10, 1-23
- Conversion of St. Paul: Act. 22, 6; 26, 13



#### 4. THE NINTH HOUR

Life of Christ:

—The calling of the first disciples: Joh. 1, 39

—Death of Jesus: Mc. 15, 34-39

Acts of the Apostles:

—The first miracle of Peter: Act. 3, 1

#### 5. AT SUN-SET (EVENING)

Life of Christ:

—Jesus at the house of Peter: Mt. 8, 16

—The calming down of the tempest: Mc. 4, 35

—Multiplication of bread: Lc. 9, 12; Mt. 14, 16; Mc. 6, 35

—The solitary prayer of Jesus: Mt. 14, 23

—Supper at Bethany: Joh. 12, 2

—Hosanna: Mt. 21, 17; Mc. 11, 11; Joh. 13, 1-17

—The washing of the feet: Joh. 13, 1-17

—The last supper: Mt. 26, 20-35

—Taking down of the Cross and burial: Mt. 27, 57-61

—Apparition to 10 Apostles: Joh. 20, 19-23

Parables:

—The workers of the vineyard: Mt. 20, 8

—The lamp: Lc. 11, 33-36

—Light-Jesus light of the world: Joh. 8, 12; 12, 35; 12, 44-46

#### 6. NIGHT VIGIL:

Life of Christ:

—Nativity: Lc. 2, 8-9

—The appearance of the star to the Magi: Mt. 2, 2

—The flight to Egypt: Mt. 2, 14

—The visit of Nicodemus: Joh. 3, 2

—The solitary prayer of Jesus Mc. 1, 35

- Jesus walks upon the waves: Mt. 14. 25; Mc. 6, 47-48;  
Joh. 6, 16-21
- Transfiguration: Lc. 9, 32
- Discourse after the last supper: John 13, 30
- Agony, arrest, before Caiphas and denial of Peter:  
Lc. 22, 54-62
- After resurrection the fishing of the apostles:  
Joh. 21, 1-3

#### Parables:

- The vigil, waiting for the master: Lc. 12, 35-40
- The Virgins: Mt. 25, 1-13

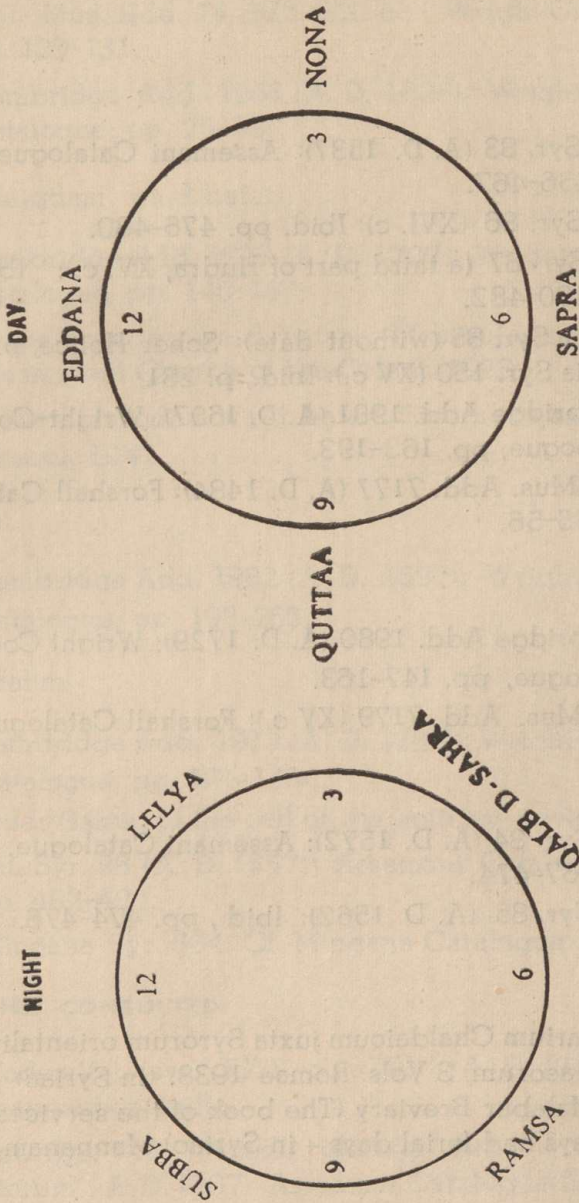
#### Acts of the Apostles:

- Peter in prison: Act. 12, 1-17
- The vision of Paul at Troas: Act. 16, 9
- Paul in prison: Act. 16, 25-33
- The Sunday night at Troas: Act. 20, 7-12
- The apparition of Christ to Paul: Act. 18, 9; 23, 11
- The Tempest at Malta: Act. 27, 21-38



# APPENDIX VII

## THE PRAYER CIRCLE OF THE CHALDEANS



Ramsa (evening office)	6 to 9 P. M.	Sapra (morning office)	6 A. M.
Subbaa (compline)	9 to 12 P. M.	Quttaa (3rd Hr.)	9 A. M.
Lelya (night office)	12 to 3 A. M.	Eddana (6th Hr.)	12 A. M.
Qala d-sahra (Vigil)	3 to 6 A. M.	Nona (9th Hr.)	3 P. M.

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