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THE

Nestorians and their Rituals:

WITH THE NARRATIVE OF

A MISSION TO MESOPOTAMIA AND COORDISTAN

IN 1842-1844,

AND OF A

LATE VISIT TO THOSE COUNTRIES IN 1850;

ALSO,

RESEARCHES INTO THE PRESENT CONDITION OF THE SYRIAN JACOBITES, PAPAL SYRIANS, AND CHALDEANS, AND AN INQUIRY INTO THE RELIGIOUS TENETS OF THE YEZEEDEES.

BY THE

REV. GEORGE PERCY BADGER,

One of the Honourable East India Company's Chaplains in the Diocese of Bombay.

VOLUME II.

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PREFACE TO VOLUME THE SECOND.

It has been the Author's aim in the following volume, to collect from their standard writings all that refers to the doctrine, ecclesiastical discipline, and ritual observances of the Nestorians; to show wherein their present faith and practice differ from their own recognized authorities; as also to what extent the ex-Nestorian body, styling themselves "Chaldeans," have altered their ancient formularies so as to be in accordance with the new tenets which they have adopted since their submission to the See of Rome. In carrying out this design he has endeavoured to secure the best rituals extant, and such as are in constant use among the two communities alluded to, and has availed himself of the facilities which he possessed, through the influence of Mr. Christian Rassam, of constantly referring not only to Mar Shimoon, but also to the Chaldean Patriarch, for the solution of any difficulty which arose in its execution, either from want of books, or from his own ignorance. His not having taken advantage of the help to be derived in an investigation of this kind from such works as those of Renaudot and

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Assemanni, was not because he had more confidence in his own abilities, but because he deemed it more satisfactory to draw from the original Syriac, and to quote from the manuscript rituals which are in use among the Nestorians and Chaldeans at the present day, the authority of which is not liable to be contested.

In the work of translation the author has had the valuable help of the Reverend Michael Giamala, whose name has already been mentioned in the preceding volume, and who is considered one of the best Syriac scholars in Mesopotamia. It is sincerely to be hoped that the Church of England will eventually avail herself of his services for the reformation and restoration of the Nestorians, by whom, as well as by their Patriarch, he is held in high esteem.

An apology may be judged necessary for the publication of the Nestorian offices entire, especially the marriage and burial services, some parts of which consist of frequent repetitions, and are composed in a very loose and verbose style. Three reasons decided the author to give them unmutilated: First, in order that the wary might not suspect any reserve. Secondly, because the omission of a part would in many instances destroy the connexion existing between the whole. And, thirdly, because although the repetitions complained of might seemingly be rejected without affecting the essentials of the offices in question, yet the dogmas therein inculcated are not without their use in contributing to the principal design of this work, viz., the exposition of the theology of the Nestorians.

On the plan adopted in the execution of this object more will be said in the body of this volume; suffice it to remark here, that in collating the doctrines of the Nestorian rituals with those taught in the Book of Common Prayer, it has been the author's aim to afford an easy medium of comparing the agreement or difference existing between the two, and of show-

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ing in what respects their spiritual poverty calls for the ready aid of our holy Church to raise up among them what is fallen, to make the crooked straight, and to restore them to the full enjoyment of all the privileges of the Catholic faith and the communion of the Catholic Church.

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THE NESTORIANS

AND

Their Rituals, &c.

CHAPTER I.

INTRODUCTORY.

REASONS WHY THE NESTORIANS SHOULD BE HEARD IN SELF-DEFENCE.

In a matter of such importance as that which it is now proposed to investigate, it is by far the safer and more satisfactory way for all parties, to allow the Nestorians to speak for themselves. As in the former ages of the Church's history, so now, there are many who look upon this sect as holding doctrines, not only erroneous, but destructive of the soul's salvation,—doctrines vitally affecting the atonement of our Blessed Saviour, that great corner-stone of the Christian's faith and hope, and without which Christianity is but a name. With so serious a charge laid at their door, it is no more than common justice that the accused should have a patient hearing, and be permitted to state fully and freely what their belief is. It is said, and said with some degree of truth, that Nestorius himself was not fairly treated in this respect; and although we may not doubt of the orthodoxy of the doctrine established by the Œcumenical council of Ephesus, yet it would have been better had Nestorius

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obeyed the summons, calling him to appear before the Council, and had the sentence against him been pronounced after he had been permitted to speak for and to defend himself.

More than fourteen centuries have elapsed since the sentence of the Church cut off from the privileges of her communion all those who followed the dangerous error, that in JESUS CHRIST our Blessed Saviour, there are two *distinct* persons, as well as two natures. Nestorius constantly denied that he held this doctrine; and his followers in modern times are no less steadfast in disclaiming it. That the question herein involved is trifling, or that it is irrelevant to the saving faith, none will pretend, except such as do not perceive its relation to the great doctrine of the atonement,* or who are presumptuous enough to condemn the united piety, learning, and godly zeal of the Church in the early ages of Christianity. The doctrine established by the Council of Ephesus concerning our Blessed LORD is this: that CHRIST was *one divine person*, in whom two natures were most closely and intimately united, but without being mixed or confounded together. And this is the faith which has always been received and confessed by the majority of Christians, by the Latins, Greeks, and English, that is, in a manner by all the churches of the whole world. This is the faith which GOD has blessed with increase, which has gone forth and converted many nations, and spread to the uttermost parts of the earth, and which is still subduing the heathen to the sceptre of the Crucified One. Now, although it is not right to measure truth by the number of its supporters, still if our LORD sent His Apostles to teach and to baptize the nations to the end of the world, and promised always to be with them, it cannot without too great an improbability be supposed, that He suffered almost all His Church to

* An Independent Missionary at Mosul was once asked by a learned though rather disputatious Jacobite deacon, whether, when our Blessed LORD hung upon the Cross, He was GOD as well as man, and whether His humanity alone, or His united Divinity and humanity suffered. The missionary replied, that he did not know. Ignorance on so important a subject, sometimes real, but often affected and specious, is, to say the least, unbecoming on the part of a professing teacher of religion, and very ill-timed when expressed towards any of the Eastern sects, who are suspected of heterodoxy on points connected with this important question. On hearing the reply of the Missionary, the deacon said to him: "Then you had better return to your country without attempting to teach us."

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become heretical and to wander from the true faith by the Council of Ephesus, and then afterwards blessed them as they have been blessed from that time down to the present moment. The hand of the Almighty must be seen in all this; and to us it is a proof of the fulfilment of the divine declaration: "Those who honour Me, I will honour; and those who despise Me shall be lightly esteemed." GOD, in His providence, towards those who have kept the faith in the Person of His SON whole and undefiled, and those who either deny it or hold it wrongly, as do the Nestorians, has clearly manifested on which side His approbation rests. The former He has increased and exalted, the latter He has suffered to dwindle away, to be oppressed and enslaved by infidels, and to be reduced to a most pitiable state of poverty in all things appertaining to this world and the next, as they are at this day.

We may not, however, so fix our minds upon this one view of the providential dealings of the Almighty, as to overlook the important and most interesting fact of the continued preservation of the Nestorians. Thrown as they have been for centuries under the galling yoke of Islâm, and subjected ever and anon to the most cruel persecutions on account of their faith in CHRIST, rising during intervals of rest and bestirring themselves to fulfil the last injunction of the Saviour to His Apostles by preaching the Gospel to the heathen beyond them, then struggling for their very existence,—now in favour with the infidels who rule over them, then ground to the dust by tyranny and oppression,—the wonderful preservation of this sect for 1400 years, and their own preservation too of so much of the pure doctrine of the Gospel, comes to us in the shape of an assurance from the Sovereign Ruler of all things, that He has not utterly cast off nor rejected them, nor suffered them absolutely to fall away into any fatal heresy.

May it not be, then, as many learned men have concluded, that though in error with respect to the language in which they declare their belief in the Second Person of the Glorious TRINITY, and blameworthy in the unseemly comparisons and the improper expressions by which they attempt to explain a mystery which infinitely surpasses the extent of man's imperfect reason, and justly to be condemned for their refusal to submit to the

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authority of the Church, the Nestorians, nevertheless, hold in effect, the true Catholic doctrine as it is revealed to us in Holy Scripture and as was set forth and established by the Council of Ephesus?

Now, however just we may believe the providence of the ALMIGHTY to have been towards this sect, for their wilful estrangement from the visible Body of CHRIST; yet, there can be no doubt, that the Church also has suffered by this unfortunate division, and that her empire over the heathen has been retarded thereby. Had the Nestorians continued united to the Church, how much glory might have redounded to the REDEEMER'S Name, through the labours of their early missionaries, whose zeal and piety are worthy of our close imitation! How many of the far-off eastern nations in Tartary, India, and China among whom they preached the Gospel, and among whom their efforts were sometime blessed, might this day have been numbered among the triumphs of the Cross? Placed in the van of Christianity, and where the baneful heresy of the False Prophet made its first conquests, the Nestorians, had they not been cut off from the Church Catholic, might through the Divine blessing, have driven back the impious Invader, and saved the Church from this devastating scourge.

If, then, the cutting off of this people from the Communion of the Church has been a grievous loss not only to the Nestorians themselves, but to Christianity at large, may it not piously be hoped that their restoration would prove an unspeakable blessing? This cannot be doubted; and it is my earnest prayer to Almighty GOD, that the Church of England may see it to be, not only her duty, but her privilege to undertake this charitable work. And it is in order that those to whom authority in such matters is committed may fairly and candidly judge wherein the Nestorians are wanting in the true faith, or erroneous in their manner of holding it, that the following exposition of their doctrines is given, that they may either be absolved from the charges laid against them, or that those charges may be fully proved, and the proper means of correcting and restoring them be adopted. To this end they ought to be allowed to speak for themselves, and in the following extracts from their recognized authorities, it will be seen that no attempt

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has been made to withhold anything which might fairly make either against or for them.

Hitherto we have had principally in view the feelings of those who are justly sensitive of any departure from the orthodox faith in the Person of CHRIST, and who would hesitate to hold communion with any sect upon the bare ground of the Church's decree pronounced against it. Such Christians are persuaded that there can be no real union unless there is a perfect agreement more especially in the confession of those sacred truths, which respect the humanity and Divinity of our Blessed LORD, and that the voice of the Church, as it has confirmed and established these, is an authority not to be doubted or called in question.

There is another class of Christians, however, who hold that such views of the Church's power in controversies of faith are extreme, and erroneous; and who deem the profession of some modern error, such as the doctrine of direct invocation of saints and angels, to be a far greater obstacle to Christian fellowship than any avowed disagreement with the decree of a General Council, on whatever subject that decree may have been passed. Such have evidently been the opinions of the generality of travellers and missionaries who have of late visited the Nestorians in their own country. They have been satisfied that they hold the Nicene Creed, and that they are to all outward appearances, without many of the superstitions and errors of the Church of Rome. The simplicity of their worship has contrasted strikingly with the burdensome and gaudy ceremonial of the Roman ritual, and they have (too hastily perhaps) come to the conclusion that all that the Nestorians require is spiritual life to perfect them in the full enjoyment of Christian truth and all its holy privileges. Few, if any, have looked beyond the surface of things, and have thus, perchance, deceived themselves, and helped to deceive others. They have contributed to confer or to impose upon the Nestorians the title of "Protestants of the East," and their bare denial of the Supremacy of the See of Rome has well nigh been made by them to stand in the place of the One, Catholic, and Orthodox faith. Far be it from the writer to charge this community with errors of which they are innocent, or in any way to damp the godly zeal of such as are

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interested in their welfare; but the truth must be told in all faithfulness, and the following extracts carefully translated from the recognized authorities of the Nestorians may perhaps tend to a fuller and more just appreciation of their tenets, and ultimately lead to the best mode of correcting in them what is erroneous, and of perfecting in them what is wanting. To this end the present work was undertaken, and to this end the blessing of the Great Head of the Church is invoked upon it.

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CHAPTER II.

WRITINGS OF THE NESTORIANS.

ALTHOUGH science of every kind, among the Nestorians of the present day, is at its lowest ebb, yet the monuments still extant of the learning of their fathers from the earliest ages of Christianity down to the thirteenth century, display a wonderful ability of writing combined with a vast amount of intellectual energy. The famous schools of Edessa and Nisibis, whilst they lasted, sent forth giants in literature, who, so far back as five hundred years after CHRIST, had scattered the seeds of their own acquirements from the vast plains of Mesopotamia to the uttermost limits of ancient Persia. These seeds, sown in a grateful soil, and nurtured by the native warmth and acumen of the Oriental mind, like indigenous plants sprang up at once with an almost rank and inexpressible fertility, and displayed, in their varied productions, whatever was peculiar and excellent in their nature, on a scale the most magnificent. And long after the splendour of Edessa had grown dim, and the nursery of Nisibis had followed the downfall of her elder sister, Nestorian writers continued to flourish, and to bring forth fresh fruits of intellectual exertion, until the dark curse of Mohammedan despotism and tyranny hid from them the sun which enlightened and warmed them, and doomed them to wither and fade almost entirely away.

In order to convey a just idea of the number and extent of Nestorian compositions, I have in Appendix A. given the translation of a literary catalogue, drawn up by the learned Mar Abd Yeshua, as far back as A.D. 1298. From this list, containing

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the names of no less than one hundred and fifty authors, it will be seen over how wide a range of literature their researches extended. Though religion was evidently the main spring and end of almost all their writings, still they do not appear to have confined themselves to what is strictly called Divinity, but to have carried their investigations into all the known sciences. The catalogue referred to makes us acquainted with at least twenty commentators on the whole or parts of the Bible, many ritualists, controversialists, canonists, ecclesiastical and profane historians, more than one hundred poets, several lexicographers and grammarians, logicians, writers on natural philosophy, metaphysics, geography, and astronomy, besides many other learned essayists on miscellaneous subjects.

Nor did the Nestorians confine the workings of their vigorous minds to compositions in their own language; but carried their investigations into the wide field of Greek ecclesiastical and profane literature. I have before me a short chronological table, written some centuries ago, in which the following notice of the famous siege of Troy is recorded. "During the time of Elon, of Zabulon, the great city of Ilion was destroyed, after a siege of twelve years. This war arose on account of Helen the wife of king Menelaus, who had been carried away by Paris, the son of Priam, king of Ilion. Menelaus slew Paris, and took back his wife after she had borne three children to Paris." The list of Mar Abd Yeshua contains the names of forty western writers, among which are some of the most celebrated theologians of the Greek or Eastern Church; and the same respectable authority mentions several Syriac versions and expositions of Aristotle, besides the translation of the Septuagint, the voluminous works of Theodore of Mopsuestia, and other Greek authors, by Nestorian scholars.*

That the learning of the Greeks was eagerly sought after, and the study of their language highly cultivated by the early Nestorians, is placed beyond dispute by the fact that several writers from among them are mentioned as having held controversies

* One of the most learned ecclesiastics at Mosul maintains, that the entire chain of western writers mentioned by Mar Abd Yeshua existed in Syriac. This does not positively appear from the catalogue itself, although there is some ground for believing the inference to be correct.

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with Grecian divines, and as having themselves written elaborate treatises in Greek. The effects of this intercourse upon Syriac literature were the enrichment of the language by a great variety of words from the Grecian classics, especially of such as are requisite to express compound and abstract ideas not represented in their own native dialect, and which, in the course of time, became embodied with their own vocabulary. These terms and phrases are of constant occurrence in the metaphysical and theological writings still existing among the Nestorians, and this foreign, but now naturalized, idiom is met with in every page of their latest ritual and other ecclesiastical compositions, and thus seems to have formed a part of their ordinary literary discourse. Moreover in order to assist beginners in the cultivation of the Greek language, and to inform such as had no other means of attaining to the true signification of these exotic additions, several Greco-Syriac lexicons were compiled, and many smaller vocabularies of difficult words drawn up, some of which are still extant, in which such terms and phrases are fully and clearly expounded.

Besides the study of Greek classical authors, the Nestorians appear to have acquired great eminence in the languages of their Persian and Arabian masters. Mar Abd Yeshua mentions several Bishops who wrote learned treatises in Persian; and it is certain that a Nestorian translated the works of Aristotle into that language for Chosroes the then ruling prince. Under the Caliphs of Baghdad also, the native literature seems to have been highly cultivated among them, as their skill and learning frequently secured their appointment to the most important offices both in the cabinet and in the provinces. Some few ancient Arabic works of Nestorian authorship are still occasionally to be met with, one of which is a poem by Mar Elia el-Hadeethy, written after the style of the famous Hariri, and which, by competent judges, is deemed to rival the excellencies of his model. And Mar Abd Yeshua has left behind a Nestorian creed in the same language, a translation of which is given under Chapter VI., which for vigour of style, purity of diction, and elegance of arrangement, deserves to be ranked with the compositions of those Arabian classics to which the suffrages of the learned have adjudged the first place of genius and glory.

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The familiar acquaintance of the Nestorians with Arabic literature is further evinced by the controversial treatises which they wrote against the tenets of their despotic and fanatical rulers. Unlike their abject and timid representatives of the present day, the early Nestorians seem to have dared an invasion of the enemy's camp, and to have fought them on their own ground, instigated thereto, doubtless, by the desperate attempts made to proselyte them to a licentious and heretical creed, as well, perchance, from a desire to wipe out the stigma, that a Nestorian monk was the preceptor and friend of the arch impostor. The list of Mar Abd Yeshua records the names of three authors who feared not to impugn the authority of the False Prophet. Timataos, a Metropolitan, wrote a treatise against the Mehdi; Paulos of Ambar, or Piros-Shaboor, the seat of the first Abbaside Caliphs, wrote a dissertation against the Epistle of Omar, the companion of Mohammed; and Aboo Nuah drew up a confutation of the entire Koran. Polemics such as these could only spring from men of vigorous minds, who possessed intellect equal to the task which they undertook, and sufficient moral courage to abide the probable consequences of their temerity in so good a cause.

But if the Nestorian authors acquired great distinction in these foreign languages, they did not neglect their own native Syriac, but cultivated it with the most assiduous care. Many of their writings which have been preserved to us display great originality, acuteness, and erudition. Their metaphysics, borrowed from the Aristotelian school, are remarkable for their comparative simplicity; their histories and narratives are written in an easy and flowing style; their expositions of Holy Scripture, though often learned and ingenious, are plain and suited to ordinary capacities; and the services of their ritual breathe great spirituality of feeling and depth of devotion. Most of these latter, as well as many of their other literary productions, are written in poetry or measured verse, for which style of writing the Syriac seems to be admirably adapted. Some of these poems display a degree of sentiment and spirit combined with the softest tenderness, a command of phraseology, and a fertility of imagination frequently rising to an almost sublime enthusiasm, together with a thrilling and varied versification, worthy of

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the most exalted genius. And even their polemical essays, except when directed against the Monophysites, towards whom they harbour an innate dislike, are devoid of that rancour so common among the ancient and modern controversialists of the west.

Enough has already been said upon this subject; more especially because in the numerous extracts contained in this volume, the reader will have abundant matter from which to form a correct judgment of the merit of Nestorian compositions, provided that a just allowance is made for the loss which they have necessarily suffered by translation into a language differing so widely from the original. His attention is more particularly called to the treatise contained under Appendix B, to which reference will hereafter frequently be made, but which is given entire in order that it may serve as a specimen of Nestorian literature in the thirteenth century.

Most deeply is it to be regretted that so few of these valuable records of Nestorian talent and learning have survived the vicissitudes of the times. The Church books, from being kept constantly in use, have been preserved, and not any of those required for the celebration of divine service and other holy rites are missing. But even these are gradually diminishing in number, and are in a fair way of disappearing altogether, especially in the villages where no episcopal supervision is exercised, and where the poor inhabitants are left to shift for themselves, and to perish in their poverty and ignorance. The long extinction of parochial schools, once a matter of great importance with the Nestorians, as appears from the decrees of many provincial synods ordering their establishment and maintenance, caused a dearth of transcribers, and ultimately led to the loss of many useful works, from the simple fact that there were few or none capable of re-writing them. At the present day there can scarcely be found twelve individuals among the Nestorians able to copy an old Syriac manuscript with any degree of correctness. Unacquainted with grammar, and possessing no critical knowledge of the language, as is the case with the most intelligent among them, their copies are generally replete with inaccuracies, and require to be thoroughly revised before they can be confidently relied on.

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The cause just noticed has doubtless operated largely in bringing about that lack of knowledge and dearth of ancient literature which exist at the present day. But, added to this, there have been other measures at work equally deplorable and destructive. It is still witnessed by the descendants of their first proselytes that the Latin missionaries, after they had succeeded in obtaining a footing in these parts, made use of every possible artifice to destroy whatever relics of Nestorianism, in the shape of books, were to be found within the circuit of their newly acquired influence. The circumstances under which they had secured this power and the natural zeal of their first converts conspired in a high degree to favour this project, and it is a common tradition among the people of the town, that the extensive library of Mosul, consisting of many thousand volumes, was at the instigation of the Latin monks carried in baskets to the Tigris by the new proselytes and by them thrown into that river.

Nor has this same influence been confined to acts of such summary vandalism, but has been extended to the patrimonial relics in the guise of books, to be found occasionally in the dwellings of the poorest villagers. And not satisfied with erasing the names of Nestorius and Theodorus, and whatever had any reference to their persons or heresy from the Church rituals, the abettors of this expurgation caused it to be deemed a virtue to blot out the memory of these two individuals wherever they were found; and thus many manuscripts are now to be met with sadly mutilated at their beginning and end, where the authors' names and Nestorianism were generally recorded. With such fanaticism did they carry on this literary crusade, especially with regard to the much disputed title of "Theotokos," that many valuable books are known to have been destroyed, simply because in them the Blessed Virgin was styled "Mother of CHRIST," and such as were not destroyed were in most instances mutilated or defaced. I have before me, at this moment, an old MS., one page of which has been well nigh obliterated, evidently because it contained the phrase, "Holy Mary, Mother of CHRIST our GOD," an approximation to the title sanctioned by the council of Ephesus, which one might have thought would have been suffered to remain uninjured.

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But, besides the above, other lamentable events have contributed their full share in bringing about this literary destitution. It is traditionally recorded, that on more than one occasion the Mohammedan rulers of Baghdad seized the books of the Nestorian patriarchate there, and committed them to the flames upon the same ground that Omar is said to have burnt the famous library of Alexandria. A similar auto-da-fé is said to have been perpetrated at Jezeerah; but the last occurred so late as 1832, when Mohammed Pasha, the Coordish chief of Rawandooz, entered the convent of Mar Rabban Hormuzd, near Mosul, where a goodly number of volumes had been preserved, and after pillaging and desecrating the church, and slaughtering several of the monks, ordered every book found there to be destroyed.

The Nestorians of the present day have scarcely any other books beside the Church Rituals, all the remaining MSS. being in the possession of the so-called Chaldeans. At the patriarchate in Mosul there are about fifty volumes, several of which are imperfect, and few of much value. At Baghdad and Mardeen there are also small collections, and report says that a good library still exists at Sert under the Chaldean Bishop of that diocese, and that among them is a very ancient MS. of the New Testament written on vellum. During my residence in the country I succeeded in collecting upwards of a hundred MSS. for the Christian Knowledge Society, among which was an entire series of the Church Rituals, one or two copies of the Syriac New Testament written about the tenth century, a copy of the Old Testament and Apocrypha in separate parts, besides some other valuable and rare works. The Chaldeans have at length learned to lament the folly of their fathers, and the few books which they now possess are guarded with such jealous care, that it is somewhat difficult to obtain them even on loan.

Grateful, as we should be, for the mass of learning and devotion hitherto preserved to this ancient community in their Rituals and other ecclesiastical compositions, still one cannot forbear deeply regretting the irreparable shipwreck of so large an amount of Nestorian science and genius. For although it cannot be fairly presumed that any important truth, or any useful discovery in art or nature, has been snatched away from the

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curiosity of modern ages, still how many interesting occurrences may it in all probability be conceived, have been buried in oblivion through the successive catastrophes, which have swept away so much of the labour of past ages from the knowledge of the world. How many facts and historical traditions, carefully recorded by these Fathers of old, connected with the downfall of the ancient Assyrian dynasties, and the fortunes of the successive kingdoms which rose upon their ruins, and respecting which our information is so very scanty, might have been transmitted to our day, and have solved several of those difficult points in the history of that period, which still continue to baffle the skill and research of the most learned men of Europe. What a clue might not these traditions have afforded us to the real history of those astonishing relics of antiquity, which are being dug up out of the grave of many centuries from the mounds of Nineveh and Nimrood. It is by no means beyond the limits of probability, that such records, had they been preserved, would not only have thrown light upon the origin of these monuments, but would also have supplied us with a key to their long forgotten language. The study of the numerous cuneiform inscriptions which have been discovered within the last three years is still in its infancy; but there is some ground for believing that the fragments of ancient Nestorian literature still extant, will, when once these remote annals are truly decyphered, tend to confirm and to illustrate their at present hidden import. This remark is not intended in the least degree to detract from the merit of those enterprising and learned men, who are assiduously pursuing this new science, and whose researches have already been crowned with some degree of success; but the most partial estimate of the progress hitherto made will leave a conviction upon the mind, that much has yet to be done before accuracy and certainty can be predicated of the result of their labours.

All the Syriac MSS., Nestorian as well as Jacobite, up to about the twelfth century, are written in the *Estrangheli* alphabet, consisting of uncial characters which are now used only for the heading of chapters, ornamental caligraphy, and monumental inscriptions. About that period a change seems to have taken place gradually, and the characters now in use became generally adopted. These are in form a modification of the

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Estrangheli, and by a misnomer are called by Europeans Syro-Chaldaic. The alphabet used by the Syrian Jacobites differs from that of the Nestorians; but its shape plainly indicates a common origin from the *Estrangheli*. Gregory bar Hebræus, called Abulpharaj, the greatest of the Monophysite doctors, is considered the author of the characters still in use among the Jacobites, and of their system of vowel and diacritical points, in which respect also it differs from that of the Nestorians.

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CHAPTER III.

OF THE HOURS OF PRAYER, AND OF THE RITUALS AND LITURGIES OF THE NESTORIANS.

Before enumerating the particular formularies used by the Nestorians in the celebration of divine service, I shall briefly notice the canonical hours of prayer, or those seasons of every day which were appointed for the worship of God, and the changes which have taken place in these, as evinced by their present practice.

The day with the Nestorians, as with all other Orientals, begins immediately after sunset, and the service appointed for that hour is called *d'Ramsha*, or Vespers. After this the congregation dispersed, and returned to the church about dusk for the *Soobaa*, or Compline. This latter service, however, has altogether ceased, and is only used during Lent, the three days commemorative of the humiliation of the Ninevites, and on the eve of certain festivals, when it is joined to the vespers and forms with that one service. The next in order is the *Slotha d'Lilya*, or Nocturns, for which the particular prayers called *Moutwé* [literally, *Thrones*; during the reading of which all the congregation sat,] are appointed. After this followed the *Shahra*, or Lauds, supposed to begin with day-break; and after these the *Slotha d'Sapra*, or Prime. The custom, however, of rising in the night for the purpose of celebrating public worship has long become obsolete, and the nocturns, lauds, and prime, at the present day, form one service, generally called *Slotha d'Sapra*, or Morning Prayer.

The following extracts from the synodal collection of Mar Abd Yeshua throw some light upon the hours of prayer, as for-

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merly received by the Nestorians, and the cause of those changes which took place in after times:—

"JESUS CHRIST, our good and merciful GOD and LORD, Who knoweth the frailty of our mortal nature, in His Divinity by the prophets, and in His united Divinity and Humanity by the Apostles, enjoined upon us seven times of prayer, suited to our condition. And the Catholic Fathers, who themselves followed this rule, appointed the same for monks and anchorites, and their successors ordained that each of these seven services should consist of three *hoolálé*, [a *hoolála* is a certain number of psalms,[1]] which rule is still observed by the holy priests and righteous believers who are much given to prayer. But the Fathers who rose up in after times, perceiving that all the people were not equally well disposed to divine worship, and moreover that their ordinary occupations did not always allow of their perfecting it according to the Canons, ordained that the services for laymen should be four in number, viz. Vespers, Compline, Nocturns, and Lauds,[2] which decree they sealed with the words of our LORD.

"The order of Vespers and Lauds is of canonical authority, and can neither be added to nor abridged. The order of Compline and Nocturns, according to the use of *Deir Alleita**[3] is as follows: The Compline consists of one *hoolála*, an anthem, a short doxology, a collect, and a litany. The Nocturns consist of five or seven *hoolálé*, an anthem, a short doxology, a collect, and a litany. On account of the necessary worldly occupations of laymen it was permitted that they should observe these services voluntarily; but the Lauds and Vespers as ordered by the canons without intermission."

* *Deir Alleita*, literally the *High Convent* or *Church*, dedicated to Mar Gawriêl and Mar Auṛaham. It is situated at the north-west part of Mosul, just within the city wall, where its ruins are to be seen up to the present day. From several notices, of frequent occurrence in the MSS. still extant, it appears that there existed here a famous seminary or college, and that here the last revision of the Nestorian Ritual was made under the superintendence of the Patriarch, and a conclave of Bishops. When the unfortunate Nestorians were driven from their mountain homes by the barbarous Coords, many of them, and more especially the priests, paid devout visits to this spot, and it is still a common practice among the Chaldeans who seek any special blessing, to resort to these ruins, where after lighting a taper, near where the altar is supposed to have stood, they offer up their prayers to Almighty GOD.

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The reasons for the above appointed hours of prayer are thus given by the same author:

"The first service is that of the Lauds, which is offered up by laymen in behalf of their different worldly callings, and in order that they may be delivered from and strengthened against those hostile spirits, who roam about at noonday seeking to ensnare men into sin. And because labour precedes rest, the labourer should pray that he may obtain rest. The angels, likewise, at the beginning of time sang praises as soon as the light was created. For these reasons the Laud prayers rank first.

"The second service is that of Vespers, and its proper season is just before sun-set. Herein thanks are offered to GOD for our preservation during the day, as also for the coming night ordained for our repose. In it we likewise implore the mercy of GOD for those errors, short-comings, and follies, of which we have been guilty during the past day, and that we may be preserved from 'the pestilence that walketh in darkness.'

"The third service is called *Soobaa*, [literally *Satiety*] from the practice of those holy men who fasted all their days, [and who ate only at night;] but by laymen it is styled 'the prayer before sleep.' At this time it becomes us to recal to mind all the sins which we have committed, and to supplicate pardon from the merciful LORD; and moreover to think of death, and to resolve, before GOD, that if spared we will, to the best of our frail nature, endeavour to sin no more. We should also, at this time, consider the coming judgment of GOD, that whilst buried in sleep our dreams may not be of those vain acts which we have committed during the day.

"The fourth service is that of the Nocturns, and its time every believer will fix according as he is zealously affected in this holy exercise. Some pray at the first, others at the second, and others again at the third cock-crowing; but the common hour now observed is when all the congregation assemble in the church for Divine worship."*

I shall now proceed to notice the books in which all the Church services of the Nestorians are contained.

* From the *Sinhadòs*, or Canons, collected by Mar Abd Yeshua, A.D. 1298.

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First, the EUANGHELION, which consists of extracts from the four Gospels, and is read during the celebration of the Liturgy, of which it forms a part. The portions appointed for Sundays and festivals are also read on the eve of these days, and form the conclusion of the Vesper service.

SHLIEHA, literally *the Apostle,* consists of extracts from S. Paul's Epistles only, and is read during the celebration of the Communion office. These two form separate volumes.

KARYANE, *Readings* or *Lessons,*[4] consists of extracts from the Old Testament and the Acts of the Apostles. The First *Karyâna* is always from the Old Testament, and in a few cases the second Lesson also; but this latter is more generally taken from the Acts of the Apostles.

The above three rituals form a part of the Eucharistic office, or Liturgy, and are read in the following order: the *Karyâna* first, then the *Shlieha,* and lastly, the *Euanghelion.* The *Karyâna* is read by the *Karoya,* or Reader, one of the minor orders, at the door of the altar, on the south side; and the *Shlieha* by the Hypodiakon on the north side. The *Euanghelion* is read by the officiating priest in front of the altar; but whilst reading all these three turn their faces to the congregation. Should a *Shammâsha Euanghelaya,*[5] or one who has attained to the full order of Deacon, be present, it is customary for the priest to direct him to read the Gospel.

Unless a priest has a *Shammâsha,* i. e., a deacon or assistant of one of the three orders above mentioned to serve with him, the Liturgy cannot be celebrated. And if only one is present, be he of either of these orders, it is usual for him to read the Lesson and Epistle.

Besides the *Euanghelion, Shlieha,* and *Karyâné,* the Nestorians have another book called TURGAMA, literally *Interpretation,* consisting of a collection of hymns, calling upon the faithful to give ear to the words of the New Testament, with other pious exhortations bearing upon the same subject. Portions of this book are appointed to be read before the Epistle and Gospel.[6] The Chaldeans have almost discontinued the use of this ritual, as it is only used by them on great festivals, and when high mass is celebrated. The *Turgâmé* are chanted responsively by the officiating deacons around the altar.

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Before the reading of the *Karyâna* the deacon exclaims aloud: "Sit down, and be silent;" and, when it is ended, the people rise at the bidding of the same minister, who then gives notice of the short psalm which is to follow, and which is then taken up and sung by the officiating priest. This psalm is called *Shoorâya*,* and generally consists of two verses taken from the Psalter, to which the *Gloria Patri* is added. The *Shoorâya*,[7] therefore, appears to hold the same place in the Nestorian liturgy, as the *tractus* does in the Roman, the προκείμενον in the Constantinopolitan, and the *psalmellus* in the Milan liturgies.†

The *Shlicha*, or Epistle, as we have already observed, is now recited near the altar, but formerly it was read on the *Gagolta*,‡ the name given to an ambon at the western end of the church, consisting of two raised stone platforms, placed opposite to each other, and reached by several steps or stairs. The *Turgâma* being ended, the deacon proclaims the title of the Epistle, and begins the lesson with the invocation: "Give Thy blessing, O LORD," and the apostolic address: "My brethren." At the conclusion of the Epistle, the deacon says: "Praise be to CHRIST our LORD," after which the *Zoomâra*, literally a song or hymn, consisting like the *Shoorâya*, of a couplet from the Psalms, the *Alleluia*, and the *Gloria Patri*, is chanted alternately by the officiating priest and deacons. This anthem seems to hold the place of the Alleluia sung after the Epistle in the Roman Liturgy, and of the hymns called *prosæ* or *sequentiæ*[8] of Notker, abbot of S. Gall in Switzerland, and which were sung after the *Graduale*.§

* Literally, the *beginning*; so called perhaps from the notice which the deacon gives of the first words of the appointed psalm.

† See Palmer's Origines Liturgicæ, Vol. I. chap. iv. § 4.

‡ Literally *Golgotha*, probably so called on account of the steps which led up to the ambon. The Golgotha of the New Testament is supposed to have been a mound or hill. This species of pulpit has fallen into disuse, and has been pulled down in most of the Chaldean churches. The only one which I have met with, is that in the *Târhara*, or church dedicated to the Blessed Virgin in Mosul, two views of which are hereto annexed. The churches of the mountain Nestorians are generally so small, and of comparatively so late a date, that I doubt whether the *Gagolta* was ever erected in them.

§ See Palmer *ubi supra*.

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EASTERN END OF THE CHURCH OF ET-JÀHARA, AT MOSUL

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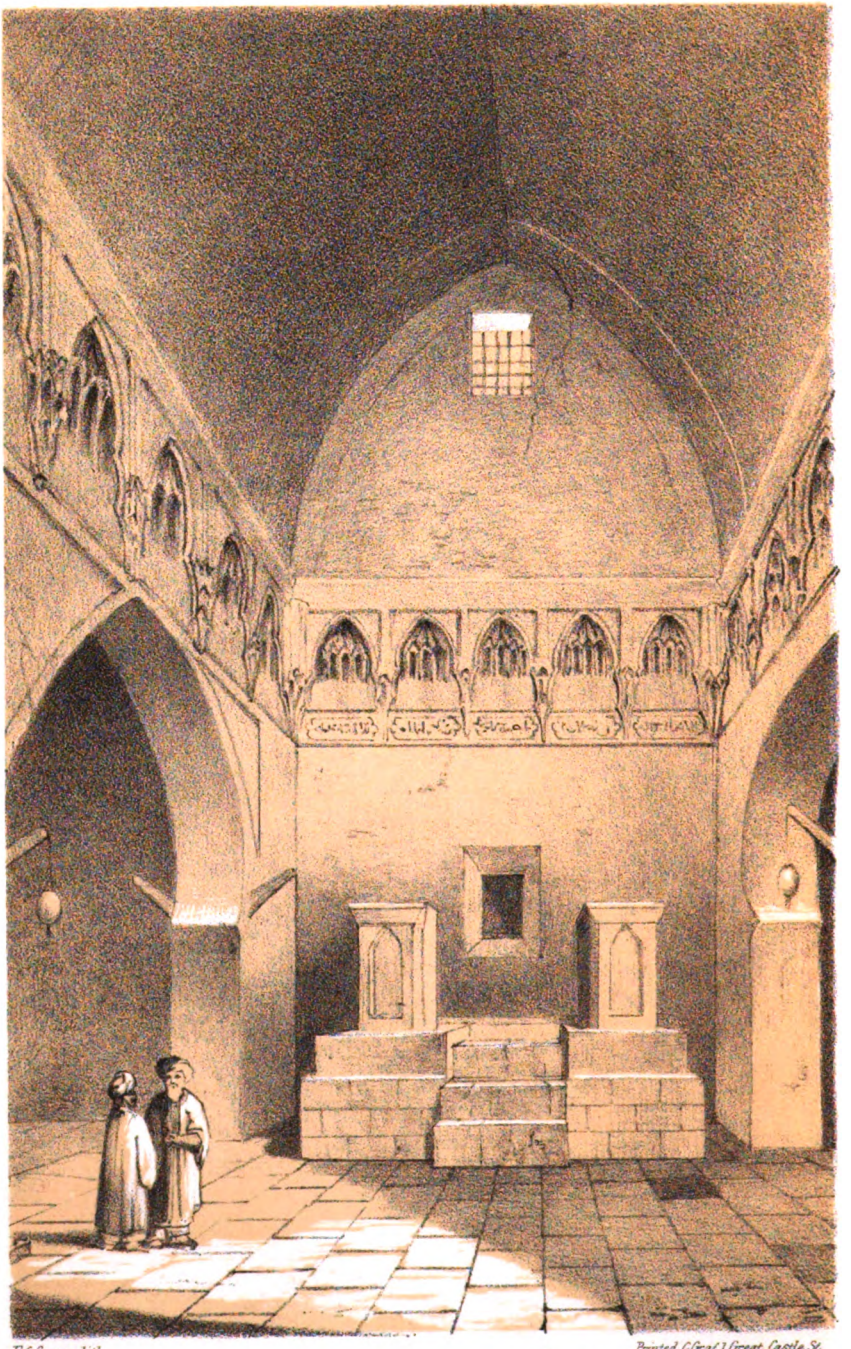

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WESTERN END OF THE CHURCH OF ET-JÂHARA, AT MOSUL

SHOWING THE GAGOLTA.

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The appointed *Turgâma* being next read, the deacon Epistler takes the censer and says aloud: "Stand ready to hear the holy Gospel;" and another adds: "Let all keep silence." Whereupon all the congregation present uncover their heads. The officiating priest then begins with the salutation: "Peace be with you;" to which the deacons and people respond: "With thee, and with thy spirit." After which, the proclamation of the Gospel from whence the lesson is taken being made, the deacon adds: "Glory be to CHRIST our LORD." The Gospel ended, the deacon again exclaims: "Glory be to CHRIST our LORD; and let us all commit ourselves and one another to the FATHER, SON, and HOLY GHOST."

It is worthy of note that the selections from the Gospels and Epistles, read during the celebration of the Nestorian liturgy, are strikingly adapted to the several occasions for which they are appointed, and are generally remarkable for their devotional and practical character.

The DAWEEDHA, literally *David*, or the Psalter, is considered as the principal spiritual food for all devout worshippers, and is therefore largely used in the service of the Nestorians. As in the orthodox Eastern Church, the Psalms appointed to be read in the Nestorian ritual are divided into twenty *cathismata*, called *Hoolâlé*, and a twenty-first *hoolâla* (always bound up with the Psalter), consists of the two songs of Moses from the fifteenth chapter of Exodus and the thirty-second of Deuteronomy, the latter being divided into two.

After the angelic hymn, "Glory to GOD in the highest, and on earth peace, good will toward men," and the LORD'S Prayer, with which every service commences, the Psalms succeed in the following order: one half of the entire Psalter is now chanted at the morning service of every Sunday, viz., nine *hoolâlé* appointed for the Nocturns, and one for the Laud,[9] to which are added the psalms for Lauds. These, which are Ps. xcv., xci., civ. to v. 16, cxiii., xciii., clxviii., li. to v. 18, clxix. and cl., are invariable, and are read at every Matin throughout the year. For the week-day Nocturns the Psalter is divided into six portions, consisting alternately of three and four *hoolâlé*. For the Vesper service several entire psalms are appointed to be read consecutively. These are selected from different parts of the

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Psalter, but the same portions are read at the Vespers week by week.

In Lent, however, the order varies considerably from the above. It is appointed that during this season the whole Psalter shall be read over twice at the six weekly Nocturns, i.e., one-third at every Nocturn. Moreover it is so ordered that at the third, sixth, and ninth hours—services occurring between the Lauds and Vespers during Lent,—and at the Vespers and Compline of this season, the entire Psalter shall be read over twice during the six days of the week.

During the *Baootha d'Ninwâyé*, or three days' fast in commemoration of the deliverance of the Ninevites, the whole Psalter must be said once daily between the Nocturn and Matin, divided into several portions as is set down in the office for that fast.

Besides the above use of the Psalter, one psalm, or the portion of a psalm, is appointed to be recited at the opening of every office, at the Baptismal, Eucharistic, Burial, and every other Church service.

The psalms are always chanted by two persons, sometimes by the officiating priests and deacons, and sometimes by laymen. The priests usually recite them from memory, but the laymen from the written Psalter. A Psalter is placed on each side of the chancel, and after one verse is chanted the person on the opposite side chants the second, and so on alternately until the appointed portion is ended. At the conclusion of certain psalms the Gloria Patri is added.[10]

The KHUDHRA, or *Cycle* of services for all the Sundays throughout the year, for Lent, and for the *Baootha d'Ninwâyé*, is a collection of anthems, responsories, hymns, and collects, comprised in a large folio volume containing upwards of eight hundred pages. Yeshua-yau of Hdeyyeb, as mentioned by Mar Abd Yeshua, arranged the order of the *Khudhra*, but in what year does not appear. It must however have been long before his time, as his name is given among the first recorded in his catalogue of the Nestorian fathers. The last revision, according to the historical notices found in the prefaces to this ritual, was made in the *Deir Alleita*, cir. A.D. 1250.

The KASH KÔL, (literally a *collection from all*, and generally written as one word and pronounced *Keshkool*,) comprises a col-

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lection of prayers taken from the *Khudhra*, and appointed to be used at the Nocturns and Vespers of all the week days throughout the year.

The KDHAM OO D'WATHAR, literally the *Before and After*, so called with reference to the two divisions of the congregation separated by the nave, and styled severally the *Gooda alleita*, or high choir, and the *Gooda tahteita*, or under choir. The *Khudhra*, in a rubric for every Sunday, directs whether the service is *d'kadhmâya*, or *d'ahrâya*, i.e., whether it is to be said *Before* or *After*. If *Before*, then the *high choir*, or the portion of the congregation on the north side of the church, begin the daily prayers during the ensuing week; if *After*, then the *under choir*, or the congregation on the south side, shall open the service for the same appointed period. The rubrical order of the *Khudhra* directs that this change shall take place on alternate Sundays. The KDHAM OO D'WATHAR contains a few prayers, extracts from the Psalter, and the whole psalms as appointed to be used at the Matins and Vespers of week days, and the psalms and two or three collects appointed for the Matins of every Sunday.

The GEZZA, or *Treasury*, contains the services for all the festivals (Sundays excepted) throughout the year. Like the *Khudhra* it comprises anthems, hymns, and collects; but beside these it includes other *capitula* having especial reference to the subject commemorated. It is a large folio volume, equal in size to the *Khudhra*.

The ABOO HALEEM contains a collection of collects appointed to be read at the conclusion of the Nocturns of all the Sundays throughout the year, of the festivals, and the three days of the *Baootha d'Ninwâyé, before* the commencement of the Matins. Thus after the Nocturn is ended, instead of beginning the following service with the angelic hymn, "Glory to GOD in the highest," &c., two collects from this collection are said, and then the Matins commence. The *Aboo Haleem* contains many very ancient collects, and the title of the book is supposed to be derived from the patronymic of the person who compiled it, the Catholicos Mar Elîa III.

The BAOOTHA D'NINWAYE, or the *Prayer of the Ninevites*; a collection of hymns in verse ascribed to Saint Ephraem Syrus.

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These poems contain an historical account of the wickedness and subsequent repentance of the Ninevites, with many exhortations and injunctions to humiliation and penitence in order to secure forgiveness. This commemorative service begins on the twentieth day preceding the first of Lent, and lasts for three days, viz. Monday, Tuesday, and Wednesday.

The TAXA D'AMADHA, or Baptismal office, is sometimes met with in a separate volume; but it is more frequently bound up with the Liturgies.

LITURGIES; of these the Nestorians possess three, viz. that known as the Apostles', that of Theodore the Interpreter, and the Liturgy of Nestorius.

The Liturgy of Nestorius is directed to be used five times during the year, viz. on the festival of the Greek Doctors, on the last day of the *Baootha d'Ninwáyé*, on the feast of S. John the Baptist, on the Epiphany, and on the Thursday before Easter.

The Liturgy of Theodore is appointed to be used from the first Sunday in Advent to Palm Sunday.

The Liturgy of the Apostles is used throughout the remaining portion of the year.

The KTHAWA D'BURRAKHA, or *Book of Matrimony*, is generally bound up separately.

The KAHNEITA is the Burial Service appointed to be read over persons who die in holy orders.

The ANNEEDHA is the Burial Service for deceased laymen. These two offices, beside the service to be observed in the church and at the grave, contain all the instructions about the washing of the dead body, and the other solemn rites which are to be performed before the corpse is borne from the house, the processional anthems, and the prayers appointed for the commemoration of the dead during the three days following the burial.

The TAXA D'SIAMEEDHA, or the *Office of the Laying on* of hands, contains the Ordination services for conferring all the clerical and ecclesiastical orders and degrees.

The KHAMEES, a collection of hymns chiefly in exposition of the Life, Parables, and Miracles, of the SAVIOUR, and on the duty of repentance. The author of these poems lived in the

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twelfth or thirteenth century, and was the fifth son of his parents, whose cognomen was *Kardâhé*, blacksmiths. Hence he is called *Khâmees bar Kardâhé*.

The WARDA, a collection of hymns similar to the above, written and compiled by Gheorghees Warda, a famous Nestorian poet, who seems to have been a cotemporary of Khâmees bar Kardâhé. The poems, like those of Keble, were evidently written in adaptation to the Church festivals, the particular occasions and services for which they are fitted being noted at the head of each. That they were written before the last revision of the *Khudhra* is clear, since in that ritual there is a rubrical direction appointing what hymn in the two collections is to be used. Some are chanted immediately after the reading of the Gospel in the Liturgy, and others are recited whilst the communicants are partaking of the holy elements.[11]

TAXA D'HOOSAYA, or the *Office of Pardon*, contains the service used in the restoration of offenders to the Church, and the prayers read over penitents before they are admitted to the holy Communion. There are several short offices of this kind in use among the Nestorians.

It is a circumstance worthy of note with regard to these manuscript Rituals, that notwithstanding their number, and the extent of country over which they are scattered, there is a striking uniformity in all the copies now in use both among the Nestorians and Chaldeans, except where these latter have either omitted parts of the original text, or altered it to suit their present conformity to Rome. The only way of accounting for this coincidence is afforded by the operation of that Canon, which made it obligatory upon all the Metropolitans and Bishops to appear in person or by proxy, once in six years, to testify of their faith and obedience before the Catholicos. It was on these occasions, in all probability, that the suffragans, either of their own accord, or by superior order, took note of the minor alterations which were made in the rituals at the patriarchate, and on returning to their different sees ordered that the same should be effected throughout the churches under their episcopal supervision.

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CHAPTER IV.

PLAN OF THE FOLLOWING INQUIRY INTO THE TENETS OF THE NESTORIANS.

When it was affirmed, in the opening of this volume, that in order to arrive at a correct knowledge and estimate of Nestorianism, it was but just that its followers should be allowed to speak in self-defence, the idea that such a result was attainable through the testimony of the Nestorians of the present day, never presented itself to my mind. Enough has already been said to convince the reader, that such an attempt would be preposterous and vain; inasmuch as among the Nestorians now existing few know the particular points on which they differ from other Christians, and fewer still are to be found, who can give a reason for the faith which they profess. The prey of adverse circumstances, and subjected to wicked and unchristian rulers, they owe their existence as a community professing Christianity through centuries of ever-increasing ignorance, not to the force of conviction arising out of a well-grounded knowledge of the faith as handed down to them by tradition; but, under God, to the power of human prejudice, and to the influence of those ceremonial and ritual observances, whereby they continued to celebrate the most glorious mysteries, and to practise the outward show, at least, of the most exalted virtues of the Christian religion. That these externals, as they are often disparagingly called, when viewed in the abstract, or observed apart from the truths which they represent, are nothing more than "the form of godliness," and if relied upon for justi-

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fication at the last would be little better than a refuge of lies, we readily admit; yet it is equally indisputable that they tend to keep up a remembrance of, and a reverence for, the substance which they typify, and like a husk or shell do at least indicate the hidden kernel, if they do not preserve it from rottenness and decay.

Had the Christian faith as professed by the Nestorians been devoid of the outward symbolism of solemn rites, stated and ever-recurring commemorations, appointed seasons of public humiliation and religious festivity, a recognized priesthood consecrated to the especial service of the altar with a solemnity of inauguration calculated to affect and to impress the minds of the people with a due regard for their sacerdotal functions, and in the discharge of their sacred office keeping up a constant remembrance of the claims of GOD upon the obedience and worship of His intelligent creatures,—in all probability they would have mixed with the infidels among whom they dwelt, and have long ceased to exist as a body of professing Christians. The truth of these remarks was strikingly illustrated and confirmed by the conduct of many Nestorian children taken to Jezeerah by the Coords after the massacre of 1843. On being released from slavery many of these fell under my care at Mosul, and on inquiry I found that every possible attempt both by threats and promises had been made, on the part of their barbarous masters to induce them to embrace Islamism. With some few the Mohammedans declared that they had succeeded, and on this plea strove to detain them in bondage; but the little creatures protested that they had never ceased to sign themselves with the sign of the cross, and had obstinately refused to eat flesh on Friday. Whilst they continued to observe these duties strictly, (and, poor things! many of them knew little more,) they felt persuaded that they had not abjured the faith of their fathers.

The ignorance, therefore, general among the Nestorians, of the essentials of their religion, precludes the propriety of adducing their testimony in an inquiry like the present. With regard, however, to traditional opinions and observances, so far as their belief and practice are conformable to the declared way of their learned and devout predecessors, these shall be adduced

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as illustrative and confirmatory, as also in what respects they appear therein to have swerved from the faith and customs of their ancestors.

The task undertaken in the present dissertation would have been rendered much easier had the Nestorians possessed any recognized formula of their creed; but nothing of this kind exists among them. The nearest approach to a confession of faith is the treatise of Mar Abd Yeshua, a translation of which is given in Appendix B; but this is not only defective on many important points respecting which certain information is desirable; but it does not possess, as far as I know, that common consent of the Nestorians requisite to entitle it to be considered a Symbol of the doctrines held by their community. As the production of an eminent ecclesiastic, filling an exalted office in their Church, it is doubtless held in high esteem; but unsupported by older authority, and by the concurrent testimony of their standard rituals, its evidence is liable to be disregarded. And the same may be affirmed of the private opinions of any other individual writer, however highly renowned for learning and piety he may chance to be.

But the want of any standard confession of faith among the Nestorians, is amply supplied by the voluminous matter contained in their Church rituals, and, so great is their reverence for these compositions, that virtually, if not theoretically, no appeal is allowed from them to any higher authority. Having already given a list of these, it is proposed to quote therefrom such extracts as may bear upon the different points of Christian faith and practice; and as the present work is undertaken chiefly with a view to stir up the Church of England to labour for the reformation and restoration of this long neglected community, I shall take her Articles for the principal heads of inquiry, and arrange under each those passages from the recognized authorities of the Nestorians which shall serve either to show their agreement with, or their dissent from, the doctrines as set forth in those Articles. And in order to render this essay more satisfactory, a series of remarks shall be added to each chapter, wherein it shall be attempted, when seemingly called for, to reconcile conflicting statements, to illustrate and confirm by existing tradition whatever appears doubtful, and to subjoin

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such explanations of the text as may tend to convey a full and perfect knowledge of the Nestorian creed. And as the quotations have been translated in all faithfulness, so in their selection no reserve has been practised; but the whole done to the best of the author's ability, and as he hopes may redound to the Glory of GOD, and meet with the approbation of His Church.

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CHAPTER V.

OF FAITH IN THE HOLY TRINITY.

"There is but One living and true GOD, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the FATHER, the SON, and the HOLY GHOST."—*Article I.*

§ 1. "GOD the FATHER, and GOD the SON, the Word, and GOD the HOLY GHOST, one substance, one GOD, in three co-equal persons, of whose Being there is no beginning, and of whose Divinity there is no creation; He is living and everlasting. When He determined to make known the mystery of His Being, He created," &c. *From the* Kanoona d'Brasheeth, *or First Canon, contained in the* Khudhra, *and appointed to be read in the Morning Service of every Sunday throughout the year with the exception of the Sundays of the Lenten fast.*

§ 2. "The glory of the LORD of all can be comprehended by none, nor can His greatness be conceived by reason, neither His form imagined. He hears without ears, speaks without a mouth, works without hands, and sees without eyes, ... nor can He be confined in any place so as to be laid hold of . . . . who can search Him out?"—*From the Service for the Holy Nativity, in the* Khudhra.

§ 3. "O Thou living and everlasting One, by Whose decree all creatures were created, visible and invisible, our Almighty GOD, Who fillest the heavens and the earth, the merciful and the compassionate One, Who carest for our species, and renewest our frame, Who feedest us with good things, ... Who art long-suffering, great in Thy power, just in Thy wisdom. . . . . O Thou righteous FATHER, and everlasting SON, and HOLY SPIRIT, of invisible substance, incomprehensible, wonderful in Thy doings, ... incorruptible, immortal; near to all, but com-

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prehended by none; worshipped by angels and men in spirit and in truth; GOD, without beginning and without end."—*From the Litany of the second day of the* Baootha d'Ninwâyé, *in the* Khudhra.

§ 4. "And He [CHRIST] manifestly committed unto them [the Apostles] the whole hidden mystery of the Godhead, without addition or reserve. [That there is] one Essence (οὐσία) in three Persons. The word 'Essence' He applied to the three co-equal Persons, lest it should be thought that there are three essences having the same name. 'Go ye into all the world, and disciple all nations in the name of the FATHER, and of the SON, and of the HOLY GHOST;' the Persons co-equal, one distinct Essence. The word Name proves the unity of the Essence, and the latter part of the sentence points out the coequality of the Persons in this one and self-same Essence."—*From the Service for the Holy Nativity in the* Gezza.

See also Appendix B. Part I. *passim*.

REMARKS.

The reasoning of Mar Abd Yeshua, as quoted from the Appendix, in proof of the existence, unity, eternity, and incomprehensibility of GOD, and of those other attributes which necessarily spring therefrom, is remarkable as well for its logical precision, as for its conciseness and comparative simplicity. It also shows that he was master of the irresistible *à posteriori* argument, which necessitates one great, designing Cause from the innumerable marks of *design* with which all created nature abounds. But, nevertheless, what this cause is he reverently abstains from any attempt to define. He concludes his fourth chapter with this sentence: "Now when we say of GOD that He is invisible, incomprehensible, impassible, and immutable, we do not describe what He is, but what He is not," and I cannot better analyze his whole train of argument on the being and attributes of GOD, than by quoting an admirable passage from Sir Isaac Newton, which could not have suited better had it been drawn up with this especial design. "GOD is eternal and infinite; omnipotent and omniscient; that is, He endures from eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known; He is not eternity or infinity, but eternal and infinite;

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He is not duration or space, but He endures and is present; He endures always, and is present everywhere; He is omnipresent, not only virtually, but also substantially, for power without substance cannot subsist. All things are contained and move in Him, but without any mutual passion; He suffers nothing from the motions of bodies; nor do they undergo any resistance from His omnipresence. It is confessed that GOD exists necessarily, and by the same necessity He exists always and everywhere. Hence also He must be perfectly similar, all eye, all ear, all arm, all the power of perceiving, understanding, and acting, but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is destitute of all body, and all bodily shape; and therefore cannot be seen, heard, or touched; nor ought to be worshipped under the representation of anything corporeal. We have ideas of the attributes of GOD, but do not know the substance of even anything; we see only the figures and colours of bodies, hear only sounds, touch only the outward surfaces, smell only odours, and taste tastes; and do not, cannot, by any sense, or reflex act, know their inward substances; and much less can we have any notion of the substance of GOD. We know Him by His properties and attributes."

Further, the extracts quoted from their rituals, at the beginning of this chapter, and the able dissertation referred to in the Appendix, are sufficient proof of the orthodoxy of the Nestorians on the important article now under consideration. Mar Abd Yeshua says of it, that "in the confession of the Trinity all Christians agree, for all receive the Nicene Creed, which creed confesses that the Trinity is co-equal in essence, dignity, power, and will;" and his own illustrations of this mystery will amply repay a careful perusal. He does not attempt, by any effort of human reasoning, to prove a doctrine which he admits to be beyond the comprehension of all; but he so opens it out as to enable the mind rightly to conceive of this truth so clearly revealed to us in the Sacred Scriptures, and thus to prevent, as far as may be, that mental confusion of the three Divine Persons, which is apt to perplex even the most devout whenever they contemplate the providence of the ALMIGHTY towards the world, or their own individual dependance on Him.

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CHAPTER VI.

OF THE WORD OR SON OF GOD, WHICH WAS MADE VERY MAN.

"The Son, which is the Word of the FATHER, begotten from everlasting of the FATHER, the very and eternal GOD, and of one substance with the FATHER, took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the GODHEAD and Manhood were joined together in one person, never to be divided, whereof is one CHRIST, very GOD, and very Man; who truly suffered, was crucified, dead and buried, to reconcile His FATHER to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."—*Article II.*

§ 1. "BLESSED be the compassionate One, Who has graciously sustained our life by the prophecies; for Isaiah saw, with the eye of his mind, the wonderful Virgin-born; and Mary brought forth Emmanuel, the SON of GOD, without marriage, He being formed of her by the HOLY GHOST, (as it is written,) to be an adorable abode and temple for the rays of the FATHER, in one Filiation; which [body,] at the commencement of His wonderful conception, He united to Himself in one honour, therewith to fulfil all His purposes for the salvation of all, according as it pleased Him. Who was praised at His birth by the hallelujahs of angels in the highest, and by those of earth, He was worshipped through their gifts. One is the Messiah, adored by all in two Natures, Who, as touching His Godhead, is begotten of the FATHER, without beginning, and before all ages; and, as touching His Manhood, was born of Mary, in the fulfilment of time, a body of union. His Godhead is not from the substance of His mother, neither His Manhood from the substance of His FATHER; but the Natures and Per-

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sons subsist in the one *Parsopa* of this one Filiation. And as there are in the Godhead three Persons, One Self-existent, so the Filiation of the SON is of two natures and one *Parsopa*. Thus doth the Holy Church teach us to confess of the SON, Who is the Messiah. Therefore, O LORD, we worship Thy Divinity and Thy Humanity, without dividing them; for the power of the FATHER, SON, and HOLY GHOST, is one, the sovereignty is one, the will is one, and the glory is one." *Anthem taken from the* Khudhra, *and appointed to be used from the first Sunday in Advent until Epiphany.*

§ 2. "Blessed art thou, O Virgin, daughter of David, since in thee all the promises made to the righteous have been fulfilled, and in thee the race of prophecy has found rest; for after a wonderful manner thou didst conceive as a virgin, without marriage, and in a wonderful way thou didst bring forth the Messiah, the SON of GOD, as it is written. The HOLY SPIRIT formed Him in thee, and the Word dwelt in Him by union, without conversion or confusion, the Natures continuing to subsist unchanged, and the Persons also, by their essential attributes,—the Divinity and Humanity subsisting in one *Parsopa* of Filiation. For the LORD is one, the power is one, the dominion ruling over all is one, and He is the ruler and disposer of all by the mysterious power of His Divinity, Whom we ought ever to thank and worship, saying: Blessed is the righteous One, Who clothed Himself with Adam, [humanity] and made Him LORD in heaven and in earth." *From the* Gezza, *in the service for the Holy Nativity.*

§ 3. "When the angel assured her [the Virgin] that her wonderful conception should be of the operation of the HOLY GHOST, she believed that what had been announced to her would take place; and forthwith the Word made for Himself a reasonable abode, and made it His temple. Not that He first formed it, and then afterwards dwelt in it; for He wove a temple to clothe Himself withal, and clothed Himself therewith when He wove it, that this His clothing might not be any other than the clothing of the Word, which He wrought for Himself. But the descent [of the Word] is inexplicable, and is beyond the examination of all inquirers; and the union so exalted that no words can express it. There is plurality in the Natures, but these subsist

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in One, [literally "numbered natures,—oneness,"]—that which is proper to each subsisting [i. e. without conversion or confusion,] in one *Parsopa* of Filiation."—*From the* Gezza, *as above.*

§ 4. "He who is, by His self-existence, perfect GOD, the Word, abounded in His compassion for our frailty, and took upon Him our similitude to be an abode for His Divinity, raised and nailed it to the cross, and yielded it up unto death, thereby to give us life, then raised it again and seated it in the heavens, far above the highest dominions and powers. And as we were all under condemnation through the first Adam, so by the second Adam we are justified.—Who can declare His glorious generation? So we praise, so we reasonably believe, and so we with wonder confess, as we have been truly taught; so that even should an angel from heaven come and teach us any other doctrine than this Gospel preached unto us, we will neither deny His Manhood, nor that His Divinity is impassible." *From the* Khudhra, *in the service for the fifth Monday in Lent."*

§ 5. "The clear truth was manifested by the SON of GOD to His affianced Church, when it pleased Him, in His love, to come into the world to teach and to preach the doctrine of His Divinity and Humanity.[12]

"He was in the bosom of His FATHER before the worlds, from everlasting, He being truly GOD.

"He came to us in the fulfilment of time, took our body upon Him, and therewith redeemed us, He being truly Man.

"The prophets declared Him in their visions, and the righteous typified Him, He being truly GOD.

"He was in the womb for nine months, and was born as a man, He being truly Man.

"The angels praised Him, He being GOD.

"He was laid in a manger, He being Man.

"The star declared Him, He being GOD.

"He was suckled at the breast, He being Man.

"The Persian Magi brought Him precious gifts and offerings, He being truly GOD.

"He submitted to be circumcised, and offered sacrifices in the temple, according to the Law, He being truly Man.

"Simeon called Him 'the Light of the Gentiles, and the Glory of His people Israel,' He being truly GOD.

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" He fled into Egypt from the hands of the cruel and impious Herod, He being truly Man.

" The shepherds hastened to worship Him, and adored Him bending over their staffs, He being truly GOD.

" He was nurtured, and grew in stature, and in wisdom, and in the Divine grace, He being truly Man.

" He turned the water into wine, and the guests drank thereof, and praised His name, He being truly GOD.

" He was baptized in Jordan, He being Man.

" The heavens were opened to Him, He being GOD.

" The FATHER openly declared Him, He being Man.

" The Spirit descended upon Him, He being GOD.

" He fasted and was tempted, He being Man.

" He confounded the wicked one, He being GOD.

" He entered the abode of Levi, of Zacchæus, and of Simon, and ate and drank at the feast and supper, He being truly Man.

" He healed the sick and infirm, cleansed the lepers, and gave sight to the blind, He being truly GOD.

" He went out to a mountain to pray, and continued in prayer until dawn, He being truly Man.

" He gave the power of walking to the lame, and members to the maimed, He being truly GOD.

" He slept on board the ship, He being Man.

" He calmed the sea, He being GOD.

" He ascended the mount, He being Man.

" He there enacted laws, He being GOD.

" He was weary from walking, sat by the well, and asked water of the Samaritan, He being truly Man.

" He revealed her secrets, and told her of all her hidden and open actions, He being truly GOD.

" He wept and shed tears for Lazarus, and inquired for the place of his grave, He being truly Man.

" He called and raised him from the grave by the power of His Divinity, He being truly GOD.

" He rode on an ass, He being Man.

" The children praised Him, He being GOD.

" The Pharisees envied Him, He being Man.

" He wrought miracles, He being GOD.

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"The priests conspired against Him, He being Man.

"The multitudes glorified Him, He being GOD.

"He left the city and went to Bethany with His disciples, and there abode, He being truly Man.

"He cursed the fig-tree, and immediately it dried up, thus showing His power and glory, He being truly GOD.

"Mary anointed Him with spikenard, and wiped His feet with the hair of her head, He being truly Man.

"He remitted her sins, forgave her iniquities, and wiped out her transgressions and follies, He being truly GOD.

"He ate the legal Passover in the upper chamber with His disciples, He being truly Man.

"At the Supper, He foretold and declared the treachery of the Iscariot, He being truly GOD.

"He took a napkin, girded Himself therewith, and washed the feet of His disciples, He being truly Man.

"He approached him whose ear had been cut off, and healed it by His great power, He being truly GOD.

"He sweat, and prayed, and received strength from the angel that appeared unto Him, He being truly Man.

"He foretold the denial of Himself by Simon Peter the head of the disciples, He being truly GOD.

"He was taken to His passion, spit upon, and crowned with thorns, He being truly Man.

"He repulsed those who seized Him, and those who hated Him, and they fell with their faces to the ground, He being truly GOD.

"He was nailed to the wood, He being truly Man.

"He rent the rocks, He being truly GOD.

"Nails were driven through Him, He being truly Man.

"He opened the graves, He being truly GOD.

"They gave Him vinegar to drink, He being Man.

"He rent the Temple, He being GOD.

"He cried out from the cross, He being Man.

"He cast darkness over the sun, He being GOD.

"He submitted to death, His body was embalmed and laid in a sepulchre hewn out of a rock, He being truly Man.

"He ate and drank with His disciples after His resurrection, as it is written, He being truly Man.

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"He passed through closed doors, and saluted the Twelve with the salutation of peace, He being truly GOD.

"He showed them the prints of the nails on His hands and feet, and pointed out His side to Thomas, He being truly Man.

"He ascended up in glory unto Him who had sent Him, and will return again at the last to judge all, He being truly GOD.

"Angels foretold of Him that He should come again openly, in the body, even as He had ascended, He being truly Man.

"He sent the Spirit, the Comforter, upon His disciples, Who endued them with wisdom, He being truly GOD.

"Constantine searched out and found the wood upon which He was crucified, He being truly Man.

"He chose out for Himself, from among all people, a Church, which He sanctified by the glory of His Divinity, He being truly GOD.

"Blessed is He Who hath fulfilled His purposes for the salvation of men; to Him be glory, and on us His mercy, for ever and ever."—*From the* Gezza, *in the Service for the Holy Nativity.*

§ 5. "With all these proofs to establish the humanity of the SAVIOUR, I am astounded at the tenets of the erring heretics. Manes, Marcion, and the worthless Simon deny [CHRIST'S] body, and thereby deprive our race of salvation. Eutyches, also, who falsely asserted that the [CHRIST'S] body descended from above, equally denies our body, [i.e. that CHRIST'S body was like our own.] Eunomius and his followers denied the soul [of CHRIST]; Apollinaris denied the mind [of CHRIST]; but the worst of all was Jacob [Baradæus] who makes the self-existent passible. This erring man maintains that there is but one nature in CHRIST, and says that the self-existent became flesh, thereby destroying the co-equality of the Persons of the Trinity, and inflicting a serious injury on mankind. After him come the erroneous Chalcedonians, whose creed resembles his, since they believe that there are two Natures and one Person in CHRIST. And this creed is maintained by all the West, by the Romans, the Greeks, the Egyptians, the Copts,[13] the Melchites, and by most of the Georgians. This wicked party excommunicated Mar Nestorius, who was true, and who taught the truth in the

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Church. He confessed two Natures and two Persons in CHRIST even as the disciples declared to all nations in their preaching; and all nations received this doctrine, which is well known in all the Churches of the East as it was preached and manifested by Mar Mari the Apostle." *From the* Gezza, *ut supra.*

§ 6. (*a*) "Ten thousand times ten thousand glories uttered by the Church, and never-ending springs of the pouring forth of the Spirit, flow towards the dust, unto Thee, Thou Ray of the Mysterious Orb, the Everlasting, the Son of the essence of Self-existence, Who from virginity took a garment of humanity, and hid therewith the effulgence of His Divinity!

(*b*) . . . . "After the similitude of His hidden likeness had become corrupt, and the image of His mysterious self had been defaced and defiled, and the transcript of His similitude had been utterly ruined, and after the model of His own creation had been swallowed up in the gaping bowels of the insatiable *sheal*, the good GOD deigned to renew and to restore it. And when the set time for the fulfilment of this His benevolent purpose towards the creation had arrived, the LORD spread abroad His mercy as the sea, and His pity as the great deep, and He poured forth and enlarged the goodness and the grace of His Divinity, by sending His consubstantial SON,—the SON of Self-existence. In a befitting way His Will descended towards men; He sent His Beloved, the Begotten of Himself, that is, His Express Image, Who in consummate wisdom, took upon Him, from us, a nature and a person. In a wonderful manner he clothed Himself with a corruptible garment, covering therewith His excellent glory, and when the time appointed in His wisdom had come, He mended and repaired it, and sewed together its rents. He was borne in the womb according to the laws and peculiarities of nature, and was brought forth by His mother."

(*c*) "The Begotten, the Highest, the Ancient of days, Who has set us free, drew milk from the breast as do sucklings and infants, was bound in swaddling clothes, and was placed in a manger like a child of the poor and needy, although He is verily and indeed the King of kings, to Whom the highest worship is due. Crowds of simple and untutored shepherds surround the cave where He lay, and bow to Him in adoration. Legions of spiritual, excellent, and adoring Powers,—the living chariots of

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the wonderful cherubim,—the speaking wheels, with open eyes and replete with wisdom and intelligence, now stationary, now lifted up,—myriads of Seraphim, as quick as light, with outstretched wings, whose it is to sing thrice Holy,—the glorious, admirable, and awful company of exalted thrones,—the company of those who keep watch over the kingdom of the LORD, all the beautiful armies, lordships, dominions, invincible powers, archangels, angels, and messengers, surround Ephratha in nine circles, fly to and fro, ascend and descend as eagles, dance, rejoice, clap their hands and feet like children of freedom, sing and sound their trumpets on the day of the Nativity, and on their lyres praise the Child Born,—sing the most exalted hallelujahs, thrice Holies, psalms, glories, and holy songs, unto GOD in the highest, increase of security and peace upon the earth, and the descent of good-will and its continuance among men. The unbelieving Magi, the worshippers of idols, Chaldeans, and sorcerers, and such as adore the great lights,—men well versed in astronomy and astrology, and deeply read in these sciences,—were troubled and perplexed, they snorted like wild beasts, and cried out and demanded one of another, 'Who is this before whom the mountains tremble, and the images are moved, and the idols quake, and the heathen priests are confounded, and their altars fall to ruin, and the high places are annihilated?' They fled to the treasuries of their volumes, opened the scrolls, searched them diligently, and discovered therein that what had been foretold generations before by Zoroaster the highly venerated and esteemed was now fulfilled. Then the lips of these scribes were shut, and they were confounded; and they chose out from among them kings of high renown and of great riches, and they delivered into their hands gifts, tithes, and vow-offerings, and sent them away with a commission, and bade them to be watchful. And as they went forth, behold a star of great brightness, bearing on its surface the image of a woman with a child in her bosom, guided and accompanied them into the land of Judea. In all haste, like men in earnest, they accomplished their journey, and entering the cave they offered their gifts, and bent to HIM the knee. After this they returned to their own land continually glorifying GOD. The spiritual essences, those who dwell in the regions of the Spirit, were enraptured, and the

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earthly, such as were alive and such as were in the grave, rejoiced, saying: 'He is One to all generations.'

(*d*) .... "From these things, then, let us rest assured that the Messiah is One in two Natures, and two Persons subsisting in one *Parsopa* of Filiation, since the Natures did not commingle; and in like manner we believe of the Persons. The SON of the FATHER clothed Himself with Him of Mary, and was conceived in the womb. But let no man filch a word from this, and wilfully pervert it by specious philosophy, so as to conclude that there are two Sons. For there is one SON only, not a SON and a SON making two; but One SON, we repeat, as it is most proper to maintain, even as a man by clothing himself with a garment is not called two men.[14] The Will of the Creator descended and united Itself to the will of the creature: the Divine Nature clothed itself with the human nature, which thus became co-equal in everything, in reverence, in worship, and in praise, for they have but one *Parsopa;* in essence, however, not so, for this were impossible. .... Now, in what we have laid down, there is no doubt, double-meaning, or equivocation whatever; neither in what we have declared is there any folly or ignorance; but as it is written, all has been arranged in a 'goodly and pleasant way,' and after a suitable order;—all, we say, has been set forth worthily, rightly, truly, firmly, and on a solid foundation. ....

(*e*) "Behold Him, Who is clothed with light, wrapped in swaddling bands; what a mystery is here! No less wonderful is it that He Who is seated on the throne of heaven should have been laid in a manger! The Ancient of times became a Son of Mary in the latter time, and appeared as the FATHER, LORD, and Master, of the sons of Adam, loosing from off their nature the bands of the curse and of sin, and causing a light to shine forth through the shadows of death. The sun of His love chose an orb from the firmament of humanity, and made the rays of His moon to be the rational confidence of man; so that henceforth the grossness of the dark earth cannot hide the one from the other, He having destroyed it by the splendour of His brightness. He brought down the Spiritual, and guided it to the nature of the dust, wherefrom He chose Him out an abode to manifest forth the mystery of perfect and great

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salvation, and to exhibit true liberty to the children of flesh, who had become the slaves of falsehood and error. . . . .

(*f*) "A daughter of man, the chaste Virgin, became as a haven of safety to the rational vessel, tossed about in the tempestuous sea, so that henceforth the winds of error are powerless to drive it hither and thither, nor can the tumultuous waves, raised by Satan, cause trouble to its rowers, now that the true Jewel has been brought up by the power of the Almighty arm of GOD, enclosed in the shell of the chaste Virgin, and elect bosom, which shall, having indeed the companionship of a human body, but without any [conjugal] intercourse, open upon the shore of the cave of Bethlehem, the rivulet of which is small. Towards this Jewel we bow the neck and shoulders, and for it we barter our souls; because it sheds forth light in darkness, and is a Pearl which all the merchants extol. Not all the wealth of the world can purchase it, therefore let us cast away all our silver and gold, and all that we possess, and hasten and gaze on its pure and varied beauty, so that perchance its reflection may be impressed upon our minds, and it may become to us a treasure of life in earthen vessels. . . . .

(*g*) "Behold Adam, the begetter of nations, is begotten again, and the Creator of men has become a little child! He [the first Adam] who would have arrogated to himself the sovereignty unreasonably, took it [in CHRIST] when He was born an infant. Hail to thee, O daughter, whose Son caused fatherhood to exist! Hail to Thee, O Infant, Who filledst the womb of Thy mother with grace! Hail, Mary, who honouredest in thy bosom a united Man filled with purity, the reasonable temple of the Divinity! The HOLY SPIRIT was the Master Who wove in thee the tabernacle of the Humanity, and the words of the Angel messenger were as His threads thereto. Hail to the Begotten, the Unspeakable, the Wonder working! Hail to the Begotten, the equal with His FATHER in dominion and sovereignty, Who became the origin of reconciliation and peace!

(*h*) "The Sceptre has sprung out of the root of Jesse, according to the prophecies, and the branch has arisen out of his stock, as had been declared, and the Star of Jacob has appeared from the Virgin, the second heaven full of purity.

(*i*) "Let us rejoice and sing praises, let us be merry and joy-

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ful, because the King is born at Ephratha, and has received the adoration of sovereigns through their gifts. Let the priests who surround the altar clap their hands, and let the Church dance for joy, since He is born Who will instantly destroy all those that hate her. Let the heavens rejoice, and let the earth be glad, because the LORD has been sent to create peace above and below, and to make all one. Henceforth the Leader of the weak, Who has been exalted, shall abolish death; and the Strength of the fallen, Who has been raised up, shall drive the oppressor far off. On this day the Law of despised nature puts to silence the scribes, and the Barrier of tradition, Which has been broken through, shall from this time forth annul their scriptures. The time has come for the Holy Church to adorn her neck with glory, because the body of her truth which was wounded is now suddenly healed, and the shoulders of her children are freed from the yoke of death.

(*j*) "That which good and righteous men, who declared the set seasons, waited for, has at length appeared and come to pass, and has dazzled the minds of men; the Essence, in Itself simple, has, by a wonderful operation, made Itself compound through the different 'kinds of flesh' [1 Corint. xv. 39,] and the accidents of colour, and thereby manifested the hidden mysteries of Itself.

(*k*) "The hope of the good, and the parables of the just, are now brought to light, and the sayings of the prophets are fulfilled in the birth of the Highest. The Fire and the Spirit, whose mysteriousness Moses the Prophet worshipped on the mount, have manifested their excellence in vile flesh. The stone cut out without hands, as prophesied of by Daniel, appears in the Child born without conjugal intercourse or connexion. Though the seals of virginity are unbroken, behold a child is found wrapped in swaddling bands, even as Isaiah had declared, that a Virgin should bring forth Emmanuel. A Branch from the root of Jesse sprouts out where there is no water; and the daughter of David inwardly magnifies and praises the LORD'S SON. The emblem of Aaron's rod that budded speaks from afar that the tree of virginity bears fruit without having been watered. The prophets figured forth the hidden mystery of Him in divers manners, and in various ways the righteous

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declared His beauteous signs, and those who searched diligently prefigured Him in proverbs; but the perfect accomplishment of the whole has appeared to us in a wonderful mystery, and in an astounding way. He covered and hid His dazzling brightness with a corporeal, corruptible and vile garment, for had He appeared to the children of the dust in His glory, who could have looked upon His Divine splendour, who would have been so rash as to gaze upon His exalted Image, or who could dare to conceive of Him Who is beyond all conception? Did He not say to the son of Amram: 'Turn back, for no man can look upon Me and live?' Great is He Who is Born, Who strikes all creatures with awe!

(*l*) "Hitherto the law of nature was in force, but in the appearance of the SAVIOUR from a virgin, the law of birth from [conjugal] union was abrogated; and the mind that would comprehend how this was must lose itself in the inquiry.

(*m*) "On the exalted throne of that glorious Temple whose two gates are built in wisdom on the confines of the two worlds, [reference here is made to the Divinity and Humanity of CHRIST,] there the LORD of all creation sat as Supreme Ruler. Like kings who take a survey of all their dominions in order to manifest the greatness of their affection towards the nations under their sway, and to cause peace and safety to dwell among them;—for a similar end the MESSIAH, the King, took upon Him a human body, that the two worlds, the visible and invisible, might be comprehended in Him, and that by a gate within a gate [the Divine Nature hidden under the Human] He might bring both together, and join them in One. This is the mystery contained in the words spoken by the Spirit, that from a daughter of David and of Abraham the MESSIAH should be born. David says of Him, that 'His throne shall stand as the sun, and shall endure as the moon to order and to establish all things,' that is, by His manifested Divinity, and by the life and wisdom of His Humanity; for in the motions of Himself He comprehends all the angels in the highest, and, in the members of His Body, He comprehends man who is on the earth, thereby fulfilling, as in a rational way, that the two worlds are, by the power of His Spirit, but One body, and He is that very One Who through these sees the things which we cannot see. He is the very One

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Who makes all visible creatures to subsist, Who tries and judges them. Before *the Union* these offices belonged to the Person of the Divinity; afterwards it was given to the Person of the Humanity. And since all these things are fulfilled in this Begotten One, He is therefore Man and LORD most truly, certainly, and beyond all doubt. Let our abject race, therefore, rejoice, exult, and leap for joy, since the King of the highest and of the deep came down in order to raise it from its fall, and through Him the pure in heart see GOD. Let not heretics, with perverse minds, dispute this truth; but henceforward let angels and men rejoice together, because they shall abide one Church for ever . . . .

(*n*) "By His birth He has opened the gates of the highest which were shut, and by His nativity He found again the lost sheep of the FATHER, as was figured in the shepherds who crowded round the manger, praising Him Who is the Good Shepherd. These did not indeed comprehend the meaning of the occurrence; but nevertheless they took up and repeated the song of the angels. For in those days men were like beasts in every thing, living like brutes in sensual lusts, and they stumbled in their goings over the stumbling-block of sin through the obliquity of their souls: they were, moreover, vain-glorious, and walked after the law of their nature without any discernment. And whilst in this condition, led about forcibly by this law of their nature, they took medicine for their souls from the manger of His Body, and thus prefigured to us the mystery of His sacraments, their actions loudly proclaiming and foreshadowing His Body as our meat, and His Blood as our drink, which fulfil in us the mystery of life. Whilst these were thus engaged round about the manger, the angels in heaven were singing praises unto Him; and let us, in the renewal of that life which was decayed, join in their exultations.

(*o*) "The Invisible Will came down, took a *parsopa*, and appeared openly, and thereby renewed that which was broken up. And the rain of the wicked one descended furiously upon Him, because without water He made the rod of the wonderful Virgin Child to bud, and without germinating heat He made it to blossom anew, and thereby consummated all by restoring our nature.

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(*p*) "The form which had been marred [human nature] was again glorified; the piece of silver which had been lost was found; the sheep that had wandered was brought home safe; the hungry prodigal ate, and left of that which was placed before him; the leaven leavened the three measures of meal; the stranger in Jerusalem, who had fallen among thieves that robbed him in the descent to Jericho, and who was found plundered, wounded, and stricken, despised, and cast out, has been healed, since the Heavenly Physician has been sent to the earth to dispense medicine to the afflicted, to heal the sick, and to give sight to the blind; and not to this end only, but also to break the gates of steel, and to raise the dead, because His power is great, and His medicine healing, and whatever pleaseth Him that He doeth. Therefore, O CHRIST, Thy birth is worthy of all worship and praise.

(*q*) "The wicked one foresaw the shadow of salvation in Moses, and hence it was that he stirred up the deceitful Pharaoh not to suffer a Hebrew child to live, thereby hoping to destroy Moses among the children. And when Satan could not compass this his wicked end, he made use of Herod as a cloak, whom he incited to slay all the children of Bethlehem, the fool thinking in this way to destroy Him Who gives life to all. (Consider these ways of the CREATOR, thou discriminating one, and observe how His providence is ordered by rule, and preserves the middle of the road. Who can deny His wisdom but the unbelieving; and who can refuse coming to Him to be sanctified but the impure?) When the vile fox discovered that he could not approach the place of the Lion, he was confounded and put to shame, both he and his mean instrument with him. Then the FATHER brought His SON out of Egypt, even as the prophet David, that lyre of the Spirit, had declared when he said: 'Out of Egypt have I called My Son.' (Attend now, thou prudent one, and perceive how he reminds us of the things relating to Moses in Egypt, who was saved from the water in an ark of bulrushes, even as Pharaoh was afterwards drowned by water.) The birth of the SAVIOUR at Bethlehem, which spot had been purchased by a good and accepted man for seven sheep, and called by him Ephratha on account of its spring, typifies, declares, and makes known to us that He destroys the power of the seven

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carnal lusts which matter generates, and, moreover, that from Him shall flow forth rivers of the knowledge of the fear of GOD, which shall destroy the wicked one as by a flood. The material water drowned in its depths the material man [Pharaoh], and the immaterial water drowns the immaterial one [i.e. Satan]. Behold a great mystery! Hail, then, to the economy which surpasses all comprehension! Hail to that Providence, the story of which strikes even the pure in heart with awe! Behold, on this day, drink is set down in the place appointed for meat, from the manger issues the spring of life, which is meat and drink, spirit and power, unto all such as believe on Him, but a drowning flood to all those who resist Him. Such is the property of water, that it quenches the thirst of the thirsty, and destroys the rash and froward. Here, then, in the cave of a flinty rock, is set up the beautiful stone, the very building of the Born One, the Temple of the LORD, figuring to us that faith in Him cannot be moved for ever and ever, because it is founded on a truth which frees the world from all doubt and uncertainty.

(*r*) "The life-giving Spirit was the agent in His pure conception, and gave a body and members to the Infant by the power of GOD, and joined it to Him in one immutable *parsopal* dignity, not to be changed for ever and ever. . . . .

(*s*) "Abraham, Moses, and David, were truly the beauty, excellency, and dignity of the Old Testament, and in their wonderful actions and lives figured forth the mystery of the SON. Abraham through the lamb, Moses through the fire, and the illustrious David, in all his actions, ministered to the mystery of Him. Saul persecuted with all his might the injured David; even so did the wicked and deceitful Herod [persecute the SAVIOUR]. On David's account the priests were slain by the sword of the proud, just as the innocent children were slaughtered on CHRIST'S account. From among the priests Abiathar was the only one saved; so John the son of the barren ones was the only child preserved. David fled and dwelt among the Gentiles; and the Son of David fled into Egypt from the hand of the infidel. The high-priesthood was cut off from the house of Eli in Abiathar; and in John prophecy ceased in the house of Jacob. And whereas He twisted the Old and New Covenants into one, we believe that He is LORD of both. At the annun-

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ciation He was called JESUS, that is, a SAVIOUR, because he was destined to redeem men from the power of the Hater. He was also called CHRIST, a name of union and of dignity, because in Him a new life was joined to the mortality of dust. The legal shadow has now passed away, and the light has broken forth in the renewing of the Spirit, not in the oldness of the letter. The grace of the FATHER has appeared in the Wonderful Begotten One, teaching us, as it is written, to deny ungodliness and worldly lusts. On this day the bark of prophecy has reached the shore; in This Begotten One all the types are fulfilled. Water and clay have become like the subtler elements of air and fire, since JESUS took from them a body. Whereto, then, serve the orders, multitudes, classes, and appointments, of the heavenly hosts who magnify the LORD within the veil? Whereto the circuits of the spheres, the sun, and the moon? Whereto the sea and the dry land, the mountains and plains? Wherefore dost thou thus ask, O inquirer? Wouldest thou say that their creation was superfluous, or that humanity could have done without them, or that they cannot hide that radiance? If thereby thou meanest what the apostle did when he said, 'that GOD may be all in all,' thou dost rightly interpret the mystery of the perfect man [Saint Paul], for this is its true signification. For the *Parsopa* of the Word, as on this day, appeared in the body, and has centred in His own beauty the sight and contemplation of all minds. Henceforth men will not be deluded into the worship of bulls and calves, nor be attracted after the bright shining of any of the planets. But, thou, keep this charge of mine and be watchful.

(*t*) "The Church exults in Thy adorable birth, Thou SAVIOUR of the world, since thereby the nations and the nations [Jews and Gentiles] are made one, and the shepherds of earth and the angels in the heavens above unitedly sing and praise Thee.

(*u*) "Let the Church rejoice in this first-born of festivals, and on this chief of her solemn assemblies, in the contemplation of this glorious and wonderful providence, and let her with watchful mind keep guard over its mysteries, and let her show herself beauteous and perfect by being ready to do good deeds, and in nothing coming short of perfection. Let her bring up her children in every good work little by little, and at all times cause

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the idea of the SAVIOUR's Image to be conceived in the bowels of their spiritual thoughts, in order that CHRIST may be truly formed in their hearts, as saith the Apostle Paul in his Epistle. For such is the profit to be derived from all the festivals observed by the Church; and unless this is the result, all our labour will be in vain, and in vain all the round whereby we commemorate the life and actions of the SAVIOUR. O GOD, make us to be blameless, that we may live in purity, in faith, and in a right spirit, and that we may apprehend salvation by the eye of our minds, close our sight against every earthly lust, and lift up our eyes towards the high and heavenly kingdom, and there behold Him, Who is clothed in a bodily garment hiding therewith His dazzling Form, seated on the right hand of the Almighty, invisible to mortal ken. And as we have honoured this festival of the Nativity with the voice of the [Church] services, so may we sing to the Begotten in the mystical Sion. And now with an equal praise we magnify the FATHER, SON, and HOLY GHOST, because He has saved His people in a wonderful way, and redeemed us with a mighty arm.

(*w*) "We praise the FATHER, SON, and HOLY SPIRIT, one Essence, because He has saved those of earth by the birth of JESUS CHRIST; to Him be glory. And may this illustrious festival of the Nativity be blessed, and Satan driven far off from the baptized, and may the grace of the Adorable Spirit descend upon us. To the erring author [of this hymn] stretch forth Thy hand, O LORD."—*From the* Khâmees, *and appointed in the* Gezza *to be read on the Feast of the Holy Nativity.*

§ 7. "In the Name of GOD the Most Merciful. The orthodox creed of the Nestorians, drawn up by the undeserving Abd Yeshua, Metropolitan of Nisibis and Armenia. Abd Yeshua, Metropolitan of Nisibis and its dependencies, says: That the most glorious and exalted Creator is the Existent, the Self-Existent, the One, the Truth, the only One, Who is not susceptive of plurality in any way, Whose Essence is eternal, the Wise, the Living. Christians apply to Him, whose Essence is eternal, the name of FATHER, because He is the Cause and Source, and the Maker of all created beings, and pre-existent to them in Nature and Essence. They apply to the Wise the name of SON, because wisdom is begotten of the Essence of the Wise, without time

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[i.e., eternally] or separation, or diminution. They apply to the Living the name of HOLY GHOST, because He is the Living, the Eternal, the very Spirit, the Holy. And this is what they mean by the declaration, that GOD is Three Persons, One Essence, One GOD. Unity is ascribed to Him because of the Unity of His Essence, and Trinity because of His essential *proprieties*. And they believe of CHRIST that the eternal Word, Who is the Wisdom of the exalted Creator and called the SON, and Who is one of the Three Persons, as we have stated, dwelt in the human nature taken from the Virgin Mary, and united therewith. Hence the name of CHRIST has a double meaning with them, the Divinity and the Humanity, and hence they say that CHRIST is perfect GOD and perfect Man, One LORD.

"Now union implies two or more things becoming one thing: either by mixture and confusion as the union of water with wine[15] by mingling, or of honey with vinegar in [the drink called] *sekinjebeen;* or by construction, as the union of wood with iron in the manufacture of a door or a bed; or [a union] of the will and affections, as saith the Scripture, 'the multitude of them that believed were of one heart and one soul;' or of *parsopeita* as the union of a sovereign with his lieutenant in what is commanded and in what is forbidden [i.e., the order of the one is equivalent to the order of the other]; or of connexion, as saith the Scripture, 'a man shall leave his father and mother and shall cleave unto his wife, and they two shall be one flesh;' or of attachment and regard, as the union between the word of GOD and the written word [i.e., he who reveres the one reveres the other].

"Christians hold the doctrine of The Union in three different ways. The Jacobites believe that the union was of the Person and the Nature by mixture and confusion; so that the Eternal Word and the human nature taken from Mary became One Nature and one Person. The Melchites believe that the union was of the Person and not of the Nature,—a union of construction and fabrication,—so that GOD the Word and the Man taken from Mary became two Natures and One Person. The Nestorians believe that the union was of anointment [the becoming CHRIST] and filiation, of dominion and power,—a union of will, design, affection, honour, and *parsopeita*,—so that the Eternal

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Word and the Man taken from Mary, two Natures, one eternal and the other temporal, and two Persons, one Divine and the other Human, became One Son, One Christ, in will, honour, design, affection, reverence, and *parsopeita*.

"In answer to the Jacobites who hold that the Lord Christ is one Nature and one Person, we say that this One must either be God, [and if so] there is no humanity with Him, and thus the declarations of Scripture which refer to Him are impugned; or This [one must be] Man, and thus the Divinity is destroyed, and the sentences of the Gospel which declare His existence in Christ are contradicted. But and if He is made up of both, His two-fold nature [literally, His two-foldedness] is destroyed, and He must be a third thing which is neither God nor Man. All which three conclusions are impious; and the preamble also, from which they are deduced, viz., their saying of Christ that He subsists in one Nature and one Person, is an impiety and gross error.

"In like manner the way of the Melchites, who say that in Christ there are two Natures and one Person, is erroneous; because this statement of one Person is like the previous statement of one Nature, since if this one Person is the Divine Person the humanity is abolished and destroyed, and if it be the human Person, the Divinity is abolished, because the Person is the first essence [or principle] which betokens the reality of the existence of the general essence, as Aristotle has proved; and if this is compounded of two the two-foldedness is destroyed, and the two essences are destroyed [or corrupted], and a third thing results which is neither humanity nor Divinity, all which three conclusions are impious. Now if the error of these two ways is proved, the truth of the third, i.e. of the Nestorian, appears. God confirm us therein, and aid us in that work which may bring us nigh unto Himself.

"Here endeth the creed; written by the hand of the author in the early part of the month Rebiäa el Awwel, A.H. 698." [A.D. 1298.]

§ 8. "Who can mentally conceive, or speak and declare with his mouth, of that chaste, pure, holy, sanctified, unknown [by man,] and unmarried one, ever Virgin, who was sanctified from the womb, and chosen from the belly, to be an abode, dwelling-

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place, habitation, temple, resting-place, tower, palace, and throne, for the ever living GOD! The mouths of men are insufficient to praise the Mother of the LORD of angels and of men. Those in the body come short, nor can the spiritual ones attain unto it. If she be so great and so exalted, how can vile lips declare her! For, if they speak, they cannot add to her glory, and if they are silent they cannot lessen it. Who believes that clay can adorn pure gold, or that ashes can add beauty to the pearl? An unpleasant scent cannot add sweetness to the fragrance of exquisite odour, neither can a rotten rag ornament a costly garment. Such things as bitumen, pitch, and brimstone, do not enter into the kingdom, nor are they suffered to come in contact with clean vessels, neither are they brought before honourable persons. What can I do, then, who am full of these things? What have I to bestow upon her? Nothing that I possess can profit her. I would not give, but I wish to receive, O LORD. Grant to me, therefore, that I may magnify Thy Mother before Thy Church and before Thy people. Spit upon the blind eyes of my mind a pure spittle from Thy life-giving mouth, that like Bartimæus, I may be enlightened in Thee, receive light from Thee, and speak through Thee. Thou who hast made me worthy to hear of her, make me at the last to look upon the beauty of her countenance. I know that I am vile, therefore I flee to Thy holiness. Give me of Thy water, O fountain of life, that I may delight in Thee, Thou Tree of life. Thou art the Fountain of life, and Thy Mother is a pure garden. The fruit which Eve did not see, Mary bare and nourished. Eve died in her lust after it; but thereby Mary received life herself, and imparted life to others. That female thief [Eve] did not find this fruit; but the guarded and sealed one found it in herself. Eve who did not guard herself inherited a curse, and gave it as an inheritance to her children; but Mary who guarded her members freed herself and gave freedom to all. In infancy she learned how to walk between the porch and the altar. Her eyes looked not upon a man, neither did she listen to his words. Her lips did not utter fond words either to boy or girl. She did not put forth her hand to receive, but it was ever stretched out to bestow. Her foot did not go forth to the market-place, neither did it wander from the house of her LORD. Her pure person was clothed with a cloud

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of modesty and dignity. From without the angels kept her, and from within her wisdom and discretion directed her. Twenty-two psalms of David are appropriate to her. The 1st declares her perfection and purity; the 3rd, the persecutions which she underwent; the 4th, her quietness; the 5th, the malice which was borne towards her; the 15th, her righteousness; the 16th, the guard which was kept over her; the 17th, her integrity; the 23rd, her good education; the 26th, her watchfulness against slipping; the 24th declares how the LORD blessed and supported her on the earth; the 46th, how she became an abode for the LORD the Sanctifier of all; the 48th also witnesses that she became a temple for the SON of the Highest; the 61st typifies her retiredness, and the psalm following, her success; in the 87th, it is said that the SON of the Highest dwelt in her; and in the 91st, that the angels kept watch over her body; in the 101st, that through her alone He appeared to the world; and the large psalm on perfection, containing in its alphabetical division the mystery of numerical perfection, is throughout applicable to Mary. Psalm 137th declares how she confessed the LORD with her mouth and mind; and Psalm 138th how the right hand of the LORD rested on her. If what is said in these psalms was said of the righteous, yet they are included as through her, and in her, and by her. This is she who was never known of man; she is the ground which the LORD only sowed. She is the door spoken of by the prophet Barbozi [Ezekiel] by the word of the LORD, which is shut, and which none can enter but the LORD only Who enters and goes out by it. She is the sealed fountain from which the whole world have quenched their thirst. She is the untouched treasure by which all men have been enriched. This is she in whom GOD dwelt, and from whom sprang the SON of GOD. This is she, the begotten of Eve, through whom the curse of Eve is loosed. This is she, the daughter of the earthly, who was saluted by the prince of the spiritual ones. This is she who bare Him Who is the Upholder of the height and depth, and in Whom both are comprehended. This is she who in a natural way brought forth a GOD-Man supernaturally. This is the Virgin from whom aged matrons may learn all piety. This is the poor girl who was reverently adored by kings. From her infancy she did not

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lust, and to her old age none lusted after her. Her infancy was spotless, and her youth immaculate. Her purity was uncorrupted, and her disposition without disorder. Her heart was full of fear, and her mind full of faith. Her mind believed on the LORD, and her body was guarded against men. She is the eyry in whom the King of Eagles truly dwelt. No nail ever lasciviously pinched her, and the spirit that walketh at noonday never accosted her. She ever abode with her Infant, and after man she never walked. Her body was pure, and her mind full of holiness. She was not luxurious in eating, nor intemperate in desire. She did not put on costly raiment, neither did she pride herself in ornament. What she possessed was nothing, and the fear of the LORD was her teacher. The mourning of Elijah was little compared to hers, and she was incomparably more excellent than Daniel who hated lust. The furnace of contrition did not burn in her, and the hunter of men did not hunt for her body. She did not fall into his snare, neither did she stumble through his wiles. Woe, woe, unto me! what have I said? Little indeed have I declared and spoken! She who delivered our race, whom did she worship? She who loosed our bands, who could bind her? She who became the Mother of the LORD, how could she become a nurse to the son of any other? She who suckled Him Who nurtures all, who can say that she is in need of any one? She who ran after her SON, after whom else could she run? She whom angels ministered unto, what were any earthly ones to her? She whose SON is in the heaven of heavens, who says that any one is to be compared to her? She whom the prophets praise, the apostles also honour and glorify her. Who knows the praises which she is truly worthy of! In her lifetime, men died, and I wonder at this. In her death, men lived, and I wonder at this far more. While living she was dead to the world, and in her death she called the living and gave them life. The prophets issued out of their graves, and the fathers came forth out of the dust; the Apostles, of whom some were dead and others were living and afar off, of these the dead arose, and those afar off came to follow her, and worthily did they revere and praise her as was most fit. Angels from above came, as they were ordered, to do her honour, and the spiritual ones ministered

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unto her. The chiefs among the angels lauded her; and the powers strengthened her strength. The archangels spread out clouds of light for her, and the dominions rejoiced over her. The principalities delighted in her, and the thrones joined in her praises. The seraphim declared her body blessed, and the cherubim, when they beheld her enter their ranks, chanted hallelujahs to her. The firmament and the expanse above worshipped her, and the lightning and thunder magnified her, and her SON. The rain and dew which nourish the seed that is sown emulated her breasts; but she it was who nourished Him Who is the LORD of all seed. The morning stars worshipped her, and the sun and moon bowed the head to her. The heavens called her blessed, and the heaven of heavens joined in the beatitude. The Apostles bare her body, and the prophets and priests followed her bier. Angels wove crowns for her, and the mouths of fire extolled her. The sick and afflicted called upon her name and were healed, and when she rested [died] her prayers were a tower of help to all the distressed. The Jews, however, that generation of vipers, wished to burn her body, and collected heaps of fuel around the abode of the Virgin; but ere they kindled it a fire issued therefrom and consumed them, so their priests and scribes were burnt, as were also the sons of Aaron. The hair of their chiefs was burnt, and their hanging locks were singed. But the Virgin came forth, and fled away in a cloud, and with her choirs of angels playing on their trumpets and horns, saying: 'Blessed art thou, O Mary,' and all joined in this beatitude. 'Blessed art thou, O Virgin, who wert affianced but never married, and never known of man. Blessed art thou, O woman, who hadst a Son, and yet whose virginity was never loosed by man. Blessed art thou, O mother, without a father, and to whose SON no man was father. Blessed art thou, O earth, from which was moulded the LORD of Adam Who dwelt in thee bodily. Blessed art thou, O unploughed garden, in which no man cultivator ever entered. Blessed art thou, O unsowed ground, which wast never sowed by the sower. Blessed art thou, O wonderful tree, which broughtest forth a most wonderful fruit. Blessed art thou, O wonderful bush, which wast not burnt by the flame. Blessed art thou, since the rod of

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the son of Amram witnesseth of thy bosom that it is above all. That rod bare almonds without being planted, and in like manner in thy bosom, O Mary, a Man was brought forth. Blessed art thou, since Isaiah praised thee, calling thee a Virgin, and thy SON, GOD. Blessed art thou, O fleece which was seen by Gideon, and through which fleece he learnt thy mystery. The dew which descended thereon descended upon no other place, and the rain which fell on every place did not let fall even a drop upon her. Blessed art thou, O city placed on high, and O dwelling-place for the SON of the Highest. Blessed art thou, O heaven, which art of the earth, and which the waters that are above the heavens envied. Blessed art thou, O bodily throne, which wast envied by the throne of light, and on which exalted throne the Invisible One was hid for a long time without appearing unto men. Blessed art thou, since through thee salvation from destruction has come to Adam and to his children. Blessed art thou, since through thee the curses against women have been removed. Blessed art thou, since through thee women cursed of old are blessed. Blessed art thou, O Virgin, who didst attain old age without losing thy virginity. Blessed art thou, O Child-bearing Virgin, who didst bring forth without being unloosed or corrupted. Blessed art thou, O Mother, whose SON is greater than Abraham His ancestor.' With words and praises like these did the heavenly choirs magnify her. As to myself, however, I have not spoken as they spoke, neither have I heard as they heard; but according to my ability my weak mouth has declared her story,—the story of her who is full of holiness. I myself am altogether vile, even as a fountain full of mire. Have pity, have pity upon me, Thou Who art full of compassion! Have pity on me, who have made known the story of Thy Mother. Forgive me, forgive me, Thou merciful One,—me who have offered to Thy Mother this sacrifice. Do thou bestow upon the author of these few words far more at the wedding [i.e. in heaven] of Thy super-excellent Mother. He has spoken imperfectly, do Thou, in Thy mercy, perfect him to higher and nobler tasks; and may the Virgin's prayers be a wall of defence to all the world which ever commemorates her festival with great rejoicings. And to Thee, O CHRIST, with Thy FATHER, and the

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HOLY SPIRIT, be praise for ever and ever."—*From the* Warda, *and appointed to be read on any of the festivals commemorative of the Blessed Virgin.*

See also Appendix B. Part III. c. iv.—vii.

REMARKS.

I have quoted thus largely under this article, because it comprises the chief doctrine for which the Nestorians are adjudged to be heretical. What Nestorius himself believed, it boots not to inquire, our object being to arrive at a clear knowledge of what his so-called followers have held, and still hold, respecting the Person of our Blessed SAVIOUR.

That they believe Nestorius to have been orthodox on this important article of faith, and are persuaded that they agree therein with him, is perfectly plain from several passages in the above extracts. But it is equally clear that they may be as wrong in one of these respects as they are in the other: for they may not really hold what Nestorius held, notwithstanding their assurance to the contrary. This assurance, however, leads them to cherish a regard for his person corresponding with their estimate of his merits both as a teacher of the truth, and as a sufferer in its behalf. Yet this regard has not exceeded the reverence in which they hold Athanasius, Chrysostom, and other famous saints of the Church. His name, it is true, is frequently mentioned in their rituals, as is also that of Theodorus; but neither is specially canonized,[16] and both are commemorated on the same festival, styled the "festival of the Greek Doctors," in the service for which most of the eminent fathers of the primitive Church are recorded. And although their reputed followers do not scruple to confess themselves Nestorians, still if the term is applied to them by way of reproach, as if they had left CHRIST to follow a mere man, they are ever ready to resent the imputation, and to vindicate themselves by denying that they are Nestorians in any such acceptation of the term. The apology of Mar Abd Yeshua conveys their sentiments on this head most fully: "The Easterns, however, who never changed their faith, but kept it as they received it from the Apostles, were unjustly styled 'Nestorians,' since Nestorius was not their Patriarch, neither did they understand

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his language; but when they heard that he taught the doctrine of the two Natures and two Persons, one SON of GOD, one CHRIST, and that he confessed the orthodox faith, they bore witness to him, because they themselves held the same faith. Nestorius, then, followed them, and not they him, and that more especially in the matter of the appellation 'Mother of GOD.' Therefore when called upon to excommunicate him they refused, maintaining that their excommunication of Nestorius would be equivalent to their excommunication of the Sacred Scriptures from which they received what they professed, and for which they are censured together with Nestorius."

The decrees of the Council of Ephesus they do not, of course, receive, but whether this arises from any essential difference in the faith as held by them, or from a misapprehension of the terms in which those decrees were expressed,[17] it remains for competent authority to determine after full examination had of the doctrines contained in their rituals. It is worthy of note, however, that although the *Gezza*, as quoted in § 5 denounces the Chalcedonians, Mar Abd Yeshua considers the decrees of that synod orthodox and valid, and that the doctrine of the One Person in our Blessed LORD was declared because the Greek language had not a word to convey the idea which they express by *Parsopa*. Speaking of Chalcedon he says: "This council confirmed the confession that there are two Natures in CHRIST, distinct in the attributes of each, and also two wills, and anathematized all who should speak of mixture which destroys the two Natures. But because in Greek there is no difference between the meaning of the word *Person* and *Parsopa*, they confessed but one Person in CHRIST." Besides this testimony to the council of Chalcedon there are several extracts from its decrees embodied in the various synodal collections in use among the Nestorians.

Further, the Divinity and Humanity of CHRIST are most fully declared in the extracts above adduced; no language, indeed, could convey these truths more explicitly. What, for example, can be clearer on this point than the clause in § 1. "One is the MESSIAH adored by all in two Natures, Who, as touching His Godhead is begotten of the FATHER, without beginning, and before all ages; and, as touching His Manhood, was born

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of Mary, in the fulfilment of time, a body of union."* And, again, in § 4. "He Who is, by His Self-existence, perfect GOD, the Word, abounded in His compassion for our frailty, and took upon Him our similitude to be an abode for His Divinity, raised and nailed it to the Cross, and yielded it up unto death, thereby to give us life, then raised it again, and seated it in the heavens, far above the highest dominions and powers." And, once more, in § 6. *e.* "Behold Him, Who is clothed with light wrapped in swaddling bands; what a mystery is here! No less wonderful is it that He Who is seated on the throne of heaven should have been laid in a manger! The Ancient of times became a Son of Mary in the latter times, and appeared as the FATHER, LORD, and Master, of the sons of Adam."

In these passages the Only-begotten, Who appeared in the flesh, and Who is called "the SON of GOD," is exhibited,[18] not as a Being distinct from the One Supreme GOD, or as a companion, attribute, reflection, or emanation of Divinity; but as the Very and Only GOD, as incapable of *being* separate in essence from the FATHER, as it is impossible that reason should *be* separate from the mind, or, to use the scriptural simile adduced by Mar Abd Yeshua in his chapter on the Trinity, as that the bright shining of the sun should *be* separate from the sun itself. His words are these: "As the reasonable soul has a threefold energy, mind, word, and life, and is one and not three; even so should we conceive of the THREE IN ONE, and ONE IN THREE. The sun, also, which is one in its disk, radiance, and heat, is another simile adduced by the second Theologus Paul, the chosen vessel:—'He is the brightness of His glory, and the Express Image of His Person;' and, again: 'CHRIST the power of GOD, and the wisdom of GOD.'" The Sonship of the SON is a *propriety*† of the One Infinite Indivisible Essence,[19] and is called a

* Or, "a united body." This term frequently occurs in Nestorian theology, and is designed to express that body which the SON of GOD took, and in which His Divinity and Humanity were conjoined or united.

† I have used this word *propriety*,[20] in order to express the meaning of the Syriac *deeleita*, which literally signifies *a thing* or *attribute belonging to some one*. The term in the original is doubtless derived from the possessive case of the third personal pronoun, viz. *His*, and designates that which the Latins signify by *proprium*, as when they say, "Proprium est Spiritui Sancto procedere." Thus the *deeleita*, (or as I have taken the liberty to write,) the *propriety* of the

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"Person" to distinguish it from every thing else which it is not, and which it cannot be, for there is no other thing like it, and all comparisons used to express it are therefore necessarily defective. On this subject also the language of the author just quoted is remarkably plain: "The Self-existent can in no wise be susceptible of accidents. The three *proprieties* in the Divinity must be essential, and are on this account called Persons, and not accidental powers, and do not cause any change or plurality in the essence of the Self-existent; for He is the Mind, the Same He, [or, as in the original, He He,] is the Wisdom, the Same He is the Life, Who ever begets without cessation, [i.e. there was no time in which He did not beget the SON,] and puts forth, [i.e. makes to *proceed*,] without distance, [i.e. without removal from Himself."]

Should any further testimony be required in order to establish the perfect unity of the SON with the FATHER, as held by the Nestorians, it is supplied by the following clause in § 6. *c.* "The spiritual essences, those who dwell in the regions of the Spirit, were enraptured, and the earthly, such as were alive, and such as were in the grave, rejoiced, saying: 'He is One to all generations;'" and, again, in par. *o.* "Whilst these shepherds were engaged round about the manger, the angels in heaven were singing praises unto Him;" which declaration is equivalent to saying, that He Who was worshipped in the manger at Bethlehem was the same Who was being praised by the hosts above, and is of like import with our Blessed LORD's own

FATHER is Fatherhood, the *propriety* of the SON is Sonship, or Filiation, and the *propriety* of the HOLY SPIRIT is Procession.

The above remarks are illustrated by a doxology contained in the *Gezza*, and appointed to be read in the service for the Epiphany: "Come, my beloved, and let us together ascribe triple glory unto Him whose from everlasting are ܟܝܢܝܐܬܐ *Kianayâtha*, ܕܝܠܝܬܐ *deelayâtha*, and ܡܪܢܝܬܐ *maranayâtha*. [By] *Kianayâtha* [we understand] eternity and creation, which are His Who is the Cause of all· [By] *deelayâtha*, which are also truly His, [we understand] Paternity, Filiation, and Procession. [By] *maranayâtha*, which are also undoubtedly His, [we understand] immutability, incomprehensibility, and infinity."

The term "essential attribute" might have been used to express the Syriac *deeleita*; but the word "attribute" being also used to designate other properties of GOD immeasurably distinct from this peculiar thing, would have been somewhat equivocal; so I chose to adopt another less liable to be misunderstood.

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words: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven."

It is proper to note, however, that § 6. *o.* begins with the words ܨܒܝܢ ܟܣܝܐ the *Invisible* or *Hidden Will*, applied to the SON of GOD. Exception might justly be made against this appellative, which is of frequent occurrence in the Nestorian rituals, did it stand alone, for alone it seems to teach that not GOD the Word, but the Will of GOD, as an attribute or property of the Godhead, was that which became incarnate. The term is hardly a safe one, but the following extract from a hymn in the *Khâmees*, and appointed to be read on the Feast of the Ascension, is sufficient to show that the Nestorians hold no such heresy, but use the appellative when speaking of the second Person of the glorious TRINITY in the same sense as in Scripture the name, "Word of GOD" is applied to Him.—"The Invisible Will has returned to His own, and has ascended up to the heaven of heavens. The gates of the sky were opened unto Him, and the planets were confounded in their courses. . . . . The SON of the Essence of the glorious FATHER has ascended." In this quotation, the titles "Invisible Will," and the "SON of the Essence of the glorious FATHER," are evidently cognate or commutable terms denoting the second Person incarnate, and not a mere attribute of the Divinity. There is also a coincidence between the extract just quoted and that referred to in § 6. *o.*, which clearly shows that the two appellatives refer to the *Person* of the SON. The latter begins with ܨܒܝܢ ܟܣܝܐ ܢܚܬ "the Invisible Will descended," and the former with ܥܢܐ ܠܐܬܪܗ ܨܒܝܢ ܟܣܝܐ "the Invisible Will returned to His own." And the *Warda*, in a poem on "the man who went down from Jerusalem to Jericho," has the following clear declaration bearing on the same subject: "If the FATHER was in Him, and He in the FATHER, who can draw a distinction between Him and the FATHER, but such as deny the FATHER, and have Satan for their teacher?"

The doctrine of the perfect humanity of the SON is so firmly held by the Nestorians, that if they are in error, it arises from their steadfast resolution to hold this truth whole and undefiled. His immaculate conception by the HOLY GHOST of the Virgin

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Mary is too plainly taught in the above extracts to need any comment. The author of the *Khâmees*, as quoted in § 6. *b*. goes so far as to say that "He was borne in the womb according to the laws and peculiarities of nature, and was brought forth by His mother through the . . . . pangs of labour;"* and the condemnation contained in § 5. is directed against the different heresies which, in their estimation, go to destroy the perfect humanity of the Saviour. He was everything, say they, that man is,† sin only excepted, and therefore, they add, He must have a Person as man has, otherwise He would be man imperfectly. Every nature must have a person in order to subsist, and without which it cannot subsist; so argues Mar Abd Yeshua after Aristotle, "since the Person is the first essence or principle which betokens the reality of the existence of the general essence." And the same author in Appendix B. part iii. c. 5, reasons thus: "The Divine Nature and Person,[21] before and after the union, is an eternal, uncompounded Spirit. But the human nature and person is a temporal and compound body. Now, if the union destroys the attributes which distinguish the Natures and Persons in CHRIST, either the one or the other of these becomes a nonentity, or they become a thing which is neither GOD nor man. But if the union does not destroy the attributes which distinguish the Natures and Persons in CHRIST, then CHRIST must exist in two Natures, and two Persons, which are united in the *Parsopa*‡ of Filiation." This human Person, however, was so intimately, and after a manner so incomprehen-

* The idea conveyed in the latter part of this quotation is contradicted by many eminent Nestorian writers, and especially by Yohanan bar Zöobi.

† They support this by Heb. ii. 24: "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same;" and verse 17: "Wherefore *in all things* it behoved Him to be made like unto His brethren."

‡ This term,[22] peculiar to Nestorian theology, and the derivation of which is doubtful, though usually derived from *πρόσωπον*, is often understood to signify "aspect," or "appearance;" but such a rendering is far from expressing the idea which their writers thereby design to convey. The unutterable manner in which the SON is *of* the FATHER, and therefore in a certain sense, distinct from the First Person of the TRINITY, though ever One with Him, and *which manner* of being *of* they express, as we have already shown, by the word *deeleita*, appears to supply a clue to the idea which they intend by the term *Parsopa*. They wanted a word to express distinctly that Person of the TRINITY,

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sible, joined to the Divine Person in the *Parsopa* of the Word, that what the Humanity did, that the Divinity did, and yet in no such way or sense as that we should be necessitated to ascribe

Who is the SON and not the FATHER, and not the HOLY SPIRIT, Which Person and no other, took man's nature, and this they called *Parsopa*.

The following creed drawn up by Yohanan bar Zöobi, an ancient eminent writer among the Nestorians, throws some light on this difficult subject:—"I believe in One GOD, Who is the everlasting, self-existent, subsisting in three Persons, FATHER, SON, and HOLY GHOST. The FATHER is FATHER from eternity; the SON is the Begotten from eternity; and the SPIRIT from eternity is Proceeding.—One Essence co-equal in its self-existence. These are united and not distinguishable in Essence or in their Persons; but the Persons are distinguishable the One from the other by their names and *proprieties*. There is no distinction in Essence, because the Essence is One, neither is there any distinction by or through the Persons because of infinity; since if you would distinguish the Person of the FATHER in order afterwards to adduce the Person of the SON, where will you find a place for it? And if there is no place which can contain the Persons of the FATHER and the SON, where will you place the HOLY SPIRIT in order to distinguish It? Whereas myriads of worlds like ours would not suffice to contain One Person of the Self-Existent. The FATHER is GOD and an Essence because of His Person. The SON also is GOD, and an Essence because of His Person. And in like manner, the HOLY GHOST is GOD and an Essence because of His Person. By this name of 'GOD' and 'Essence,' each is all and the whole, and they are not three Essences or three GODS. Hence they are not distinguishable in Essence or Person;[23] but by the *proprieties* and the names of the *Parsopas*. The *propriety* of the FATHER is that He is Begetter and not Begotten, the Cause, and Paternity, which denote the name of His Person. The *propriety* of the SON is that He is Begotten and not Begetter, Filiation, and the Being caused, which denote the name of His Person. The *propriety* of the HOLY GHOST is that He is neither Begetter nor Begotten, but Caused and Proceeding, which denote the name of His Person. The FATHER is FATHER, and not the SON or the HOLY SPIRIT, and is distinguished from the SON and the HOLY SPIRIT by the *parsopa* of Fatherhood. The SON, also, is SON, and not the FATHER or the SPIRIT, and is distinguished from the FATHER and the SPIRIT by the *parsopa* of Filiation. The HOLY SPIRIT is the SPIRIT, and not the SON or the FATHER, and is distinguished from the SON and the FATHER, by the *parsopa* of Procession. There is no distinction between the Persons in the *propriety* of the Essence, for they are co-equal in the essential *propriety* general [to the Three Persons.] The *propriety* of the general Essence is spirit, eternity, nature, Divinity, Sovereignty, judgment, authority, infinity, creation, immortality, and so forth. The *proprieties* of the Persons, however, are those which are peculiar or proper to each of them. The *proprieties* of the Essence are general to all the Three Persons, and the equality subsisting in the Essence is of these *proprieties* of that Essence; so that the FATHER is not before the SON, nor the SON before the HOLY GHOST; neither is the FATHER greater than the SON, nor the SON greater than the HOLY GHOST. Let Arius and Sabellius, therefore, be confounded. A notion of priority, however, may arise in the *pro-*

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to the Godhead any of the frailties of the Manhood. The impassibility of the Divinity is a truth acknowledged by all, nor does it appear to me that the Nestorians, by their theological system, make the mysterious fact one whit plainer, that the Word, Who is very God *of* very God, was born of Mary, suffered, died, was buried, rose again from the dead, ascended into heaven, from whence He shall come at the end of the world to judge the quick and the dead. The *Parsopa* does indeed indicate the Son as distinct from the Father, that is, that it was the Son and

prieties of the Persons, because we say that the Father is the Cause, and the Son and Holy Ghost Caused; as also from our enumerating the Son and Spirit after the Father. But whoever thus thinks is in error; for when it is said of the Father that He is the Cause it is meant that He is the Cause of the *proprieties* of the *Parsopas* and not the Cause of the Persons, for otherwise co-equality would be destroyed. Moreover the numbering of the Father, Son, and Holy Ghost does not beget priority or inferiority in the Persons, for it is the orderly enumeration of the *proprieties* of the *Parsopas*; and the Holy Trinity is not a subject of numbers, for numbers we ascribe to things tangible, and everything that is the subject of numbers is subject also to place, time, and limit. But the Holy Trinity is without time or place. In numbering, the second follows the first, and the fourth the third; but in the Adorable Trinity the Second does not come after the First, nor the Third after the Second; but [we say] One Father, One Son, One Spirit, indivisible Three Persons, One Essence—One Essence, Three Persons."

From the above it would seem that by the "Parsopa of Filiation," the Nestorians mean that Person of the Blessed Trinity, Who through the Infinite Essence is the Son, in His special office of Son, and for which our theology supplies no equivalent term. The nearest approach to it with us is when we ascribe, often in a very lax way, different *offices* to the Three Persons of the Trinity in the universal Providence. As, e. g. when we say that Creation is the peculiar office of the Father, Redemption of the Son, and Sanctification of the Holy Ghost. The Nestorians would not ascribe these distinctions to the *Persons* of the Godhead, which being infinite, may not be distinguished, but to the *Parsopas* of the Three Persons of Which the Self-Existent is the Cause, but which nevertheless are eternal, since the Son is the Begotten from eternity; and the Holy Ghost is Proceeding from eternity; and infinite, also, through the *proprieties* of the Persons appertaining to each, and through which all partake of the same One Divine Essence, and are One in It.

These efforts to interpret the majestic declarations of Holy Writ, I hesitate to denounce as vain and curious, or to judge as rash and erroneous, since they bear the impress of deep reflection and devout reverence, and may eventually be found to be in accordance with Catholic truth; still the more one pursues such inquiries the more he finds cause of being thankful for the comparatively simple creed which the primitive Church has bequeathed unto us as a sacred deposit, and perpetual gift.

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not the FATHER Who thus became Man; but this *Parsopa* they admit to be the second Person of the Glorious TRINITY, in and by that Person equal with the FATHER and the HOLY GHOST, and One in every way with the Infinite Self-Existent; and in and by His *Parsopa* likewise not less than the other Two Persons of the TRINITY in all the essential attributes of the Godhead, (though distinct through it) but ever One with the FATHER and the HOLY GHOST "in dominion and power, will, design, affection, honour and *Parsopa*," as Mar Abd Yeshua declares in his creed given in § 7.

The frequent occurrence, however, of the words "temple," "abode," and "tabernacle," as applied in the Nestorian rituals to the body of our blessed SAVIOUR, seems at first sight to convey the idea that the Only-begotten selected some particular man, and then dwelt in Him, which interpretation in no way answers to the force of the scriptural declaration 'the Word was made flesh." But a passage in § 3 contradicts such an opinion. "When the angel assured the Virgin that her wonderful conception should be of the operation of the HOLY GHOST, she believed that what had been announced to her would take place; and *forthwith* the Word made for Himself a reasonable abode, and made it His temple. Not that He first formed it, and afterwards dwelt in it; for He wove a temple to clothe Himself withal, and clothed Himself therewith *when* He wove it, *that this His clothing might not be any other than the clothing of the Word, which He wrought for Himself*,"—that is, "He became what He was not before, He took into His own Infinite Essence man's nature itself, in all its original fulness, creating a body and soul, and, at the moment of creation, making them His own, so that they were never other than His, never existed by themselves or except as in Him, being properties or attributes of Him (to use defective words) as really as His Divine goodness, or His Eternal Sonship, or His perfect likeness to the FATHER. And whilst thus adding a new nature to Himself, He did not in any respect cease to be what He was before. How was that possible? All the while He was on earth, when He was conceived, when He was born, when He was tempted, on the cross, in the grave, and now at the right hand of GOD,—all the time through He was the Eternal and

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Unchangeable Word, the SON of GOD."* That the Nestorians thus believe [24] of the Second Person of the Glorious Trinity made man is clear from § 6, par. *c.* "The Begotten, the Highest, the Ancient of Days, Who has set us free, drew milk from the breast as do sucklings and infants, was bound in swaddling clothes, and was placed in a manger like a child of the poor and needy, although He is verily and indeed the King of kings to Whom the highest worship is due." And, again, in par. *m.* "David says of Him, that 'His throne shall stand as the sun, and shall endure as the moon to order and to establish all things;' that is, by His manifested Divinity, and by the life and wisdom of His Humanity; for in the motions of Himself He comprehends all the angels in the highest, and in the members of His body He comprehends man who is on the earth, thereby fulfilling, as in a rational way, that the two worlds are, by the power of His Spirit, but one body, and He is that very One Who through these sees the things which we cannot see. He is the very One Who makes all visible creatures to subsist, Who tries and judges them. Before the Union these offices belonged to the Person of the Divinity; afterwards it was given to the Person of the Humanity. And since all these things are fulfilled in this Begotten One, He is therefore Man and LORD, most truly, certainly, and beyond all doubt." And, again, in par. *e.* "Behold Him, Who is clothed with light, wrapped in swaddling bands; what a mystery is here! No less wonderful is it that He Who is seated on the throne of heaven should have been laid in a manger! The Ancient of times became a SON of Mary in the latter time, and appeared as the FATHER, LORD, and Master of the sons of Adam."

But, further; any notion of duality on account of their confession of two Persons in our blessed LORD is repudiated in the strongest language by the Nestorians, not only by the addition of the "One Parsopa," but also by their reiterated declarations. Thus in § 3 we read, "there is plurality in the Natures, but these subsist in One, their *proprieties* subsisting in One *Parsopa* of Filiation." Again in § 6, *c.* "The spiritual essences who dwell in the regions of the Spirit were enraptured; and the

* Newman's Parochial Sermons, Vol. III., Serm. 12.

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earthly, such as were alive, and such as were in the grave, rejoiced, saying: 'He is One to all generations.'" And, again, in par. *d.* "From these things let us rest assured that the MESSIAH is One in two Natures and two Persons subsisting in One *Parsopa* of Filiation, since the Natures did not commingle; and in like manner we believe of the Persons. The SON of the FATHER clothed Himself with Him of Mary, and was conceived in the womb. But let no man filch a word from this, and wilfully pervert it by specious philosophy so as to conclude that there are two Sons. For there is one SON only, not a SON and a SON making two; but One SON, we repeat, as is most proper to maintain."

That the Nestorians believe the incarnation of the SON of GOD, and the union of the Divine and human Natures in Him, to be an incomprehensible mystery, the extracts adduced under this article most fully testify. What, for example, can be clearer on this point than the following clause from § 3? "The descent of the Word is inexplicable, and is beyond the examination of all inquirers, and the Union so exalted, that no words can express it." And, again, in § 6, par. *l.* "Hitherto the law of nature was in force, but in the appearance of the SAVIOUR from a Virgin, the law of birth from [conjugal] union was abrogated, and the mind that would comprehend how this was must lose itself in the inquiry." See also par. *k, passim.*

That the Nestorians further believe the union of the Divine and Human natures in the Person, or *Parsopa* of the SON to be indissoluble is equally plain. Thus in § 1 we read, "Therefore, O LORD, we worship Thy Divinity and Thy Humanity without dividing them; for the power of the FATHER, SON, and HOLY GHOST, is one, the sovereignty is one, and the will is one." And in § 6, par. *s.* "The life-giving SPIRIT was the agent in His pure conception, and gave a body and members to the Infant by the power of GOD, and joined it to Him in one inimitable *parsopal* dignity, not to be changed for ever and ever." And again in par. *v.* "O LORD, make us blameless, that we may live in purity, in faith, and in a right spirit, and that we may apprehend salvation by the eye of our minds, close our sight against every earthly lust, and lift up our eyes towards the high and heavenly kingdom, and there behold Him, Who is clothed

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in a bodily garment hiding therewith His dazzling form, seated on the right hand of the ALMIGHTY, invisible to mortal ken."

It appears, therefore, that the Nestorians adopted the symbol of two Persons and One Parsopa, in order to point out the particular Person of the Holy Trinity Who became Man, and at the same time to maintain the doctrine of the impassibility of GOD, which they believed to be impugned by the Monophysite doctrine of one Nature and one Person in our Blessed LORD. Whether they have succeeded in this design, or made the truth plainer than it is in the Catholic confession of two Natures and One Person is, to say the least, very doubtful; but whether they hereby deny or controvert the teaching of the Church, it is for the Church to determine. The same object, doubtless, has led them, in discoursing of His works, to distinguish between the CHRIST Who lived on earth and the SON of GOD Most High, an example of which is given in the beautiful hymn contained in § 5, and which, amidst the numerous alterations made by the Chaldeans in the Nestorian rituals, has been allowed to remain, and is still used by them in its original form. Many of our own orthodox theologians frequently adopt, as a matter of necessity, the same style of speaking and writing when treating of the Divine and Human Natures in CHRIST; and the Nestorians base the propriety of so distinguishing between them on such passages of the Scripture as the following.—"And JESUS increased in wisdom and in stature, and in favour with GOD and man." "JESUS, a Man approved among you by miracles, and wonders, and signs, which GOD did by Him in the midst of you." "There is One GOD, and one Mediator between GOD and man, the Man CHRIST JESUS." "The head of every man is CHRIST; and the head of the woman is the man; and the head of CHRIST is GOD." "This JESUS Whom ye crucified, GOD has made Him LORD and CHRIST.' See Appendix B. Part iii. c. v.

But another cause, which I conceive to have influenced the Nestorians to adopt the confession of two Persons in CHRIST, is referable to the Syriac rendering of several passages in the New Testament. Thus, for example, the passage in S. John v. 26. "For as the FATHER hath life in Himself, so He hath given to the SON to have life in Himself," reads thus in the Syriac version: "For as the FATHER hath life in His Person

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[*aknooma,*] so hath He given to the SON to have life in His Person" [*aknooma.*] If, say they, it is maintained, that the FATHER gave life to the *Person* of the SON, i.e. the Divine Person, this is an error, since in His Divine Person He is equally LORD of life with the FATHER from everlasting; therefore, they conclude, it was *given to the human Person* of the SON. And this interpretation they support by the verse following: "and hath given Him authority to execute judgment also, *because* He is the *Son of Man.*"

The third verse of the first chapter of Hebrews, which is rendered as follows in the Syriac, is also adduced to the same end: "Who being the brightness of His glory, and the express image of His essence, and upholding all things by the word of His power, when He had by His Person purged our sins,"* &c. The argument from this passage is, that the Person here mentioned must be that of the human nature, since the Divine Person is impassible. Nevertheless, as we have seen, they do not separate the Divinity from the humanity, but believe them to be united indissolubly for ever and ever.

It now remains that something should be said on the rejection by the Nestorians of the title θεότοκος. It is not to be doubted that however much the design has been forgotten, this appellative was originally meant not to exalt the person of the Blessed Virgin, but to declare the truth of CHRIST'S Divinity and Humanity, and with this object, I conceive the council of Ephesus adopted it. Even the learned Lutheran divine Doctor Mosheim calls the title "a trite and innocent term,"† and our own Nelson, rightly apprehending its true import, sanctions and approves of it. His answer to the query, "Why is the blessed virgin Mary styled the mother of GOD?" is as follows: "Because the second Person in the blessed Trinity, the SON of GOD, by virtue of an eternal generation,

* The Nestorians in their rituals frequently use the term *aknooma*, which in these passages of the Syriac is used, to express the "Himself" of the English version. Thus in the service appointed in the *Khudhra* for Good Friday we read: "CHRIST, Who by the sacrifice of Himself [His *aknooma*] has saved us, have pity upon His Church redeemed through His cross." According to their theology the Human Person of the SAVIOUR which was joined to the Divine Person in the Parsopa of the Word is here meant.

† Ecclesiastical History, Cent. V., c. v. § 9.

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vouchsafed to descend from heaven, and to stoop so low as to enter into the womb of the virgin; where being united to our nature, which was formed and conceived there, He submitted to a second generation according to the flesh. So that this SON of GOD was truly the SON of the virgin, and consequently, she that brought forth the man was really the mother of GOD, and by her cousin Elizabeth she is styled the mother of her LORD; which word, LORD, was accounted equivalent to the word GOD."* But the Nestorians rendered, so to speak, immeasurably more jealous of the doctrine of GOD's impassibility by the Eutychian heresies which, by confounding the human and Divine Natures, seemed to lead to the monstrous conclusion that the Godhead suffered, shrunk from the use of a term which savoured of the very essence of Monophysitism, and finding no authority for it in the Sacred Scriptures they rejected it, as they do at this day. Their reasons for so doing are given *seriatim* in Appendix B. Part iii. c. vi., each and all of which tend to confirm what has been suggested, that an innate horror of Eutychianism led them to denounce the title as verging on blasphemy. They flattered themselves, perhaps, that by adopting the confession of two Natures, two Persons one Parsopa, they avoided the semblance of ascribing passibility to GOD, and fortified their theology against so gross an error far better than it could be secured by the Catholic doctrine of two Natures and one Person, whereas, so far as I may judge, they can, agreeably with its teaching, apply the title of θεότοκος to the Virgin Mary, in the true Catholic sense, as consistently as Nelson could.

The quotation given in § 8 affords decisive proof that in rejecting the appellative "Mother of GOD," the Nestorians do not intend to detract aught from the blessedness of the Virgin Mary. On the contrary, the whole tenour of the poem, and there are many of like import in their rituals, goes to substantiate the fact, that if they have erred in this respect, the error lies in their tendency to Mariolatry, of which they can hardly be pronounced innocent by the most lenient judgment. However, not to enlarge on this point, which will be treated of more fully hereafter, it is clear from several passages in the extract referred

* Festivals and Fasts of the Church of England. Art. "the Annunciation of the Blessed Virgin."

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to, that the Nestorians do not believe the Virgin Mother to have brought forth a mere man. She is therein styled "the abode and temple of the ever-living GOD;" "this is she in whom GOD dwelt, and from whom sprang the SON of GOD;" "this is she who bare Him Who is the upholder of the height and depth, and in Whom both are comprehended; this is she who in a natural way brought forth a God-man supernaturally; "Blessed art thou since Isaiah praised thee, calling thee a Virgin, and thy SON, GOD." And if any further testimony is required it is supplied by a passage in the *Gezza* appointed to be read on the festival of the Nativity, where the following, among other reasons, is given why Mary continued a virgin after the birth of the SAVIOUR,—"The fourth reason was in order that Mary might prove that she did not bring forth a mere man; but that she brought forth the CHRIST, as it is written, Whose power kept her, so that her virginity was not lost."

The design of the Incarnation of our Blessed SAVIOUR, which is the subject of the latter clause in the Article at the head of this chapter, is so clearly and so fully declared in the extracts adduced, that no explanatory remarks seem called for, more especially as the doctrine of the Atonement will come under consideration in the sequel.

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CHAPTER VII.

OF THE GOING DOWN OF CHRIST INTO HELL.

"As CHRIST died for us, and was buried, so also it is to be believed, that He went down into Hell."—*Article III.*

§ 1. "O THOU Living one Who descendedst to the abode of the dead, and preachedst a good hope to the souls which were detained in *sheol*, we pray Thee, O LORD, to have mercy upon us." *From a litany appointed in the* Khudhra *for Easter Eve.*

§ 2. "He was laid in the grave and guarded in vain. He remained three days in *sheol*, then arose and shook its foundations." *From a psalm appointed to be read on the same Eve.*

In the same service, Ps. v., vi., vii., and lxxxviii., are applied to the descent of CHRIST into hell.

§ 3. "Blessed is the King Who descended into *sheol*, and hath raised us up, and Who by His resurrection hath given the promise of regeneration to the human race." *From a canon in the* Khudhra *appointed for Easter day.*

§ 4. "Let us give thanks to our King and SAVIOUR Who came in His love to renew all men. . . . . Who after His death descended into *sheol*, where for the space of three days He overcame the wicked one, cast him down, put him far off, and took possession of his kingdom. Who came forth from among the dead as a Giant, and led out thence the captivity of His people who were imprisoned in the pits of *sheol*, and were the food of death." *From a psalm in the* Khudhra *appointed for Easter day.*

REMARKS.

According to the Nestorian theology death passed upon all men, before the SAVIOUR offered up His atoning sacrifice, be-

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cause of the transgression of Adam, the federal head of the human race. By death, however, they do not appear to mean the bare separation of the soul from the body; but a certain power also which Satan was permitted to exercise over the after-condition of such as died. These were retained in *sheol*, or as S. Peter affirms ἐν φυλακῇ, a place of safe keeping, until the SAVIOUR had satisfied the offended law of GOD, and expiated man's guilt upon the cross. Afterwards He went down into the place of departed spirits to preach the gospel of the Atonement, and released the souls of the righteous which were detained there, rescued the captives of death and the grave, and placed them in Paradise, that place of "many mansions," where they rest in peace, joyfully awaiting the time of their resurrection and perfection in eternal glory. Hence they appear to believe that under the old dispensation death prevailed over all men in a way in which it does not prevail over the justified since the offering up of the all-atoning sacrifice, i.e., that death was then, in a certain sense, more penal than it is now,—that then all died, as it is declared of Abraham and all the Fathers before the death of CHRIST, and went to a place from which Christians who do not die but "fall asleep," "sleep," and "rest,"* are exempted. Consequently they understand the words of our LORD, "I am the resurrection and the life, he that believeth in Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die," to mean that those who believed on Him before He had finished the work of redemption died after a manner in which those do not die who depart this life in the faith of His glorious Atonement; and from this, they say, we can understand what the SAVIOUR declared of John the Baptist, when He said: "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding *he that is least in the kingdom of heaven is greater than he.*"

The following from the *Khudhra*, appointed for the Easter service, throws additional light on the extracts already quoted. "Adam in the beginning trampled upon the law at the suggestion of the wicked one, who thereupon claimed the recompense of unrighteousness from the child Adam in Paradise.

* See Acts vii. 60; 1 Thess. iv. 14; Heb. iv. 1—11; Rev. xiv. 13.

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Adam gave him his body in pledge, which death seized upon, took into *sheol*, and then made it the food of noisome insects. He was cast into *sheol* devoid of all help, and there he bewailed his lot; but GOD heard the voice of his moaning, and visited him through that Just One, the First-fruits of us, Who had created him after His own image, lest that image should continue to be despised. The Word of GOD descended from on high, came down to us, took our body, and went forth against sin and destroyed it, because it had been the cause of the destruction of the life of Adam."

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CHAPTER VIII.

OF THE RESURRECTION OF CHRIST.

"CHRIST did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day."—*Article IV.*

§ 1. "CHRIST, Who by the resurrection of His holy body, gave us the promise of a general resurrection, that we should arise after the renewal of His resurrection, — have mercy upon us.

"JESUS, Who in His risen body appeared ofttimes to His disciples, and breathed into them His Spirit, and they received the HOLY GHOST, and Who by His resurrection made all to rejoice and exult,—have mercy upon us." *From a Litany appointed in the* Khudhra *for New Sunday, or the first Sunday after Easter.*

§ 2. "CHRIST Who is the first-fruits of the salvation of mankind, has, by His rising again, certified the resurrection of our corruptible bodies. After His resurrection from the dead He appeared to the disciples, and Thomas saw and touched the mark of the spear, and the wounds of the nails wherewith He had been nailed by those wicked ones who pierced Him, and who are destined once more to behold that same One, when He shall come again in His great glory." *From the service appointed in the* Khudhra *for New Sunday, or the first Sunday after Easter.*

§ 3. "On the triumphant festival of the King Who ascended in the clouds, and went to the holy of holies in heaven, as it had been foretold, He was glorified by the spiritual ranks of the cheru-

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bim and seraphim who sing Holy, Holy, Holy, and was welcomed with awe by the thrones, dominions, and powers above. The evangelical apostles wondered when they beheld the clay of the corporeal and the despised nature of the earthly ones thus praised and extolled by the heavenly ones. Let us also who are of the earth with our tongues laud and magnify Him for ever, and let us ceaselessly celebrate the praises of Him from Whom all help doth come." *From the service appointed in the* Khudhra *for Ascension day.*

§ 4. "On the day of the great ascension of the heavenly King of kings to the height of the highest heavens, He lifted up His holy hands and blessed the disciples, then separated from them, and ascended up in glory into heaven. A cloud of light received Him, and hid Him from the eyes of the disciples, and so they saw Him no more. Then there appeared unto them two angels in white apparel who said unto them: 'Ye men, why are ye gazing up into heaven? This same JESUS Who is taken up, shall so come in like manner, in glory, in the day of the great resurrection." *From the* Khudhra, *ut supra.*

§ 5. "He who is by His Self-existence perfect GOD, the Word, magnified His compassion towards our weakness, took upon Him our likeness to be the abode of His Divinity, lifted it up and nailed it to the cross, and surrendered it up unto death thereby to give us life, then raised it up, and seated it in the heavens far above all principalities and powers." *From the service appointed in the* Khudhra *for the day after the festival of the Ascension.*

See also chap. vi. § 6, par. *v.*

REMARKS.

The above extracts most fully declare the certainty of our Blessed LORD'S resurrection and ascension in the same body in which He lived and suffered, and the assurance which this fact affords of our own resurrection to eternal life in endless glory, if we truly trust in Him who tasted death for every man, and opened the kingdom of heaven to all believers.

Appendix B., Part V. c. vii., contains an excellent exposition of the doctrine of the resurrection, and the nature of the rewards which shall be dispensed by the REDEEMER in His glori-

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fied body on the day of final judgment. That day shall not come "until the tenth circle shall be made up from among men, then shall the end be, and the cutting-off of time shall come, and shall not fail." This passage, which is of like import with the prayer in our own Burial Service, "We beseech Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom," suggests the beautiful idea, that the nine circles of the heavenly hosts are imperfect, until another shall be fully formed from among the redeemed of earth, who shall sing the song of Moses and the Lamb for ever and ever.

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CHAPTER IX.

OF THE HOLY GHOST.

"The HOLY GHOST, proceeding from the FATHER and the SON, is of one substance, majesty, and glory, with the FATHER and the SON, very and eternal GOD."—*Article V.*

§ 1. "AND I believe in one HOLY GHOST, the Spirit of truth, proceeding from the FATHER,—the life-giving Spirit." *From the Nicene Creed as used in the three Liturgies of the Nestorians.*

§ 2. "He went out with them unto Bethany, and lifted up His hands and blessed them, and spake to them of the HOLY GHOST the Paraclete, the Holy *Person*, and made known to them that He is co-existent with the FATHER from eternity, incomprehensible, and not to be contained by this limited world. That it is He who dispenses gifts and discloses the mysteries to come, and who interprets the hidden things of GOD. He also made known unto them that the HOLY GHOST is not a mere gift but a Person, co-equal with the FATHER and the SON, and that it is He who judges, teaches, communicates, and who speaks in the place of the speakers." [S. Luke xii. 11, 12.] *From the service appointed in the* Gezza *for the festival of the holy Nativity.*

REMARKS.

From the above it will be seen that the Nestorians believe the Spirit to proceed from the FATHER, as do all the Churches of the East agreeably with the creed drawn up by the Council of Constantinople, A.D. 381; but the doctrine of the Procession is hardly ever adverted to in their rituals in a purely doctrinal form. It is remarkable, however, that in the so-called Nicene

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Creed as in use among them they do not add the doxology, which was subjoined by the Constantinopolitan Council, after the declaration of the SPIRIT's procession, though they are well acquainted with it, as will appear in the sequel.

From these facts it would appear that the Nestorians were never troubled with any of the controversies about this article which took place, especially in the West, after the fifth century. There can be no doubt, however, that, if dogmatically asserted, the confession that the HOLY SPIRIT proceeds from the FATHER and the SON would by them be considered heterodox, as it was by their Patriarch when I translated to him the Creed as used in our Communion office. But after quoting the scriptural [25] authorities on which this truth rests, and upon showing him how positive the inference was that the Procession was also from the SON, his objection to it as a doctrine seemed to be removed, though he did not appear to admit that the Western Church possessed the right of adding the *Filioque* to the creed of an œcumenical council.

There is strong reason, however, for believing that the Procession, as held by us, was virtually held by the compilers of the Nestorian rituals, although it is not to be met with in the shape of a dogma. Thus in a collect appointed in the *Khudhra* to be used on the fourth of the Sundays of Moses, and read after the Gospel in the liturgy, we read as follows: "GOD the Self-existent is one, Who is beyond all comprehension, in Three Eternal Persons. The FATHER who from eternity had no father. The SON of Him, without a son, and the HOLY SPIRIT *proceeding from them.* He is the Almighty Essence, to Whom be glory in the temple of our humanity." There can be no doubt of the antiquity and authenticity of this quotation, which is still to be found in all the Nestorian *Khudhras*, and constantly used by them. The literal translation of the original is, "Who proceeds from them;" the plural pronoun here can only refer to the antecedent "FATHER and SON."

The following extract from the *Sinhadòs* "On the faith of the 318, with a short exposition by the Synod convened by Mar Yeshua-yau," is equally clear on this point. "When they had finished their deliberations on the Divinity and Humanity of CHRIST, they condemned the impiety of Macedonius, who blas-

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phemed the HOLY SPIRIT, and they declared thus: 'and in one HOLY GHOST, the life-giving LORD, proceeding from the FATHER, who with the SON is worshipped, who spake by the prophets.' Hereby the fathers, by their heavenly doctrine, magnified the Person of the HOLY SPIRIT, and confessed that He is the Offspring of the Self-existent, the Offspring of the *essence of the* FATHER *and the* SON."

The following, from the service in the *Gezza* appointed to be read on the festival of the "Greek Doctors," clearly proves that the Nestorians have no sympathy with the heresiarchs whose teaching tended in any way to impugn the orthodox doctrine of the Holy Trinity.

"Woe, and woe again, to all the conclave of heretics.

"Woe, and woe again, to all who say that GOD died.[26]

"Woe, and woe again, to all who do not say that GOD is immortal.

"Woe, and woe again, to all who say that Mary is the Mother of GOD.[27]

"Woe, and woe again, to all who do not say that Mary is the Mother of CHRIST.

"Woe, and woe again, to all who do not confess the FATHER, SON, and HOLY GHOST.

"Woe, and woe again, to all who do not confess Three Persons in one Essence.

"Woe, and woe again, to all who do not confess in CHRIST two Natures, two Persons, and one *Parsopa* of Filiation.

"Woe, and woe again, to Simon, Arius, and Eunomius.

"Woe, and woe again, to Macedonius and Sabellius.

"Woe, and woe again, to Bar Baryâné and Mahedrâyé.

"Woe, and woe again, to Dumaritus and Pontinus.

"Woe, and woe again, to the wicked Eutyches and Dalmatis.

"Woe, and woe again, to Lotinus and Magnetis.

"Woe, and woe again, to Apollinaris and Origen.

"Woe, and woe again, to the wicked Cyril [28] and Severus.

"Woe, and woe again, to the cursed Jacob [Baraddæus] and Bardassenes.

"Woe, and woe again, to all who deny the only true GOD.

"Woe, and woe again, to all who have been expelled the Church for their impiety.

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CHAPTER X.

OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The First Book of Esdras,
Numbers,	The Second Book of Esdras,
Deuteronomy,	The Book of Esther.
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs,
The First Book of Samuel,	Ecclesiastes or Preacher,
The Second Book of Samuel,	Cantica, or Songs of Solomon,
The First Book of Kings,	Four Prophets the greater,
The Second Book of Kings,	Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,	Baruch the Prophet,
The Fourth Book of Esdras,	The Song of the Three Children,
The Book of Tobias,	The Story of Susanna,
The Book of Judith,	Of Bell and the Dragon,
The rest of the Book of Esther,	The Prayer of Manasses,
The Book of Wisdom,	The First Book of Maccabees,
Jesus the Son of Sirach,	The Second Book of Maccabees,

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical."—*Article VI.*

§ 1. "MEDITATION on the things written in the Holy Scriptures is good and profitable to such as rightly study them. Ye schoolmen [literally, *scholastics* from the Greek,] suffer not

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your minds to wander after vanity by giving up the reading of the Sacred Scriptures; but write upon your hearts the true doctrine contained in them, not on wooden or dumb tables which cannot speak. Meditate in the hidden mystery of the Bible, and do not regard only the visible blackness of the ink; but seek from CHRIST, the Wise Physician, that He may shed abroad His mercy and compassion in the souls of those who worship and serve Him." *From the service appointed in the* Gezza *for the commemoration of the Syrian Doctors.*

§ 2. "My brethren, the Holy Scriptures are a well-spring of life; every soul that drinks of them with discernment shall never die." *From the* Warda, *on the* Advantages of Learning; *adapted to the Lenten season, and to the* Baootha d'Ninwâyé.

§ 3. "Let all the clergy and laymen possess the adorable and Sacred Scriptures, viz. the Old Testament containing the following: of

Moses, five Books.	Maccabees, three books.
Joshua, the son of Nun, one book.	Job, one book.
	Psalms, one book.
Ruth, one book.	Solomon, five books.
Kings, four books.	Twelve Prophets, one book.
Chronicles, two books.	Isaiah, one book.
Ezra, two books.	Jeremiah, one book.
Esther, one book.	Ezekiel, one book.
Judith, one book.	Daniel, one book.

"And besides the above let your children be instructed in the Wisdom of the very wise Sirach, called in Syriac *Bar Sira;* but particularly in the New Testament which is ours also, and which contains

The four Gospels of Matthew, Mark, Luke, and John.
Fourteen Epistles of Paul.
One Epistle of James.
Three Epistles of John.
One Epistle of Jude.
Two Epistles of Peter.

"And the Τάξεις which were written to you, O Bishops, by me Clemens, containing eight epistles, and which are not to be laid open to all on account of the mysteries which are contained in them. And the Acts of the Apostles which we also possess."

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From the Sinhadòs, *and given as Can. lxxxiii. of the Canons ascribed to Clemens the disciple of the Apostles.*

§ 4. ". . . . Not only have I heard of these things by the hearing of the ear, but I myself have also read of these things and despised them. I have read the books of the Two Covenants of Almighty God, and have not ordered my goings according to what is contained therein. I have read the Law comprised in the Five books of Moses; and have not cleansed my five inward and outward senses.

Pentateuch.

Job. I have read the book of the righteous Job, that man of suffering; and have not been willing to endure the pain of the soul for my

Judges. sins. I have read the book of the Judges, who judged Israel for a short space; but I have not considered that endless judgment which shall be passed upon my folly. I have read of

The books of Samuel and the Kings. David and Jonathan the true; but I have not resembled them in their pure attachment, and sincere friendship. I have read of the foolish Saul who hated David, but I have not cast away from me the hatred wherewith I wrongly hate my neighbour. I have read of Amnon, the incestuous, who ravished his sister; but I have not restrained myself from adroitly stealing the bread which did not belong to me.

Psalms. I have read the one hundred and fifty Psalms sung by David; but I have been unwilling to sing the praises of the Lord, who formed me

Ecclesiastes. and created me out of the dust. I have read

Wisdom. in the books of Wisdom,* the Proverbs, and

Jesus the son of Sirach. Leviticus;† but I would not receive correction from their godly words. I have read of Elijah and Elisha, prophets of the Spirit; but I have not wondered at my actions towards the living

* Literally "the Wisdoms," comprising most probably the following:
The Wisdom of Solomon, a Collection, i.e. Ecclesiastes.
The Great Wisdom of Solomon, i.e. the book of Wisdom.
The Wisdom of Jesus the son of Sirach.

† Mentioned separate from the Pentateuch for the sake of the rhyme in which the poem is written.

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Twelve Prophets the less.

Jeremiah.

Ezekiel.

Daniel.

Song of the Three Children.

Judith.
Ezra.
Esther.

Chronicles.

Maccabees.

and the dead. I have read in the Twelve Prophets of the LORD, Who uttered mysterious things; but my twelve inward and outward motions have not been joined in concord. I have read in Jeremiah, who was sanctified from the womb; but I have not become a whit holy either in body or in soul. I have read the mysteries and visions of Ezekiel; but I have not humbled my soul under the chariot of the law of the LORD GOD of Sabaoth. I have read the account of Daniel, and his interpretation of dreams; but I have not ceased from my brutishness, and have hated confidence and peace. I have read of Ananias, Azarias, and Misael; but the vile and hidden fire of lust in my members has not been cooled. I have read in Judith and Ezra the scribe, in Mordecai and Esther; but I have not received the least reproof from their excellent narratives. I have read in the Chronicles, and in the Building of the House, and in the Maccabees; but I have not turned back from those evils into which the Wicked one has cast me." *From a hymn in the* Warda *adapted to the season of Lent.*

See also Appendix A. Part I. and II.

REMARKS.

I have not been able to find a passage of similar import with the opening clause of our sixth Article; nevertheless, theoretically at least, the doctrine is maintained by the Nestorians, that "whatsoever is not read in holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed in as an article of faith, or be thought requisite or necessary to salvation." Moreover, their reverence for the supreme authority of the Bible is not confined to the support which the ancient writers among them adduce from its declarations in their expositions of Christian truth; but by a Canon quoted under Article XXIV. it is made incumbent upon all pastors, and

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fathers of families, to instruct those under their care in the fear of the LORD as contained in the Word of GOD, and the ordinance ends with this strong sentence: "We must revere the teaching of our LORD above our life, and whosoever is neglectful of these things is the enemy of CHRIST, and is under the interdiction of our LORD'S word, and let such an one be held in no esteem in the Church."

The Nestorian clergy of the present day make no objection whatever to the reading of the Scriptures by their people; on the contrary, the more intelligent evince a laudable anxiety that the word of GOD may have free course among them, and be glorified. It is much to be regretted, however, that so few among them can read, and that fewer still are able to understand what they read. Manuscript copies of the Bible are very rare, but the stock of Syro-Chaldaic (so-called) Gospels from the press of the British and Foreign Bible Society which I brought out with me into Mesopotamia and Coordistan was soon distributed among importunate applicants. The American Independent missionaries at Ooroomiah have lately published the New Testament entire, but the Old Testament in Syro-Chaldaic has never yet been printed, and the few Nestorians who are able to do so peruse the Law and the Prophets in the Syriac version used by the Jacobites, which is printed in a character differing considerably from their own. It would be an undertaking worthy of the Society for Promoting Christian Knowledge if they were to supply this desideratum, and further aid this interesting community in their inquiries after the truth, by publishing for them a concordance of the sacred Scriptures, on the plan of Cruden, a work much needed, and which many Chaldeans as well as Nestorians have expressed a great desire to possess.

It is to be hoped, however, that if this venerable Society enter upon so charitable a work, they will avoid the error and inconsistency into which the London Bible Society have fallen in their edition of the Syriac Bible. The New Testament of this version was originally printed after the order of the Jacobite Lectionaries, in which each lesson is headed with the title of the commemoration on which it is appointed to be read in the churches. Finding, as it appears, that some of these headings had reference

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to prayers for the dead, and other doctrines deemed erroneous, slips of paper bearing different readings were pasted over the original titles, and thus the edition became neither the plain letter of Scripture nor the scriptural lectionary of the Jacobites. This fact was brought to my notice by many of the Jacobites at Mosul, who were very indignant at the liberty taken with their Church books, and a deacon in my presence tore off several of the slips from one of these patched bibles. To give an instance of the object aimed at by this singular proceeding on the part of the Bible Society, I refer to page 34, where the slip bore the following: "For the second service of the Nocturn of Passion Tuesday, and for [the festival of] Stephen." Underneath this the original print ran thus: "For the second service of the Nocturn of Passion Tuesday, and for [the festival of] Mar [i.e., Saint] Stephen." So that all this trouble, in this instance at least, was taken to deny to the disciple Stephen the title of "Saint!"

It is further to be hoped, that should the Society for Promoting Christian Knowledge determine to confer so great a benefit upon the Nestorians as to print an entire edition of the sacred Scriptures for their use, they will also include the Apocrypha, or publish the latter in a separate volume. The doctrine of the Church of England regarding the uncanonical books therein contained may easily be made known by the publication of the sixth Article in the opening of the volume, or on the cover. It is a matter of surprise, and in many instances a stumbling-block to the Christians of the East, that whereas in the Book of Common Prayer many lessons from the Apocrypha are appointed to be read, in those copies of the Bible which reach them from England none of the Apocryphal books are to be found.

With respect to the Canon of holy Scripture, it will be seen from the extracts above adduced that although neither of the three lists therein contained comprises all the canonical books, when taken together none is found wanting but the Revelation of S. John. It is a matter of doubt whether any ancient manuscripts of this book in Syro-Chaldaic exist among the Nestorians, though the Chaldeans are said to have obtained possession of a few since their submission to Rome. Nevertheless it is held to

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be canonical by the Nestorians, who now read it in the edition of the New Testament printed at Ooroomiah by the American missionaries.

I have not been able to find a Church canon, or any other authoritative decree, determining what books are canonical and which are not. Mar Abd Yeshua speaks of all as having been written under the direction of the HOLY SPIRIT,* but by this he evidently does not mean inspiration in its more restricted sense, since he uses the same expression when speaking of the writings of the primitive Fathers; and the 85th of the Apostolical Canons, given under § 3, (a later addition to the original which consisted of 83 only,) draws no distinction whatever between the Apocryphal and the Inspired books. Such a distinction may have been known to the learned Nestorians of former ages; but their descendants of the present day know nothing of such matters, and will doubtless continue to revere the one as they revere the other, until they are taught to know the truth more fully. Thus much, however, is certain, that the lessons in the *Karyâna* are nearly all selected from the canonical Scriptures.

It has already been observed that very few copies of the Bible, in manuscript, are to be found either among the Nestorians or Chaldeans, and in no instance is the Bible to be met with entire, but divided into separate portions forming several volumes. Thus the *Oreita*, containing the Pentateuch, forms one volume. The *Beith Moutive*, containing Judges, the two books of Kings, two of Chronicles, two of Samuel, Ruth, Ezra, Nehemiah, and Job, besides Judith and other apocryphal scriptures, forms another volume. The *Newiyyé*, containing the four greater and the twelve lesser Prophets, forms a third. The *Mazmoré d'Daweedh*, or Psalms, a fourth. And the *Makwai*, comprising the three books of Maccabees† and the Epistle of Baruch, a fifth volume. The New Testament is generally met with in one

* In the Homilies of our Church extracts from the Apocryphal books are quoted as inspired by the HOLY GHOST.

† The third book of the Maccabees, which was never inserted into the vulgar Latin version of the Bible, nor, consequently, into any of our English copies, contains the history of the persecution of Ptolemy Philopater against the Jews in Egypt, and their sufferings under it.

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book, with the exception of the second Epistle of S. Peter, the second and third of S. John, and the Revelation, copies of which are very rare.

It is my firm opinion that in matters connected with the Canon of holy Scripture the Nestorians are convinced of their own ignorance, and are ready and willing to receive information and instruction.

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CHAPTER XI.

OF THE OLD TESTAMENT.

"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by CHRIST, Who is the only Mediator between GOD and Man, being both GOD and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from GOD by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called Moral."—*Article VII.*

§ 1. ON the two pieces of silver given by the Samaritan in behalf of the man who was plundered between Jerusalem and Jericho, the author of the *Warda* writes: "One *denarius* is the Old Testament, and the other the New Testament, and when He cometh in His glory, He will reward all those who have profited thereby." *From the* Warda, *on "the man who went down from Jerusalem to Jericho."*

§ 2. ". . . . In order that it might be known, that Prophets and Apostles,—the two Testaments, New and Old,—all teach one truth, and that one Spirit from the one GOD whom they worshipped, and whom they preached, spake in and through them all." *From the twenty-seventh of the Apostolical Canons contained in the* Sinhadôs. *For the connection in which this extract is found see under Article XXXIV.*

§ 3. "Thou didst receive the inhabitants of Nineveh when they knocked at Thy door with fasting and prayer, with contrition and true penitence, and Thou didst turn away Thine anger from them, and didst not destroy them. Thou didst rescue their life from the jaws of death, and in pity and in mercy didst

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heal their rebellion; and hereby Thou didst prefigure to coming generations the restoration of the Gentiles, and their salvation through faith in JESUS CHRIST." *Collect for the fifth Sunday in Lent, from the* Aboo Haleem.

See also Appendix B., Part II. chap. 3 and 4.

REMARKS.

The above declarations clearly prove that the Nestorians believe the "old Fathers" to have looked for other than mere "transitory promises," and to have been saved through faith in JESUS CHRIST; and the extracts adduced under Article III. are corroborative on this point. These, as we have already seen, represent the righteous departed before the advent of the SAVIOUR as abiding under the dominion of the grave until, after His death, He descended into *hades*, and gave liberty to the captives. Moreover it is clear that they hold the ceremonies and rites of the Mosaical dispensation, to have been but figures of that great salvation which was promised through Him, who was to be a Light unto the Gentiles, and the Glory of His people Israel. Thus in § 6, par. *r*, *t*, quoted under Art. II., Abraham, Moses, and David, in their wonderful actions and lives, are said to be types of the Great Antitype, the SON of GOD. "Abraham through the lamb, Moses through the fire, and the illustrious David in all his actions, ministered to the mystery of Him." And, again: "The legal shadow has now passed away, and the light has broken forth in the renewing of the Spirit, and not in the oldness of the letter. The grace of the FATHER has appeared in the Wonderful Begotten One, teaching us, as it is written, to deny ungodliness and worldly lusts. On this day the bark of prophecy has reached the shore; in this Begotten One all the types are fulfilled."

"The disannulling of the commandment going before for the weakness and unprofitableness thereof" is clearly declared by Mar Abd Yeshua in Appendix B., referred to in the quotations: "And in Moses began the Jewish dispensation, which like a child who has not yet attained to perfect knowledge, was taught to read in the Old Law, which enjoined that good should be done towards relations, and towards the good, and evil to evil doers and enemies. It moreover represented GOD after the

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similitude of man, with bodily members, as dwelling at Jerusalem, as abiding on Mount Sion, and among the congregation of the faithful. It makes no mention of hell, or of the kingdom of heaven; but it threatens the transgressors of its laws with corporal punishments, such as submission to enemies, the being scattered among the heathen, with drought, famine, poverty, and barrenness; whilst, on the other hand, the good are rewarded with earthly and temporal rewards. All the prophets who succeeded Moses followed and confirmed this way, and for it they submitted to every species of trial and persecution."

The same writer in his chapter on the Priesthood declares the imperfection of the Old Testament in this respect also. His words are as follows: "The priesthood is divided into *imperfect*, as was that of the Law; and *perfect* as is that of the Church. . . . . The old Priesthood was one of generation, was not irrespective of family, and did not depend upon the will of those who succeeded to it. But the new Priesthood, handed down from the Apostles, and imparted in the Church through the laying on of hands, is committed to those who are deemed worthy of it. . . . . Therefore the perfection of this and the imperfection of that Priesthood is evident. . . . . Moreover the former Priesthood was conferred by material oil; but this latter by the immaterial unction of the Spirit, through the laying on of hands."

See Appendix B. Part IV. chap. ii.

The ten commandments of the Moral Law are judged to be binding upon all Christians by the Nestorians, and their strict observance of the fourth is remarkable.*

* On the observance of the LORD'S Day, see some excellent remarks in Appendix B. Part V. chap. 3.

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CHAPTER XII.

OF THE THREE CREEDS.

"The Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture."—*Article VIII.*

THE only one of these three Creeds in use among the Nestorians is the Nicene. This differs from that of the Western Church in its omission of the *Filioque,* and the part added by the council of Constantinople, as has already been observed under Art. V.

The Creed known as the Athanasian, is found in none of the Nestorian rituals, nor have I heard of its existence in any of their theological writings. The Patriarch Mar Shimoon on reading it said that the only objection against it was the declaration of the Spirit's procession from the FATHER and the SON, and the sentence "one altogether; not by confusion of substance, but by unity of Person;" and believing it to be the work of Athanasius he pointed out to me the following extract from the *Gezza,* appointed for the commemoration of the Greek Doctors, in which that saint is recorded:—"With the silver of the Spirit the zealous Fathers became teachers in the ocean of the world, being directed in the right way, the way of the Star, which is CHRIST, and attained at last unto that blessedness which fadeth not away.—They are Saint Ignatius, Polycarp, Athanasius, Eustathius, Miletus, Flavian, Gregory, Basil, John [Chrysostom,]

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Diodorus, Theodorus, and Mar Nestorius, who endured suffering in behalf of the truth"

The Apostles' Creed is equally unknown to the Nestorians. It is occasionally to be met with in the books printed at Rome for the Chaldeans, but even these scarcely ever made use of it.

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CHAPTER XIII.

OF ORIGINAL OR BIRTH SIN.

"Original sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk:) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world it deserveth GOD'S wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of GOD. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."—*Article IX.*

§ 1. "THE poison of the myrrh of death which Adam ate brought death to all his descendants to all generations." *From the service in the* Gezza *appointed for the holy Nativity.*

§ 2. "My enemy daily casts me into unprofitable lusts because he perceives that my mind is inclined to evil, and daily he wars against me by exciting my spirit within me, and by causing my eyes to look upon iniquity. Look Thou, therefore, upon me, O LORD, tainted as I am with every kind of wickedness through the instigation of the Wicked one, who in his malice has made me a derision. O eternal LORD, exert that power which formed me from the dust to repel the Rebel who has taken me captive, and have mercy upon me." *Prayer appointed in the Khudhra for the third Sunday of the summer season.*

§ 3. "In mercy, O LORD, set up Thy peace within my soul, that it may quench the fiery arrows of lust within me, wherewith mine enemy assaults me continually. . . . Set it up in my

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soul, and have mercy upon me." *Prayer appointed in the* Khudhra *for the fourth Friday of the summer season.*

§ 4. "All the works of sin which are begotten within us we are bound to avoid, and above all we must watch against the words of the tongue, for life and death are in its power, and therewith every one of us must give account unto GOD the righteous Judge for all that we do in this abode of our pilgrimage. . . . When I would open my lips to sing praises unto Thee, I find my mind accusing me and opposing to me day by day that my inward actions do not correspond to the words of my lips. I beseech Thee, therefore, to enlighten my mind through my tongue that I may sing Halleluia unto Thee." *Prayer appointed in the* Khudhra *for the fourth Sunday of the summer season.*

§ 5. "I am drawn by two thoughts, one of which calls me to repentance, and the other drives me to works of vanity. I do indeed desire to be worthy of forgiveness; but I am not willing to give up the works of iniquity. I would be set up in the eternal kingdom; but the fruits of the love of GOD are wanting in me. I wish to possess the perfect reward; but I am unwilling to plough and to work in Thy vineyard even at the eleventh hour. Therefore, O most merciful LORD, and Lover of mankind, do Thou have mercy upon me." *From the Monday service for the* Baootha d'Ninwayé, *in the* Khudhra.

§ 6. "I know that I am a sinner, and that of myself I cannot repent, because I was born in iniquity, and in sin was I conceived . . . . I am clothed with a frail nature, and endowed with an evil inclination. How can I be made clean who sin every hour? How can I free myself from the yoke of those passions whereto I am bound? These passions are woven in my veins, and these lusts abide in my members. If Thou dost not come near unto me, how can my actions be acceptable, for I am full of uncleanness? When I look upon a thing I lust after it, and when I hear I am captivated, and I become a sinner through the words of my mouth. I know how to do good, nevertheless I cannot do it. I moreover understand that sin is vile, yet I cannot escape from it. I know and am persuaded that I am far removed from goodness, and that sin is ever present with me, how then can I be justified? I love

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goodness and abhor sin, yet I let go that which I love, and do that which I hate. I do not accuse Thee, O LORD, for having created me with this inclination; but I confess before Thee my frailty, and open unto Thee my passions. I confess, and say, and cry out, and declare, that the man of dust cannot be justified but by Thy mercy, and through Thy compassion." *From the* Warda "*on Repentance.*"

§ 7. "Thou knowest that in me there is no good thing, and that I do not merit grace. O Thou Righteous one, in whom there is no sin, bestow upon me Thy grace." *From the* Warda, *as above.*

See also Appendix B. Part II. c. 2.

REMARKS.

There is one passage in the Appendix referred to which taken alone seems to militate against the doctrine contained in this Article. It runs as follows: "And their [Adam and Eve's] children, also, because they walked in the self-same way of transgression, bound more tightly the yoke of the devil, and of death, on their necks; and these forgat their Creator, and walked after their own heart's lusts, and the desires of their own minds, and nourished iniquity, and strengthened rebellion,—'who, being past feeling, gave themselves over unto lasciviousness, to work all uncleanness with greediness.'" The phrase "their children, also, *because they walked,*" &c. savours at first sight of Pelagianism, inasmuch as it represents the sin of the offspring of Adam to have consisted in following the disobedience of their father, not that they were born with a vicious inclination. But the whole tenour of the other extracts, (and many more such-like might be adduced,) enables us to put a very different construction upon the passage, and to understand it as conveying the idea, that by their own wilful transgression of the law of GOD the offspring of Adam "bound the yoke of the devil, and of death, *more* tightly on their necks." [29]

No language can more forcibly declare the utter corruption of human nature than the following, quoted under Article II. § 6, par. *b.* and *p.* "After the similitude of His hidden likeness had become corrupt, and the image of His mysterious Self had been utterly ruined, and after the model of His own

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Creation had been swallowed up in the gaping bowels of the insatiable *sheol*, the Good God deigned to renew and to restore it." And again: "The form which had been marred was again glorified; the piece of silver which had been lost was found; the sheep that had wandered was brought home safe; the hungry prodigal ate, and left of that which was placed before him; the leaven leavened the three measures of meal; the stranger in Jerusalem, who had fallen among thieves that robbed him in the descent to Jericho, and who was found plundered, wounded, and stricken, despised, and cast out, has been healed."

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CHAPTER XIV.

OF FREE-WILL.

"The condition of Man after the fall of *Adam* is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon GOD: wherefore we have no power to do good works pleasant and acceptable to GOD, without the grace of GOD by CHRIST preventing us, that we may have a good will, and working with us, when we have that good will."—*Article X.*

§ 1. "IF our creation is hateful, the fault is the Creator's; but if our free-will is evil, we alone are reprovable. If we have no freedom, why is our will accountable? If we have no freedom, the will is unjustly condemned; but if there be freedom, the will is justly made accountable. Accountability is the inseparable companion of freedom, and the law is bound up with the two. Freedom is accountable for this reason, because it has transgressed the limits fixed by the Lawgiver. What profit is it to the Creator, who is the Truth, to lie unto us by giving us the law without giving us freedom? [or free-will.] Let truth be set up, let it question and be questioned, whether our Creator gave us freedom or not. Accountability and responsibility are the offsprings of freedom, and searching out and inquiry, which is its sister, are the daughters of freedom." *From the service appointed in the* Khudhra *for the sixth Sunday in Lent.*

§ 2. "After GOD had created man a reasonable image, a wonderful temple, and a bond of the universe, in short, a small world existing in the great world, He took from him a rib and made therewith woman, and placed them in the delectable paradise of Eden which He had prepared for them, and commanded them that they might eat of all the trees in paradise, but of the tree of the knowledge of good and evil they were not to eat.

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And He further decreed, that in the day they should eat thereof they should die the death. Now, hereby GOD declared the freedom of man's will; for, had they not been free to act, He would have wronged them in punishing their transgression of the command; whereas, if they were really free agents, He justly condemned them, inasmuch as with wicked intent, and in their own self-sufficiency, they trampled upon and despised the divine command, in order that they might become gods, and be released from obedience to their Creator." See Appendix B. Part II., c. 2.

§ 3. "Man was called an image of GOD. . . . . Secondly on account of his free-will." Appendix B, Part II., c. 1.

REMARKS.

The above quotations clearly teach the free agency of man, i.e., that he is capable of considering and reflecting upon the objects which are presented to his mind, and of acting, in such cases as are possible, according to the determination of his will. The free agency here taught is evidently that without which actions cannot be morally good or bad, and without which agents cannot be responsible for their conduct. But that the corruption introduced into our nature by the fall of Adam has so weakened our mental powers, and has given such force to our passions, and such perverseness to our wills, that a man "cannot turn and prepare himself, by his own nature and good works, to faith and calling upon GOD," that this doctrine of our Article is held by the Nestorians the following extracts amply testify.

"I would repent of my sins, but I am restrained by the very burden of my sins; for every day there arises a fierce conflict of lusts against me, and if to-day I am overcome by one sin, the day after I am overcome by another, and this conflict is unceasing. From this condition none can save me but Thou, O JESUS, who aboundest in Thy compassion towards sinners. Therefore, in Thy mercy forgive me my transgressions, and save me as Thou art wont. O merciful LORD, turn me and have mercy upon me." *From the service appointed in the* Khudhra *for the third Sunday of the Summer season.*

"Without Thy help we are very weak indeed to keep Thy commandments, O LORD JESUS, who aidest those who perfect

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His will, keep those who worship Thee. *From a collect in the* Kdham oo d'Wathâr *appointed to be read every week-day morning.*

"O LORD, according to Thy mercy, pity the frailty of our dead species, destroyed and ruined through the malice of the Tempter, and having no strength left. If Thy word doth not loosen its power, the will of Thy people to love Thee will be lost altogether. With strong crying and tears we beseech Thee to save us from the hand of the Evil one, for our nature cannot overcome his wickedness, even as Thou Thyself hast taught us in Thy Gospel saying: 'Without Me ye can do no good thing.' Save us, therefore, from the Evil one, and destroy his dominion." *From the service appointed in the* Khudhra *for the Wednesday of the* Baootha d'Ninwayé.

"Thou knowest perfectly the weakness of our frail nature which is inclined to evil, and doeth iniquity, and serveth sin, and unless Thy grace doth assist us to perfect Thy will we shall be unable throughout our life-time to accomplish it." *From a collection of collects at the end of the* Khudhra.

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CHAPTER XV.

OF THE JUSTIFICATION OF MAN.

"We are accounted righteous before GOD, only for the merit of our LORD and SAVIOUR JESUS CHRIST by Faith, and not for our own works or deservings; Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification." —*Article XI.*

§ 1. "BEHOLD I declare unto you glad tidings: if the thief entered into paradise, how can he who truly believes on the SON be prevented from entering therein?" *From the* Warda, *on "our father Adam."*

§ 2. "Two thieves were crucified with Him who is the heavenly treasure: the one on the right hand would not give up thieving, and in his last theft he stole the paradise of Eden when he cried out and besought, saying: 'Remember me, O LORD my SAVIOUR, who forgivest sins,—remember me when Thou comest in Thy kingdom with great glory, with all the holy angels, since I confess that Thou art GOD.'" *From the service appointed in the* Khudhra *for Easter Eve.*

§ 3. "Bear in mind, thou prudent one, how that man was raised from frailty, and how through faith in CHRIST he has become an inheritor of the kingdom of heaven which passeth not away." *From the* Khamees, *"on Repentance."*

§ 4. "None can stand at Thy door and return away empty but he who is without faith. By faith Zaccheus welcomed Thee into his house, and by faith the thief received from Thee the keys of the kingdom. And behold Thy Church now standeth at Thy door and supplicates Thee day and night; accept her, O LORD, for to Thee she lifteth up her voice, and be

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merciful to her." *From the collects at the end of the* Khudhra *appointed for particular occasions.*

§ 5. "It is our reliance upon Thy mercies, O LORD, which stirreth us up to pray for forgiveness from Thee. Not that we deserve forgiveness, O LORD; but because, in Thy overflowing mercy, Thou dost justify freely all those who call upon Thee." *From the service appointed in the* Khudhra *for the Tuesday nocturns of the* Baootha d'Ninwâyé.

§ 6. "JESUS said unto her, 'Go in peace, thy sins be forgiven thee, thy faith hath saved thee, and a great grace has had compassion upon thee, and made thee an example to the penitent.' Listen, therefore, O thou unbelieving man, and acquire to thyself a believing mind which gives life and forgiveness, and confess that He is GOD." *From the* Warda, *on "Mary the Sinner."*

§ 7. "Repentant in my thoughts I call upon Thee, O Thou Physician who healest gratuitously, that as Thou didst create me out of nothing; so, in Thy grace, heal Thou my misdeeds, since I cannot attain unto salvation, even by my repentance, unless Thou dost help me." *From the service appointed in the* Khudhra *for the third Wednesday of Lent.*

§ 8. "O Thou just Judge who dost justify freely, unto Thee do I declare all my short-comings. Give me, therefore, whiteness of face on the day of judgment, through the mercies which sent Thee to our race, and have mercy upon me." *From the collects at the end of the* Khudhra.

I shall withhold any remarks on the doctrine of justification by faith until the following article has been considered.

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CHAPTER XVI.

OF GOOD WORKS.

"Albeit that good works which are the fruits of Faith, and follow after justification, cannot put away our sin, and endure the severity of GOD's Judgment; yet are they pleasing and acceptable to GOD in CHRIST, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."—*Article XII.*

§ 1. "PHYSICIANS heal the sick with medicines, but the priests cure the sinner with the words of Scripture; and by tears, fasting, prayers, and almsgiving, we reconcile CHRIST to us. And there is joy in heaven among the angels when sinners turn away from their sins." *From the service in the* Khudhra *for the eve of the commemoration of the Greek Doctors.*

§ 2. In the foregoing part of the poem the author had adduced the case of the Ninevites, and therefrom deduces the doctrine that all affliction is sent on account of sin, and that by the austerities and mortifications which they imposed upon themselves, the Ninevites had put away the wrath of the ALMIGHTY. He then goes on to say: "Henceforth our condition requires that by fasting and prayer, and almsgiving, by contrition, and repentance, and sorrow, and tears, and earnestness, for sin, we should reconcile the LORD, and say all of us, 'O LORD, accept our supplication.'" *From the* Khâmees, "*on Repentance.*"

§ 3. "Know thou assuredly, O my soul, that there is no salvation from the hell prepared, but through the labour of soul and body. Therefore multiply and increase thy labour that thou mayest inherit the blessedness which passeth not away." *From the* Khâmees, *from a different poem* "*on Repentance.*"

§ 4. "Let us 'please' [Heb. xi. 6] CHRIST the King by our

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works, for He is the Searcher of our hidden things, and the Discerner of our thoughts, lest He find us sunk in the laxity of lusts, and say unto us, 'I know you not, depart from Me, ye workers of iniquity.'" *From the service in the* Khudhra *for the Monday of the* Baootha d'Ninwâyé.

§ 5. "Whilst we continue in this transitory world, and whilst the door of mercy, and of the forgiveness of sins, is open, let us reconcile the Righteous one by our conversion from doing evil to doing good works, that we may escape the awful judgment, the sentence of which is severe, and the punishment of which is long." *From the* Khudhra, *ut supra.*

§ 6. "Fasting, and prayer, and the repentance of the soul, reconcile CHRIST, and His FATHER, and His SPIRIT." *From the* Liturgies, *and appointed to be said whenever the Eucharist is offered.*

§ 7. "When the full term of my life shall have arrived, and the Law shall appear to call my soul to account for all that I have done, what property or what wealth, can then aid me there where CHRIST shall sit upon the throne of His glory? The abundance of riches shall not profit the rich man if he be devoid of good works, nor shall poverty profit the poor man if his works be not pleasing to GOD. I pray Thee, therefore, O LORD, to have pity upon me here, and there to forgive me my sins, and to have mercy upon me." *From the* Khudhra, *from the Monday of the* Baootha.

§ 8. "Let us prepare ourselves in fear and in love to partake of the awful gift of the mysteries of CHRIST, and let us ornament ourselves with [good] works wherewith we reconcile the Judge of all, that He may have pity upon us when He cometh to judge all the nations of the world." *From the service for Tuesday of the* Baootha, *in the* Khudhra.

REMARKS.

The above extracts, taken alone, appear at first sight to militate against the doctrine of our Church in her Twelfth Article; but, taken together with the declarations contained in the quotations given in the preceding chapter, they seem to teach the scriptural truth, that GOD's grace is the procuring cause of man's salvation, (as is more largely set forth under Chap. VI.)

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that it is GOD, who, without any merit or deserving on our part, calls and justifies, and that if we are obedient to this call He will justify us at the last. This obedience may be the simple act of faith, as in the case of the penitent thief, who was justified here and hereafter *because he believed,* (for he had no time given him to testify further the sincerity of his confession;) or it may be faith evinced by a life of obedience. Not, however, that even his faith, as a good work, or faith and obedience conjoined, can make a man to *merit* the favour of GOD; for any such doctrine is clearly disproved by § 7 and 8, given under Chap. XV. "Repentant in my thoughts I call upon Thee, O Thou Physician Who healest gratuitously, that as Thou didst create me out of nothing, so, *in Thy grace,* heal Thou my misdeeds, *since I cannot attain unto salvation, even by my repentance, unless Thou dost help me.*" And again, "O Thou just Judge Who dost justify freely, unto Thee do I declare all my shortcomings. Give me, therefore, whiteness of face on the day of judgment, *through the mercies which sent Thee to our race, and have mercy upon me.*"

Moreover the clauses in the above extracts, which speak of the fruits of repentance "reconciling" the LORD, do not necessarily teach that such works, or that any other "charitable deeds of ours, are the original cause of our being accepted before GOD, or that for the dignity or worthiness thereof our sins may be washed away, and we purged and cleansed from all the spots of our iniquity;" but I conceive that thereby nothing more is meant than is conveyed by the following extract from the second part of the Homily on Alms-Deeds: "When He and His disciples were grievously accused of the Pharisees, to have defiled their souls in breaking the constitutions of the Elders, because they went to meat, and washed not their hands before, according to the custom of the Jews; CHRIST answering their superstitious complaint, teacheth them an especial remedy how to keep clean their souls, notwithstanding the breach of such superstitious orders: '*Give alms,*' saith He, '*and behold all things are clean unto you.*' He teacheth them, that to be merciful and charitable in helping the poor, is the means to keep the soul pure and clean in the sight of GOD. We are taught, therefore, by this, that merciful alms-dealing is profitable to

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purge the soul from the infection and filthy spots of sin. The same lesson doth the HOLY GHOST also teach in sundry places of Scripture, saying, *Mercifulness and alms-giving purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darkness.* A great confidence may they have before the high GOD, that show mercy and compassion to them that are afflicted. The wise preacher, the Son of Sirach, confirmeth the same, when he saith, *'That as water quencheth burning fire, even so mercy and alms resisteth and reconcileth sins.'* And sure it is, that mercifulness quaileth the heat of sins so much, that they shall not take hold upon man to hurt him; or if ye have by any infirmity or weakness been touched and annoyed with them, straightways shall mercifulness wipe and wash away, as salves and remedies to heal their sores and grievous diseases. And thereupon that holy father Cyprian taketh good occasion to exhort earnestly to the merciful works of giving alms and helping the poor, and then he admonisheth to consider how wholesome and profitable it is to relieve the needy, and help the afflicted, by the which we may purge our sins, and heal our wounded souls."

The following additional extracts further prove the Nestorians to believe, 1st, That GOD's mercy in CHRIST is the procuring cause of salvation to mankind. 2nd, That faith in Him justifies. 3rd, That lively faith is inseparable from good works. 4th, That GOD is pleased with our good works. 5th, That works in order to be good must spring from a lively faith, or, in other words, that the belief of the heart must be evinced by the confession of the life. And, lastly, that without good works no man can be saved.

§ 1. "Let us all bring forth the pure fruits of repentance towards CHRIST, Who is GOD over all, and by prayer, fasting, alms-giving, and mercy to the poor, let us seek mercy from the righteous Judge, through whose abundant mercies alone we become worthy to ascribe praise unto Him, that He may forgive us our trespasses and sins." *From the service appointed in the* Khudhra *for the mid-Wednesday in Lent.*

§ 2. "The poor in spirit are those who do not boast of their riches, nor of their power, nor of their knowledge, nor of their good works." *From the* Warda, *"on the Beatitudes."*

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§ 3. "Not that He did not know them when He said unto them, 'I know you not;' but He meant that they could not be acknowledged as those who should enjoy His kingdom. By this parable He terrifies those who trust in their virginity, and shows how that they cannot enter into the kingdom unless they have mercy," [i. e., have done works of mercy.] *From the* Warda, *"on the Ten Virgins."*

§ 4. "I will confide in this first, second and third thing, and in nothing more, although those who have speech were to cry aloud, and the very dumb should speak and declare it,—I confide in the mouth which spake and said: 'He that eateth My body, and drinketh My blood, and believeth on Me, shall never die.' On these three things, I take my stand; I stand although I am fallen. For though I am fallen I believe, and yet believe, that I shall rise again, I shall rise and shall not fall again, for I know in whom I have believed, and I have hope that I shall not be confounded." *From the* Warda, *"on Repentance."*

§ 5. "Blessed is the mouth which confesseth Him, for though it be dead it shall live through Him. Blessed is the heart which believeth on Him, for though it be sinful, it shall be justified through Him." *From a poem in the* Warda, *"adapted to the fourth Sunday in Lent."*

§ 6. Apostrophizing his soul the author writes: "Love righteousness, and abhor all sin and anger, ornament thyself with virtue, and lay fast hold of faith," [or, lean on faith.] *From the* Khâmees, *"on Repentance."*

§ 7. "Go forth, O Church, and take with thee thy sons and daughters, to do Him honour, and cry aloud with all thy heart: 'Hosanna to the LORD.' Let faith and love be to thee instead of branches, and cry out with the voice of thanksgiving, Hosanna." *From the* Warda, *"for Palm Sunday."*

§ 8. "O my unrighteous soul, who shall weep bitterly for thee, and who shall plead for thee with the righteous Judge? The angels of heaven are struck with awe, and tremble at the severe condemnation which shall be passed upon those of earth, especially upon those who have not exercised mercy. The wise virgins do not give oil to the foolish ones, because they do not take with them pure lamps trimmed with mercy. Whither, then, wilt thou go to buy oil to light thy lamp, O thou unright-

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eous one? Perchance, whilst thou art gone to buy, the Bridegroom will come, and thou shalt knock, but the door will not be opened unto thee; thou shalt cry aloud, 'LORD, LORD!' but He will not answer thee. Then shall He command thee to be delivered over to eternal punishment, where there is weeping and gnashing of teeth for all evil-doers. Then thou shalt call out, as did the Rich Man, from the midst of hell, 'O moisten my tongue which is parched with the flames.' And Abraham shall answer thee as he did the Rich Man, 'Remember that thou hast received thy good things, and Lazarus has received his afflictions, and now thou shalt have thine afflictions, and Lazarus shall have his good things.' Since thou didst not comfort the weary, therefore thou shalt not rest in the treasure-house of life. Since thou didst not satisfy a hungry soul, thou shalt not enjoy the blessings to come. Since thou didst not give away a cup of cold water, thy poor tongue shall not be moistened. Therefore, O my soul, pray and beseech the merciful LORD, and say, 'Give me rest in Thy kingdom with all Thy saints, and have mercy upon me.'" *From the service appointed in the* Khudhra *for the* Baootha d'Ninwâyé.

See also Appendix B. Part iv. c. 7, for the connection in which Rom. xiv. 23 referred to in Art. xiii. is found.

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CHAPTER XVII.

OF WORKS BEFORE JUSTIFICATION.

"Works done before the grace of CHRIST, and the Inspiration of His SPIRIT, are not pleasant to GOD, forasmuch as they spring not of faith in JESUS CHRIST, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as GOD hath willed and commanded them to be done, we doubt not but that they have the nature of sin."—*Article XIII.*

THE doctrine of the Nestorians with respect to works done before Justification may be summed up as follows: Man is far gone from original righteousness, and is of himself unable to attain unto salvation by any efforts of his own, as has been already shown under Article IX. In this state of nature he is under the curse, and consequently nothing which he can do, while in that state, is pleasing to GOD, "for in those days men were like beasts in everything, living like brutes in sensual lusts, and they stumbled in their goings over the stumbling-block of sin through the obliquity of their souls; they were, moreover, vain-glorious, and walked after the law of their nature without any discernment."* But GOD in His mercy sent His SON to die for the sins of the whole world, and thereby removed the curse, and opened the kingdom of heaven which before had been shut against the whole race of Adam. Into this kingdom GOD calls whom He pleases, and in calling them, He bestows upon them His grace, which grace is communicated in the first instance, and without any merit whatever on the part of those who receive it, in holy baptism, whereby we become "members of CHRIST, children of GOD, and inheritors of the kingdom of Heaven:" in which new state of Grace, whatever good works

* See Chapter VI. § 6. par. n.

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we do are pleasing unto GOD, because they are wrought through the indwelling of the HOLY SPIRIT Who adopts us to be the sons of GOD in the holy ordinance of baptism. As this subject however, will be treated more at length under Article XXVII., I shall at present restrict myself to adducing the following extract from the service appointed in the *Gezza* for the feast of the Epiphany corroborative of the above remarks.

"Ho, all ye who are driven without the holy Church, and who are like strangers to her communion, come, enter in, and receive *the gift of baptism*, and mingle with the reasonable sheep of CHRIST. Behold this is the accepted time to all such as are unbaptized. Come, enter in, and take rest, and delight yourselves in the hidden mysteries of our salvation, lest you should have no part or portion in the invitation of the priest who celebrates. For the gates are watched on your account, lest any of you should enter in not having on the wedding garment. Therefore, come all of you, and partake freely of this holy gift."

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CHAPTER XVIII.

OF WORKS OF SUPEREROGATION.

"Voluntary Works besides, over and above, GOD's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto GOD as much as they are bound to do, but that they do more for His sake, than of bounden duty is required: whereas CHRIST saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants."—*Article XIV.*

"LET us awake from the sleep of idleness, and let us run the race which is set before us. Let us aim to do good, and not be slothful, and as much as in us lieth let us imitate the perfect in their perseverance. Wherefore do we reproach the Israelites for their sins? Is not the road straight before us, why then should we go astray? We must account ourselves bound to do the things which are commanded us, nevertheless though we do them we shall not thereby profit the Holy and Rich [GOD,] and on the other hand, if we omit to do them, we cannot injure Him. The fruits of these two [the doing and the leaving undone what we ought to do,] are our own. Let us, therefore, fulfil the commands of the righteous SON, and worship His adorable Cross, confessing both inwardly and outwardly that it is through Him we conquer, through Him we become members of the Household, through Him we are justified, and through Him we triumph over our enemies." *From a poem in the* Khâmees *written by the priest Ishak on the "Adorable Cross and the life of* CHRIST."

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REMARKS.

The doctrine condemned in this article has no existence among the Nestorians. So little do they know of any such error that they have not even a name for it.

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CHAPTER XIX.

OF CHRIST ALONE WITHOUT SIN.

"CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh, and in His spirit. He came to be the Lamb without spot, who, by the sacrifice of Himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in Him. But all we the rest, although baptized, and born again in CHRIST, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us."—*Article XV.*

§ 1. A POEM in the Warda commences with some remarks on the scribe who addressed CHRIST, saying: "Good Master," and continues: "The Good Son, He who is good even as His FATHER is good, replied and said unto him whose thoughts were evil, 'Why callest thou Me good? Thou hast called Me good in order that I may call thee a good Scribe, whereas there is none good among men; thy address, therefore, has not affected Me.' . . . . There is none good among men, saith the mouth of the Truth, for there is none perfect and good like unto GOD among all those who are created. And if GOD is good, is not His SON also good?" *From the* Warda "*on the Man who went down from Jerusalem to Jericho,*" *adapted to the third Sunday of the Apostles.*

§ 2. "I have sinned against Thee, and not I only, but all Thy creatures also have sinned against Thee. And Thou alone art He who hast reconciled Thyself to us." *From the* Warda "*on repentance.*"

§ 3. "He who is more righteous than all men became sin, [2 Cor. v. 21,] and He who is more blessed than all became a curse, and the Alive for evermore became dead, and who can comprehend this grace? . . . When our LORD was called 'Sin,' He became the destroyer of sin: and when the title of 'Curse' was affixed to Him, He became the destroyer of all curses.

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Not that His Person became sin, or His *Parsopa* a curse; but He took the title of those vile things, and in their stead gave us in reality glorious things. It is impossible for inherent righteousness to become sin, but it is possible for righteousness to be [called] sin in behalf of grace." *From the* Warda. *"The author on himself."*

REMARKS.

Besides the evidence deducible from the above, the reader who has carefully perused the extracts quoted under the foregoing Articles will feel fully persuaded, that the corruption of human nature, and the universal sinfulness of all who are born of Adam, are doctrines maintained and taught in the ancient Nestorian rituals. And I doubt not that if propounded to any modern Nestorian they would meet with a cordial assent.

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CHAPTER XX.

OF SIN AFTER BAPTISM.

"Not every deadly sin willingly committed after Baptism is sin against the HOLY GHOST, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the HOLY GHOST, we may depart from grace given, and fall into sin, and by the Grace of GOD, we may rise again and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent."—*Article XVI.*

§ 1. "O THOU King of kings, if thou hast imposed upon Thy servants, that they should forgive those who sin against them, and who afterwards repent, to the extent of seventy times seven times, how much more does it accord with Thy justice to forgive not seventy times only, but seven thousand times seventy thousand times, those who come to Thine House in order to receive Thy forgiveness, and who cry aloud unto Thee, young and old, and in every tongue ascribe praise unto Thee, both now and for ever and ever." *From the service appointed in the* Khudhra *for the fourth Sunday in Lent.*

§ 2. "Our help is from GOD, Who in mercy chastises us all. And since it is He Who gives us life, let us never despair of the salvation of our souls; but let us cry out and say, Keep us, O LORD, in Thy mercy, and have mercy upon us." *From the* Kdham oo d'Wathâr, *in the service for Thursday evening.*

§ 3. "When I recalled to mind and thought upon the sins which I had committed, fear and trembling took possession of my soul; and when I had well nigh fallen into despair, I remembered that the way of repentance was not yet cut off, nor denied me, and that hope, by which we are saved, still remained unto me. Therefore, O Thou righteous Judge, who art long-

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suffering and of tender compassion, have pity upon me." *From the service appointed in the* Khudhra *for the third Sunday in Lent.*

§ 4. "The multitude of my sins had driven me to the brink of despair, and I was bereft of all consolation; but I called to mind and remembered Him who promised when He said, 'Ask and pray of Him who giveth freely, for He can heal every secret disease.' Therefore, with a broken spirit I beseech Thee, who only art the lover of mankind, to have mercy upon me." *From the* Khudhra *ut supra.*

REMARKS.

I have not been able to discover any passages in the rituals bearing upon the sin against the HOLY GHOST; but enough is contained in the quotations already adduced, together with the above extracts, to show that according to the Nestorian doctrine, repentance is to be denied to none, i. e. to no Christian men. The service books of the Nestorians, like our own, are designed for the use of such as are baptized, and consequently the pardon so largely offered in them to the penitent believers in CHRIST can only have reference to sin after Baptism. If any further proof were necessary to establish this point, the following extract from the *Sinhadòs* amply supplies the deficiency: "If a bishop, priest, or deacon, does not receive back one who turns from his sin, but contemns him, let such an one be excommunicated, because he thereby despises CHRIST, Who has said 'that there is joy in heaven over one who repents.'" *Canon L.*

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CHAPTER XXI.

OF PREDESTINATION AND ELECTION.

"Predestination to Life is the everlasting purpose of GOD, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in CHRIST out of mankind, and to bring them by CHRIST to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of GOD be called according to GOD's purpose by His Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of GOD by adoption: they be made like the image of His only-begotten SON JESUS CHRIST: they walk religiously, in good works, and at length, by GOD's mercy, they attain to everlasting felicity. As the godly consideration of Predestination, and our Election in CHRIST, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of CHRIST, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through CHRIST, as because it doth fervently kindle their love towards GOD: So, for curious and carnal persons, lacking the Spirit of CHRIST, to have continually before their eyes the sentence of GOD's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive GOD's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of GOD is to be followed, which we have expressly declared unto us in the Word of GOD."—*Article XVII.*

ON the difficult theological questions involved in the doctrine of Predestination and Election, the Nestorians appear not to have been troubled in any period of their history, and hence scarcely anything directly to the point is to be met with in their standard writings. As may be gathered from the spirit and teaching of the quotations hitherto adduced, the Nestorian ritualists seem to have been guided by the less theoretical and simpler truth

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contained in the concluding paragraph of the Article. In all their services they insist, with much earnestness, upon the vast importance of practical holiness; exhibit the motives which appeared to them best calculated to secure it, and represent the blessedness which awaits good men, and the condemnation reserved for the wicked; but they do not attempt to determine whether the sin which they were solicitous to remove could be accounted for consistently with the essential holiness and the unbounded mercy of GOD. In short they take that view of this subject which every Christian man takes when he is not seeking to enter into philosophical disquisition: never for one moment doubting that whatever is wrong was ultimately to be referred to man, and that the economy of grace proceeding from GOD, was the most convincing proof of His tenderness towards mankind. Hence, they teach that Christians should be thankful for the unmerited love of GOD, in having called them to participate in His grace;—that from this grace they may fall away and be lost;—but that if they repent and strive to continue in His favour, He is merciful, and will finally save them. In this spirit the following prayer from the collection of Collects at the end of the *Khudhra* is dictated: "From Thy treasures, O Thou Self-existent, we pray for mercy and pity; shut not Thy door against us, for we have no other hope but Thee. Who can overcome without Thy help, who can persevere without Thee? Vain are all the efforts of men unless Thy salvation accompanies them, and vain is the triumph which is not through Thee. The bird does not fall into the snare of the fowler without Thy will; how then can we overcome without the help of Thy grace? Turn towards us, O Thou Compassionate One, and hear the voice of our supplications whilst we pray Thee, in Thy mercy, to be favourable unto Thy servants."

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CHAPTER XXII.

OF OBTAINING ETERNAL SALVATION ONLY BY THE NAME OF CHRIST.

"They also are to be had accursed that presume to say, that every man shall be saved by the Law or sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of JESUS CHRIST, whereby men must be saved."—*Article XVIII.*

§ 1. "I AM persuaded that there is no salvation for man or woman, but through the Holy and adorable JESUS CHRIST our LORD; He Who delivered Himself up to be betrayed, and endured pain, and crucifixion, and death, and the grave for sin." *From the* Khâmees *"on Repentance."*

§ 2. "CHRIST the SON of the Righteous, the Saviour of the world, has in His pity given unto all a baptism for the remission of sins, and such as by repentance attain to the true faith are born of GOD, and all who do not attain unto this, are without the gift of life and eternal salvation." *From the service in the* Khudhra *for the seventh Sunday in Lent.*

§ 3. The following, quoted under Chap. XI., proves the Nestorians to believe that even before His coming, mankind was saved through CHRIST alone.—"Thou didst receive the inhabitants of Nineveh when they knocked at Thy door with fasting and prayer, with contrition and true penitence; and Thou didst turn away Thine anger from them, and didst not destroy them. Thou didst rescue their life from the jaws of death, and in pity and in mercy didst heal their rebellion; and hereby Thou didst prefigure to coming generations the restoration of the Gentiles, and their salvation through faith in JESUS CHRIST."

§ 4. ". . . . And for all men who are living in sin and error, that Thou, O LORD, mayest graciously make them to know the

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truth, and to worship Thee, and that they may know that Thou only art the true and righteous FATHER, who desirest that all should be saved, and come to a knowledge of the truth; and that they may also know that Thou art the LORD from everlasting to everlasting, a Divine and uncreated Essence, the Creator of all things, the FATHER, SON, and HOLY GHOST; and that for us men and for our salvation, the SON of GOD, GOD the Word, our LORD JESUS CHRIST, became very Man, who was perfected and justified by the power of the HOLY SPIRIT, and that He is the Mediator between GOD and man, and the giver of everlasting life to all those who through Him come unto GOD the FATHER, to Whom be praises and blessings for ever and ever. Amen." *From the* Liturgy of Theodorus.

The following prayers for vengeance upon unbelievers clearly teach, that according to the Nestorian doctrine none such can be saved.

§ 5. "Wherefore, O LORD, dost Thou forget us, and not listen to the voice of Thy servants who call upon Thy name? Behold the rebellious Gentiles despise us, as is their wont, believing as they do that Thou wilt not judge them. Let Thy fire descend, and whet Thy sword, and take vengeance upon them, that we may cry out unto Thee as Jeremiah did when we behold the recompense of our enemies. O Thou Righteous One, whose vengeance is heavy, and whose judgment is severe and fearful; command that they be punished in this world, until the day of Thy appearance shall come, and Thou shalt order them to go into everlasting fire." *From the Collects at the end of the* Khudhra.

§ 6. "Rise up, O LORD, Thou mighty and everlasting One, save us and put to confusion those who hate us, and who have not known Thee; that the inhabitants of the world may know that Thou art powerful and to be feared, and that Thou doest wonders. Lift up Thy right hand and cast down the rebellious, raise up the humble, and bring low the proud, and give Thy help to those who worship Thee." *From the* Khudhra *ut supra.*

The above prayers, (and there are several others written in the same spirit,) are still used by the Chaldeans. The denunciations and prayers for vengeance found in the Psalms, and in other parts of Holy Scripture are their authority for thus praying against the enemies of the Church.

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CHAPTER XXIII.

OF THE CHURCH.

"The visible Church of CHRIST is a congregation of faithful men, in which the pure Word of GOD is preached, and the Sacraments be duly ministered according to CHRIST'S ordinance in all those things that of necessity are requisite to the same.

"As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith."—*Article XIX.*

§ 1. "THE term 'Church' imports a congregation, and an assembly met together to unite in acts of celebration. . . . The name 'Church,' as we have said, has this signification, for CHRIST does not call material foundations and stones a 'Church,' but the congregation which believe on Him." See Appendix B., Part III., c. 8.

§ 2. "Blessed art thou, O Church, for behold the commemoration of thy sanctification has been celebrated: for the FATHER has had pleasure in thy sons and daughters, and the SON has renewed thy foundations, and the HOLY GHOST the Comforter has descended and sanctified thee by His grace, and set up within thee priests to preach the true faith, and has delivered unto thee His sacraments as a pledge of the forgiveness of thy children. Therefore confess and worship the MESSIAH, the King, who has magnified thee." *From the service for the first Sunday of the Sanctification of the Church; from the* Khudhra.

§ 3. "Thy Church possesses a heavenly treasure and great wealth, O our SAVIOUR, in those sacraments and ordinances which Thou hast given us. She keeps these, and preaches the great Book of Thy Gospel, and the adorable wood of Thy cross, the emblem of Thy humanity. Great are the sacraments of her

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salvation." *From the* Khudhra, *for the third Friday of the Sanctification of the Church.*

§ 4. "To Thy Church, O our SAVIOUR, which through faith and love, the fruits of Baptism, followed Thee perfectly, Thou didst first disclose the Persons of Thy glorious Godhead, and through her has been made known to the spiritual congregations a perfect teaching of the mystery of Thy Trinity. May that faith, O LORD, which by Thy grace was committed unto her through Thy Gospel be kept undefiled." *From the service for the first Friday of the same commemoration.*

§ 5. "Great and unlimited praise do the spiritual choirs offer up on the feast of thy sanctification, O glorious and holy Church. The saintly priests cry out and say in thee, Holy, Holy, Holy, art Thou, O LORD, whose glory rested upon thee, and who gave thee in pledge His sacraments." *From the fourth Sunday of the same commemoration.*

§ 6. "CHRIST, Who affianced His Church through His precious blood, and by His baptism sanctified and saved it by His grace, and made it an abode and place of refuge for all who believe in Him, we pray Him to have mercy upon us." *From the service for the first Sunday of the same festival.*

§ 7. "Come, all ye of the household, that we may be among the guests at the sanctification of Thy holy Church, the affianced Bride of JESUS the High Priest, the heavenly Bridegroom, who in His pity gave to her His precious body and blood, and spread out upon her the beauty of His celestial glory, and committed to her the pledge of a new life in the waters of baptism, and has promised her a delectable abode in heaven that she may exult therein with her children born of the Spirit, and praise Him for having exalted her in every place, and humbled before her all names, and built up her walls." *From the same.*

§ 8. "The holy Church confesses Thee, O JESUS CHRIST, SON of the LORD, and perfects Thy sacraments, and exults in Thy cross, longs for Thee, waits for Thee, and supplicates Thy greatness to exalt her with Thee unto heaven when Thou shalt come at the last day." *From the same.*

REMARKS.

With respect to the last paragraph of this article little need to

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be said. On this subject see Appendix B, Part IV., c. 6, which concludes with the following declaration: "Therefore the Westerns have changed the faith and the canons, and not the Easterns."

I quote the following extract on the perpetuity of the Church of CHRIST, on account of its singularity, it being the only instance in which the testimony of the Roman patriarchate is adduced. "Rome says that the Church shall continue from generation to generation, and shall not be overcome by kings or emperors." *From the service appointed in the* Khudhra *for the third Sunday of the "Sanctification of the Church."*

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CHAPTER XXIV.

OF THE AUTHORITY OF THE CHURCH.

"The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation."—*Article XX.*

§ 1. "O THOU Church full of discretion, possessor of treasures and varied wisdom, worship and confess CHRIST the King, thy SAVIOUR, Who has raised up thy children, and has made them spiritual treasures in the creation, and has committed into their hands the keys of the heavenly treasure, and has given them authority that whatsoever they shall bind on earth shall be bound in heaven." *From the service in the* Khudhra *for the first Sunday of the "Sanctification of the Church."*

§ 2. "If any one shall introduce into the Church spurious books written by wicked persons, under cover of their being Holy Scriptures, to the corruption of the laity and clergy, let him be excommunicated." *From Canon LII. of the Apostolical Canons contained in the* Sinhadôs.

§ 3. "Twice a year a synod of Bishops shall be convened, and they shall prove [or examine] one another in the doctrines of piety, and shall loose [or decide] the controversies which shall arise in the Church." *From Canon XXXVI. as above.*

REMARKS.

The alterations and additions which from time to time have been made in the Nestorian ritual and ceremonial prove that

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they agree with the doctrine taught in the first clause of this article. That they hold the Church to be the authoritative keeper of holy Writ is equally plain from the passages quoted under this and the preceding article, as also that she ought not to enforce any thing contrary to the same to be believed as necessary to salvation. On this latter subject the reader is referred to the remarks under Chapter X.

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CHAPTER XXV.

OF THE AUTHORITY OF GENERAL COUNCILS.

"General councils may not be gathered together without the commandment and will of princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."—*Article XXI.*

I have not been able to find any authoritative declaration on the subject contained in the first clause of this article, but Mar Abd Yeshua speaks approvingly of the convention of the Councils of Nice and Chalcedon by the Eastern Emperors. With respect to the former he thus writes: "The œcumenical council of the 318 was convened by order of the good and Christ-loving Emperor and Saint Constantine, in the year of Alexander, 636, and *by proofs adduced from the Holy Scriptures,* they decreed, interpreted, enlightened, disclosed, manifested, and confirmed, the orthodox faith." And with respect to the latter he says: "Tumult and confusion went on increasing until the zealous and Christ-loving Marcion undertook to convene the great council of the 632 in the town of Chalcedon, and commanded that both parties should be examined and judged, and that whosoever should not follow the truth and faith as declared by this Council should be expelled the Church." See Appendix B, Part III., c. 4. It is to me a matter of great surprise that the Nestorian rituals contain no formal condemnation of the Council of Ephesus. The excommunication of Nestorius is frequently referred to and censured, but no mention whatever is made of the

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Council which expelled him from the Church.* The above admission, however, that the Council of Chalcedon was rightly

* The following is the fullest Nestorian account of the Council of Ephesus which I have met with. It is taken from a rare Arabic work, written in Syriac characters, entitled the *Epistle of Presbyter Sleewa ibn Yohanan, of Mosul*, dated A.D. 1332. It is useless to point out its numberless mistakes :—

"*How the Easterns came to be styled Nestorians.*

". . . . When Nestorius was raised to the patriarchate of Constantinople the Western fathers wrote to inform us of his election and orthodoxy, and how that the HOLY GHOST bare witness openly to his sanctity, and they requested of us to commemorate him as we had commemorated those before him, and they also sent us by the same messenger his creed and liturgy written with his own hand. These we found to be agreeable to the truth, and therefore according to their request and testimony we confirmed to him the afore-mentioned virtues. About this time Cyril, Patriarch of Alexandria, drew up a creed after his own notions, which he styled the Twelve Sentences; these he sent to Nestorius for his sanction, in order that they might have free course. Nestorius, however, refused to confirm them, on the ground that their contents involved several contradictions, which made it impossible for him to receive them. This refusal greatly incensed Cyril, who from fear forbore to answer; but from this circumstance great disagreement rose between them, and Cyril became the enemy of Nestorius, being abetted in his enmity by the Empress Eudoxia, whom the Patriarch of Constantinople had expelled the Church, and had prohibited all women from associating with her. After much disputation it was decided that a council should be assembled at Ephesus, in which by common consent John, the Patriarch of Antioch, was called to preside, and a summons was accordingly sent to him to this effect. When Cyril reached Ephesus he sent to Nestorius, ordering him to appear; but Nestorius replied that it was useless for him to be present before the arrival of the president, but that he would come without fail as soon as he arrived. About this time a letter was received from John promising to attend, he having written to certain Eastern Bishops to accompany him in behalf of this matter, and as many as seventy obeyed his summons, and took their departure for Ephesus. On their arrival they found that Cyril had not waited for them, but depending upon the strength of his party, had assembled the Bishops who were with him, and before the appearance of John and his company had excommunicated Nestorius. When John and the Bishops who were with him heard what had taken place, they refused to give their assent to the decision passed, maintaining that it was not right that an adversary should be judge, and that the judgment of such was invalid; he moreover wrote to the Emperor, stating that he had inquired into all that had taken place between Nestorius and his adversary, and had found him innocent of the charges preferred against him, and that he had been greatly wronged, not being in fault. He then excommunicated Cyril and his party, and wrote an epistle to the Patriarch of the East, informing him of all that had occurred. Accordingly the Church in these parts received his sayings, which were thenceforth confessed among them; and when the Eastern Bishops returned, they also confirmed to the Patriarch all these things.

"Some time afterwards Cyril wrote to the Fathers of the East, calling upon them to excommunicate and anathematize Nestorius; but they refused, and sent

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convened, and by its constitution could justly lay claim to the title of "œcumenical," and withal their rejection of some of its

an answer to this effect: 'You must know that excommunication and cursing are deemed unbecoming by us, neither are they allowed in our Church, since they contradict the declaration of our LORD in His holy Gospel: 'Love your enemies, bless them that curse you, do good to them who despitefully use you, and pray for them who persecute you, that you may be the children of your FATHER which is in heaven.' This we hold to be an irrevocable decree, which it does not become any believer to transgress or set at nought. . . . . Hence we maintain that it is our duty to follow the example of our LORD and His Apostles rather than your sayings. As to your demanding of us to receive the Sentences which you have drawn up, be it known unto you that these must either be in accordance with the Gospel,[30] or opposed thereto. If the former, we have already received, and do revere the Gospel, and need not to receive it a second time from another quarter; if the latter, it is not right that we should receive them, for what is not of the Gospel, or not conformable to the words spoken by the Apostles, ought not to be received, and we cannot receive your Sentences for the following reasons: 1. Because what you have written therein leads to monophysitism, whereas we believe in two natures [in CHRIST]. 2. These Sentences must be agreeable to the faith which we have already received, or contrary to it; if the former, we need them not; if the latter, they are either superfluous or defective. If superfluous, their superfluity destroys their truth; if defective, their deficiency equally corrupts it. 3. The creed which we hold is that which has been handed down to us from the holy Apostles, whose disciples we are, and we may not substitute any other for that which we have received from them, neither may we change their language; hence we cannot add aught to this Creed, since Paul the Apostle has said: 'If an angel from heaven,' &c., and this sentence he repeated twice, and it contains an awful anathema.'

"When Cyril received this epistle he was greatly vexed, and repented of having written to them at all, and hastily declared that the reason why the Easterns were opposed to him was on account of their attachment to Nestorius. Had he judged truly he would not have come to so vain a conclusion, for Nestorius himself was not an Eastern, his language moreover was different to theirs, and betwixt him and them there was a wide sea, and every intelligent person must know that Alexandria is nearer to Baghdad than Constantinople, and that the two former places are on the same continent, and that fellowship and agreement are more likely to exist betwixt those who are near to one another than betwixt those who are at a great remove from each other.

"The next person who affixed the epithet of 'Nestorians' upon the Easterns was Dioscorus, Cyril's nephew, who succeeded him in the patriarchate of Alexandria. Dioscorus entered into a compact with Eutyches, an abbot of Constantinople, to spread abroad the doctrine of the one nature, Eutyches having persuaded Theodosius the Younger to adopt his opinions, and to convene a council at Ephesus. At this were present Leo, Patriarch of Rome; Damianus, Patriarch of Antioch; Biblianus, Patriarch of Jerusalem; Dioscorus, Patriarch of Alexandria; and other Bishops. Through the influence of the Emperor the party of Dioscorus prevailed, for he abetted Eutyches, because Eutyches supported the views of his uncle and his own opinions, and he excommunicated all in the synod

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decrees, is sufficient proof that the Nestorians believe that such councils "may err, and have erred, in things pertaining to GOD."[31]

The same doctrine may be inferred from the following extract: "O thou who hast been affianced to CHRIST, seek not after another bridegroom, for He is the true Bridegroom who has been from everlasting, and shall exist for ever. He has given thee His body to be thy food, and His truth for thy faith; exchange it not with any other, lest He become thine adversary. The jealousy of Him Who has affianced thee is great; prove thou faithful to His love lest He write thy bill of divorcement, and thou become a derision unto all those who are called to thy wedding. The wedding of a mortal bridegroom comes to an end after three days; but if thou wilt, thy wedding shall last from this time forth and for ever." *From the service appointed in the* Khudhra *for the first Sunday of the "Sanctification of the Church."*

The Nestorians, however, maintain that the Church founded by CHRIST can never fail from off the earth. On this subject the author of the *Warda*, in a poem on the Resurrection, writes: "Let the believing Church rejoice, because He Who has affianced her has truly risen, and has so raised her and her children that they cannot fall." And again: "Blessed is He who through His Name founded His Church, and promised and confirmed to Peter, that the bars of hell, which are of old, shall never prevail against her." *From the service in the* Khudhra *for the first Sunday of the "Sanctification of the Church."*

who opposed him, and took from them their dignity. Moreover, he and Eutyches wrote a decree, that if any should maintain that after the Union there was other than one Person and one Nature, he should be excommunicated, and whosoever did not receive the Twelve Sentences drawn up by Cyril, should in like manner be expelled the Church. Dioscorus wrote also on this wise to Yeshua, Patriarch of the East, and attempted to force his acceptance of the decree; but he sent him an answer which greatly incensed and effectually silenced him. And because he could not reply to what the Patriarch had written, he spread abroad the report that the Easterns were one with Nestorius, and therefore were to be called 'Nestorians.' And this name has been applied to them from that day up to the present time, and they find it difficult to cast it off, and cannot get rid of it, although they dislike it, because it takes its rise from a man who was not one of them, whom they never saw, one who was not of their language, neither their Patriarch, who was young and they old in the faith."

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CHAPTER XXVI.

OF PURGATORY.

"The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."—*Article XXII.*

PURGATORY.

The Nestorian rituals make no mention of Purgatory, nor have they a name for it. The Chaldeans who are in communion with the Church of Rome call it ܢܘܪܐ ܡܕܟܝܢܝܬܐ *the purifying fire,* but more commonly, by the Arabic title of مظهر *Matthar,* purgatory.

The following extracts, however, whilst they are repugnant to the doctrine of Purgatory, clearly teach the efficacy of prayers and alms-giving for the dead.

"The service of the third day of the dead [i. e., the third day after the burial of any member of the Church] is kept up, because Christ rose on the third day, and is celebrated by the recital of psalms and prayers. On the ninth day also there should be a commemoration of the living and the dead, and again on the thirtieth day, after the example of the Old Testament, since the people mourned for Moses that length of time. A year after, also, there should be a particular commemoration of the dead, and some of the property of the deceased should be given to the poor in remembrance of him. We say this of believers, for as to unbelievers, should all the wealth of the world be given to the poor in their behalf, it would profit them nothing; for he who was an enemy of God during his life, it is clear that he will continue to be an enemy after his

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departure hence, for there is no iniquity with GOD; but He is righteous and loveth righteousness." *From Canon XVI. of the Apostolical Constitutions contained in the* Sinhadòs.

The authority of the above Canon is confirmed by the following decree of a provincial Synod of the Nestorians, contained in the *Sinhadòs*.

"Par. XXVII. The early method of commemorating the dead according to the constitutions of the Apostles was, that there should be a commemoration on the third and on the ninth day. But now when those who weep are as though they wept not; and because of the little virtue, peace, and love existing, the ninth day has been given up and the seventh substituted in its stead. But in the Constitutions of the Apostles it is ordered that there should be a commemoration of the dead on the third day for the fulfilment of the scriptural rule: 'Mourn for men, as is right, a day or two days, and on the third day be comforted for the living;' [Ecclus. xxxviii. 17;] and because our LORD rose from the dead on the third day. They further direct that there should be a commemoration of the dead on the ninth day also, on the thirtieth day, and at the expiration of a year."

That after death the state of the soul is unalterably fixed for endless happiness or eternal misery, see also under Chap. xvi. § 5, 7.

The reader is referred to the burial service of the Nestorians, given under Chap. xliv., for the nature of the prayers which are offered up in behalf of the dead.

PARDONS.

Pardons or Indulgences, such as are fabricated and sold by the Church of Rome, are utterly repugnant to the doctrines maintained by Nestorians. This tenet, in its grossest form, is moreover unknown to the generality of the Chaldeans, many of whom will not believe that Rome has ever carried on so infamous a traffic.

The obtaining of Pardon or a relaxation from any positive Christian duty for money is thus censured by Mar Abd Yeshua: "These things will most assuredly result, if they are done in faith, and not after a worldly manner; for 'whatsoever is not of faith is sin.' Just as some, for lucre's sake, have made of

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this sacred thing a merchandize and a source of temporal profit." See Appendix B. Part iv. c. 7.

WORSHIPPING OF IMAGES.

The Nestorians have no images or pictures in their churches, and are very much opposed to the use of them, even as ornaments, or as barely representing historical facts illustrative of sacred Scripture. They will not even allow of a crucifix, and regard the mere exhibition of such an emblem, to say nothing of adoration, as a monstrous iniquity. I have certain knowledge of the fate of several crucifixes which were introduced among them by Roman missionaries: the cross, if possible, was spared; but the image was treated ignominiously and broken to pieces. The only symbol in use among them is the plain Greek cross, (so called,) and the reader may easily infer from the following extracts how highly they venerate it, and how important its use is deemed both in public and in private worship.

According to Mar Abd Yeshua the Cross is to be reckoned as one of the sacraments of the Church, for "the sign of the life-giving Cross," he says, "is that by which Christians are ever kept, and by which all the other sacraments are sealed and perfected;" by which he means that all other divine services are sanctified and blessed by the use of this sign in the invocation of the Three Persons of the Holy Trinity which always accompanies it. That he did not however intend that the Cross was a sacrament in the same sense in which Baptism and the Supper of the LORD are sacraments, will be shown under Article XXV.; as also because after having named it as a sacrament, he does not subsequently allude to it as such in the chapter wherein he specially treats of the "worship of the LORD's Cross." Or, if he attributes to the Cross a real sacramental efficacy, he does so not as a bare symbol, but in the sense of the *Crucified One*, from Whom all grace springs, and from Whom alone it is communicated to all who are in need of it, as will appear in the sequel.

The festival commemorative of the holy Cross is observed by the Nestorians on the 13th of September, and the service appointed for this day is very long, and contains many prayers, hymns, and anthems, in praise of the Cross. In the *Khâmees*

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and *Warda* also there are several poems, adapted to this festival, eulogizing the Cross, and calling upon the faithful to offer their adoration to it. The Old Testament is ransacked throughout for illustrations, and the most far-fetched events and actions are adduced as symbolizing the figure of the Cross. Some passages seem to teach that the Cross itself is to be worshipped with the highest worship, and the reader is distressed at the doctrine so plainly inculcated; when a new sentence occurs in which CHRIST and His death, and not His material Cross, or any emblem thereof, is as plainly declared to be the proper subject of adoration and praise. An entire volume might be filled with extracts on this subject from the Nestorian rituals; but if adduced in full, one would still be at a loss to decide positively whether their writers really teach that the material emblem of CHRIST'S passion is to be worshipped. I give the following quotations as a specimen of the great mass of matter to be found in their church books on this subject.

"Ho! all ye who have fled to the Cross, and who have obtained life through the Cross, kneel and worship the Cross through which you have obtained salvation.

"Come, and let us all bow the knee in prayer before the Cross, which is a treasure of help, that we may obtain mercy and the forgiveness of our sins. When all the ends of the earth shall be enlightened by its rays; those who hate it shall be forced to worship its sovereignty.

"The shining Cross which appeared in the heavens to Constantine, went before his army like a general going forth to war. The multitude of unbelievers who worshipped the creature cast away from them the error of unbelief, and worshipped and adored the Cross.

"This Cross is a great wonder in the heights and depths. Praise be to its name.

"The Cross has saved us, the Cross has made us triumphant, the Cross has renewed us, the Cross has made us at peace, the living Cross went out to seek after us, and saved our life that was lost." *From the service appointed in the* Gezza *for "Holy Cross Day."*

"Angels and men worship Thy Cross, O LORD, and carry it in procession in their hands, and sing praises, since it created

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peace in the world, and has put an end to wars and contentions, and has reconciled the nations, so that they may now pray to it in one Church, and confess and worship its greatness, and cry aloud with holy voices, saying: 'Glory to the SON of the heavenly KING, who in His great mercy has forgiven our sins, and wiped out our iniquities by His baptism, and given us His sacraments as a pledge.'"

"Behold throughout the world the living Cross of CHRIST is worshipped and revered, and its festival is commemorated in the uttermost parts of the earth. Its help affords succour, and its power is wonderful; since through it we are saved from the death and corruption which have reigned over our race, and through it the dead have attained a new and incorruptible life. Henceforth, O ye children of Adam, who through it are justified, sing praises, pray, supplicate, and implore, that in the day when its sign shall appear, we may go forth to meet it with joy and rejoicing, that it may make us partakers of its love."* *From the service appointed in the* Khudhra *for the third Sunday after Holy Cross Day.*

The following quotation shows what importance is attached to the sign of the Cross in private worship, and how frequent its use is among the Nestorians.

"Par. V. *How the aged, husbandmen, shepherds, sailors, and the illiterate ought to pray.* Standing up they should turn their faces to the east, and sign themselves with the sign of the Cross, (if there be no wall on which they can draw one,) and say: 'The Cross of our LORD JESUS CHRIST;' and whilst repeating these words, they must kneel upon the ground, and say three times: 'Create in me a clean heart, O GOD.' Then, if there be one or many, they must stand up again, with their garments drawn around them, with their hands stretched out in a supplicating posture, and with their minds and eyes turned up to heaven towards CHRIST our LORD, and they shall say the LORD'S prayer fervently. After this, they shall kneel again upon the ground, and shall say thrice: 'Have mercy upon me, O GOD, according to Thy mercy

* It must be observed that the pronoun in the original of the above paragraphs which has been translated by "it" and "its," in order to agree with the antecedent "Cross," may also be truly rendered by "He" and "His," and in several instances the sense of the passage is destroyed unless it is so rendered.

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and according to the multitude of Thy mercies, wash me throughly from my sins.' Then they shall stand up again, with their hands crossed upon their breasts, and with their eyes turned a little upwards, and shall say: 'O Holy God, O Holy Almighty, O Holy Immortal, have mercy upon us.' Then, with their backs bent, and with hands stretched out to heaven, they fervently repeat a second time the Lord's Prayer. When this is done, they shall fall upon the ground and worship, and say seven times: 'Lord, have mercy upon us,' with a broken heart as did the Publican in the temple. Then they shall beseech the mercy of God to absolve them from their sins, and to free them from the afflictions wherewith they are afflicted. After this they shall sign themselves three times with the sign of the Cross, once over their faces, once over their hearts, and once over their whole body, each time repeating as follows: 'In the Name of the Father, of the Son, and of the Holy Ghost, keep me.' Thus have the learned taught, that the unlearned should pray at the four times which are appointed for the laity to pray. But if they are near to a church, they must go there to pray." *From the Canons of a provincial Synod contained in the* Sinhadòs.

The emblem of the Cross is engraved over the low entrances of all the Nestorian churches, and this is devoutly kissed by all who enter. In some churches there is a Cross upon the altar; but as none but the priests and deacons are allowed to enter the sacrarium, this is never kissed by the people, nor is any worship paid to it by them. The officiating priest, however, and the priests generally, possess a small silver Cross, which is laid upon the book of the Gospels, with a clean cloth under it, and this is kissed by all who enter the church to worship. At other times also, the priests carry this Cross about with them, and after offering up prayers, either at home, or in the houses of the people, they take it from their bosom and offer it to those present to kiss, which is done with the left hand raised the meanwhile, to remove their head-dress a little way from off their heads, meaning thereby, that they worship uncovered.

The following extracts, however, show, that doctrinally, no idolatry is held or taught by the Nestorians.

"Par. IX. *On the origin of the worship of the Cross.* Tradi-

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tion says, that when our LORD lifted up His hands to bless the Disciples on Mount Olivet, He stretched them out in the form of a Cross, in order to bring to their recollection, that from the shame of the Cross on which they had seen Him, He had derived that glory in which they beheld His ascension, according to the declaration of S. Paul; 'He humbled Himself even unto the death of the Cross; wherefore GOD also hath highly exalted Him,' &c. When the Disciples, as we have said, saw the Saviour in this attitude, they fell to the ground and worshipped Him, and hence arose the adoration in question. The worship of the emblem of the Cross in Churches commenced first in the Church of the 'upper chamber,' and then in the Church of Antioch. Not that these said that they worshipped the wood, or the gold, or any other material [of which the Cross might be formed,] but CHRIST Himself, who is the Cross that was crucified. And hereto the heavenly Apostle Paul bears witness, when he says: 'I glory not, but in the Cross of CHRIST JESUS my LORD.' Further, what led to the veneration and worship of the wood and Emblem of the Cross, was the signs, wonders, and miracles which were wrought by it." *From the Canons of a provincial Synod contained in the* Sinhadôs.

See also Appendix B., Part v. c. 2, where Mar Abd Yeshua, after declaring that the word "Cross" is equivalent in meaning to what we understand by the "Crucified," and that it is to be understood in that sense, thus writes: "Hence we offer a fervent and eucharistic worship, *not to the fashioned matter of the Cross;* but to Him Whom we figure as upon it, and above all to GOD, Who gave His SON to be a Cross for us, through Whose crucifixion He wrought out renewal and redemption for us, and through Whom He gives to such as are worthy everlasting life in the kingdom of heaven."

RELICS.

The Nestorians have no Relics such as are common in the Church of Rome, which of course precludes the possibility of that adoration of them which is censured in the Article; but from the following extracts it will be seen that they believe the remains of martyrs and saints to be endowed with supernatural virtues.

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"Thy body,* O chaste Virgin, is to us a treasure of blessings, and its abundant help enriches our world."

"O ye martyrs, pray for mercy upon the world which flees to your bones, that through your prayers and supplications it may find mercy on the day of judgment."

"O ye happy ones, blessed is He Who made you true physicians, and caused that from your bones aid should go forth to him who flees to them for succour."

"The bones of the righteous Joseph were a rampart against the assaults of the Egyptians; but your bones, O ye holy martyrs, have become a source of consolation† to all the world." *From the Service appointed in the* Kdham oo d'Wathâr *for the vespers of Tuesday.*

"We worship before your [the martyrs'] graves the hidden power contained in your bones; and as we have looked upon your death upon earth, so may we behold your coronation in heaven."

"In the place where your bones lie, there peace and safety dwell; and a company of the heavenly angels keep it and all those who reside in it." *From the same ritual; in the service for the matins of Tuesday.*

"Blessed is the place where your bones lie as a treasure, for when the sun sets a light springs up from your bones." *From the same.*

"Blessed is the hidden virtue which dwells in the bones of the martyrs, for though buried in their graves they drive away devils from the world." *From the same in the matins for Friday.*

There are in different parts of the mountains of Coordistan, and also about Jezeerah, Nestorian churches in which are buried the bodies of hermits and others renowned for sanctity. The graves of these reputed saints are held in high veneration, more

* Two or three passages of the hymn on the Virgin, cited under Chap. VI. § 8, seem to teach the doctrine of the Assumption; but the above extract would lead us to conclude that the ascension of her spirit is intended, and that the body of the blessed Virgin remained on earth.

† The original word is *hnana*, and is now applied to the clay or dust taken from the tombs of reputed saints, to be used as a charm, or given as medicine to the sick. It is also mixed with the wine which is given to bridegrooms and brides when married. See Marriage Service, hereafter.

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especially by the ignorant, and dust or clay is frequently taken from them and preserved as an antidote against evil, and not unfrequently dissolved in water and given as medicine to persons afflicted with sickness.

It is just, however, to add that some of the more learned Nestorians consider the extracts above given from the *Kdham oo d'Wathâr* to be interpolations of a modern date, and consequently to possess no authority. I have not met with like sentiments in any other of the Church rituals.

INVOCATION OF SAINTS.

The following extracts are sufficient to show the Nestorian teaching on this point.

Direct Invocation of Saints.

"O Mary, Mother of the King of Kings, offer with us thy prayers to thy Son, that He may cause His peace and safety to dwell in the world, and that the Church and her children may be kept from evil." *From the vespers for Tuesday in the* Kdham oo d'Wathâr.

"O thou holy Virgin, through whom our race corrupted by the deceitfulness of sin was sanctified, pray with us to thy Sanctifier to sanctify us, and that through the shadow of thy prayers He may preserve our life, spread out the wings of His pity over our frailty, and deliver us from evil. O mother of Him Who causes us to live, thou handmaid of our Creator, be to us a wall of refuge at all times." *From the collection of Collects at the end of the* Khudhra.

"O ye saints, prophets, apostles, doctors, confessors, martyrs, priests, and hermits, pray to CHRIST your strength for us all, that through your prayers we may receive out of His treasure an answer to all our prayers, as may be profitable unto us." *From the same.*

"May thy [the Virgin's] prayers be to us as a wall, keep us from the wicked one and his agents, drive from us all evil, and cause peace to dwell in the world for ever." *From the service appointed in the* Gezza *for the festival of the Blessing of the Virgin, one week after the holy Nativity.*

"O ye holy priests and saints who taught the truth, pray for

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pity and compassion from your LORD in behalf of our souls." *From the service in the* Gezza *for the commemoration of the Syrian Doctors.*

Indirect Invocation of Saints.

"Through the prayers of the prophets who made known Thy mysteries, and through the prayers of the Apostles who preached Thy Gospel, and through the prayers of the martyrs, priests and doctors, O JESUS, keep from evil all those who worship Thee." *From the Tuesday vespers as contained in the* Kdham oo d'Wathâr.

"O CHRIST our SAVIOUR, keep Thy worshippers from all evil, through the prayers of Thy mother, and grant that we may be thankful for Thy grace, and have mercy upon us." *From the collects at the end of the* Khudhra.

"O LORD JESUS CHRIST, keep through the prayers of Thy saints the congregation which has celebrated their commemoration, and in Thy mercy make us to enter with them into paradise, and sing praises to Thy holy name." *From the service in the* Gezza *for the festival of the Four Evangelists.*

"O LORD JESUS, through the prayers of Thy mother cause rest to reign in this world which is troubled and confused by its sins, make all wars and tumults to cease in the earth, so that priests and kings may live in unity, and that in unity and love the commemoration of Thy Mother may be celebrated for ever." *From the collects in the* Khudhra.

"The righteous who pleased Thee, O LORD JESUS, the prophets, apostles, martyrs, and doctors in every place, pray to Thee for us, that Thou mayest have mercy upon us all. Do Thou make us worthy to confess Thee with them on that day when they shall receive the reward of their works." *From the same.*

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CHAPTER XXVII.

OF MINISTERING IN THE CONGREGATION.

"It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the LORD'S vineyard."—*Article XXIII.*

§ 1. "*That the bishops, presbyters, deacons, subdeacons, and readers, may not overstep the limits appointed them by* CHRIST. We all ordain that every man shall abide in the degree conferred upon him, and not overstep the limits which have been fixed not by us but by GOD, since our LORD has said, 'Whosoever heareth you heareth Me, and whosoever heareth Me heareth Him that sent Me; and whosoever despiseth you despiseth Me, and whosoever despiseth Me despiseth Him that sent Me.' Now, if each of the different inanimate creatures keeps its own station and place, and if the night and day, the sun, moon, stars, the elements, the variations of the atmosphere, the months, weeks, days, and hours, are obedient to the limits appointed for their several operations, as it is written: 'Thou hast fixed his bounds so that he cannot pass;' and of the sea, 'and established My decree upon it, and set bars and doors, and said: Hitherto shalt thou come and no further;'—how much more is it your duty not to dare to disorder the least of those things which by the will of GOD have been ordered and settled for you? But many have been guilty of this, and have disturbed the ordinances, and the laying-on of hands given severally to each, and have dared to take to themselves degrees which were not committed

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unto them, and have also, with temerity, taken to themselves the things which they ought not to take, and have thereby provoked GOD to anger, as did Uzziah and the children of Korah, who, against the ordinance, and without GOD'S permission, took unto themselves the high-priesthood, and the latter were burned with fire, and Uzziah was smitten with leprosy. And we know that those who do the like provoke JESUS CHRIST, whose are these ordinances, and despise the HOLY GHOST, by making His witness void. Hence we are assured of the severe punishment of which those are worthy who do these things, and the contempt which is cast upon the Sacrifice and Eucharist by those who offer it in iniquity and unworthily, and who count the reverence due to the high-priesthood a trifling thing, but which in reality is an emblem of the high-priesthood of the Great High-Priest. It becomes us, therefore, to give warning of these things, since for some time past persons have been going after such vanities, and we decree as did Moses,—the man who pleased GOD, and with whom GOD spake face to face as a man speaks with his friend, and of whom it was said by the LORD, 'I know thee above all others,'—he to whom the LORD Himself spake, but not in dreams, or visions, or by angels, or by signs,—when He gave directions about the keeping of the divine Law, He declared severally what things should be performed by the high-priests, what by the priests, and what by the Levites, thus giving to each a proper and distinct function in the celebration of the service of GOD. And if any one dared to trespass upon that which was not committed to him, he was punished with death, which sentence was carried out in the trial of Saul, who dared to offer sacrifice without the prophet and high-priest Samuel, and thereby he drew down upon himself a sin and a curse, which is not loosed unto this day. . . . And GOD dealt in the same way with Uzziah, for He does not stay His vengeance, but pours it out upon such as transgress His law; and so he that coveted the priesthood was made a stranger to the sovereign power which had been committed to him. And you cannot be ignorant how that the things which concern us are ordered after the same manner, since you must know that those constituted by us bishops, presbyters, and deacons, by prayer and the laying-on of hands, have attained unto different functions by this change of

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name. Moreover, with us it is not every one who desires it that can lay on hands, as was done in the days of the vile calves of Jeroboam when the priesthood was cut off, but he alone who is called thereto by GOD Himself. Now if there were no law determining these things, and if there were not different functions to be performed, one name [or degree] would suffice for the execution of the whole; but since we have heard from the LORD how all things should be disposed, we have committed to bishops the functions which appertain to the high-priesthood, to presbyters the functions of the priesthood, and to deacons the office of ministering to the above two, in order that every thing belonging to the ministry might be performed in righteousness. The deacon is not permitted to offer the oblation, or to baptize, or to bless with a great or lesser benediction; nor is the presbyter permitted to lay on hands, since it is unlawful to confound these ordinances; and GOD is not the author of confusion to allow those who are in an inferior degree to take unto themselves temerariously the functions peculiar to those who are in a higher degree, thus creating new laws of their own to their own soul's hurt, and not discerning that it is hard for them to kick against the pricks. Those who are guilty of such things do not war against us, or against the bishop, but against Him who is the Bishop over all, the great High-Priest, our LORD JESUS CHRIST. Moses, the friend of GOD, appointed the high-priests, the priests, and the Levites, and we the thirteen apostles were appointed by our SAVIOUR. And, by the Apostles, I Clement, and James, and all the others with us, whose names it is needless to enumerate. And by us all [were appointed] the presbyters, deacons, subdeacons, and readers." *Canon XIX. of the Apostolical Constitutions as contained in the* Sinhadòs.

§ 2. "CHRIST the Only-begotten is before all, and pre-eminently the High-Priest; yet even He did not take this honour to Himself, but was appointed thereto by the FATHER. And He, having become man for us, and having offered to GOD the FATHER a spiritual sacrifice before His passion, gave a special commandment to us [the apostles] alone to perform the same, although there were with us others who truly believed on Him. From which it is clear, that not every one that believed became

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a priest, or became fit to exercise the authority of the high-priesthood. After His ascension, we, according to His commandment, offered up a pure and unbloody oblation, and appointed bishops, presbyters, and seven deacons, of whom one was the blessed martyr Stephen, who came behind none of us in his love to GOD. . . . This man, who was full of the SPIRIT, and who saw CHRIST seated on the right hand of GOD, and the doors of heaven opened, never performed any functions not appertaining to the diaconate, for he did not offer the oblation, neither did he lay hands on any, but he kept his diaconate to the end according to the will of CHRIST. Should any persons, however, take umbrage from the act of Philip the deacon, and from the act of Ananias the believing brother, the one having baptized the Eunuch, and the other me Paul, they forget what we have already said, viz., that no man can take the authority of the priesthood unless it be given to him of GOD, as it was to Melchizedek and to Jacob, or unless it be given by the high-priest, as it was to Aaron by Moses. So that Philip and Ananias did not take this [function] to themselves, but were elected thereto by CHRIST, the incomparable High-Priest of GOD." *Canon XX. from the same.*

§ 3. "It hath seemed good to the HOLY GHOST to ordain, that none of the faithful shall be permitted to give orders to the deacons or presbyters in the Church, or to give any directions respecting divine service, or the times thereof, or to enjoin that any thing should be added thereto or taken therefrom. Nor is it allowed that any who are such shall direct by whom this or that portion is to be read, or by whom this or that function is to be performed; but everything is to be done according to the accustomed and proper order, drawn up and appointed in the Church by the holy Fathers. It belongs to the archdeacon, or the head of the presbyters, or the head of the deacons, appointed by the Ordinary, to direct what all the deacons are to do, and what functions they are to exercise. As to the faithful, they have no permission or authority whatever to meddle with that which is above their degree; therefore let every one keep to his degree, and strictly abide in the lot which GOD has allotted to him. It is not for a presbyter to order a bishop, nor a deacon a presby-

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ter, nor one of the faithful a deacon, or any other of the priesthood. For there is but one Head, and He is sufficient for all the members of the body, and to Him belongs sovereign power. And these things we have ordained by the canon of our LORD's word." *Par. VI. entitled*: That it doth not belong to laymen to interfere with the Divine service; *from the canons of a provincial synod convened by Mar Yohanan, as contained in the* Sinhadòs.

§ 4. "None is to be made a chief-priest, bishop, presbyter, or deacon, before he be first tried and examined in many things. He must be strong in faith, and in the doctrine of our LORD, and well known for his fear towards GOD, and noted for his humility, love, good conversation, and wisdom, and further endowed with the three virtues mentioned in the canons, viz. a sound mind, a perfect knowledge of the Holy Scriptures, and of the theory of the orthodox faith, and well reported of for good works pertaining to sanctification. Let those who are such be first examined, and then be permitted to minister, being found blameless, according to the commandment of the Apostle, and as it becometh those who are raised up to be lords in GOD's house, the salt of the earth, and the light of the world, for 'whosoever shall thus do and teach, the same shall be called great in the kingdom of heaven.' For history and experience bear witness how much confusion, how many tumults, and how many doubts, have been begotten in the Church of CHRIST through the election of such as are unworthy, and the consecration of such as are without good works, without a knowledge of the truth, and without competent instruction. . . . . Therefore great care should be exercised in this respect; a care corresponding to the greatness and excellence of the priesthood; and whosoever shall act differently let him be under the sentence of our LORD's own word." *Canon V. entitled:* That without election none are to be ordained to any degree; *from the canons of a provincial synod convened by Mar Timatæos,* [A.D. 1317,] *Patriarch of the East, as contained in the* Sinhadòs.

REMARKS.

Amidst the many errors which have sprung up in the Eastern

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churches, and which continue to exist among them, the priesthood has ever been kept sacred from unlawful invasion on the part of the laity; and the Nestorians, though greatly fallen from the knowledge, faith, and zeal, possessed by their ancestors, still maintain pure and undefiled the apostolical doctrine as contained in Article XXIII. of the Church of England.

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CHAPTER XXVIII.

OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTANDETH.

"It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people."—*Article XXIV.*

All the ancient rituals of the Nestorians are written in classical Syriac, which has long ceased to be spoken in its purity throughout the East. The vernacular tongue of the mountain Nestorians, and of the Chaldeans of the plains, is a dialect of the Syriac, called *Soorith* or *Fellehi*, and differs so widely from the written language of the rituals, that only those of the laity who are tolerably well educated, (and of such there are but a very few,) can understand them; indeed many of the clergy are in the same deplorable case, not having any certain knowledge of what they read in the churches.

This practice, however, so far as the Nestorians are concerned, is opposed to the principles inculcated by their standard authors, and sanctioned by the authority of their provincial synods; but they are at present reduced to so low a state of intelligence, and learning has for so long a time been neglected among them, that they seem quite unable to exert that energy which is requisite to bring about a reformation in this respect. Even the Chaldeans manifest little sympathy with the custom of the Church of Rome censured in the Article, for they have translated the Epistles and Gospels into Arabic, which they write in the Syriac character, and this version is read in all the churches at Mosul, and wherever the people are better acquainted with that language than with the Syriac. Different

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parts of some of the other offices, such as the office of Baptism and of Matrimony, have also been translated by the Chaldeans into Arabic for the use of their people. The Nestorians, whose only vernacular dialect is the *Soorith*, are far behind the Chaldeans in this respect, for they have not hitherto made any attempt to reduce that dialect to writing; but if the officiating priest is capable of the task, he generally reads the Gospels and Epistles in the original, then translates them into *Soorith* vivâ voce, and not unfrequently adds a comment of his own.

The following canon affords the clearest proof that the Nestorians in by-gone days were very anxious that education, and more especially the study of the holy Scriptures, should flourish among them.

"Above all things it is the duty of pastors and overseers of churches to be very zealous in establishing the teaching of the Church, and in appointing learned and GOD-fearing teachers in all the churches, who shall use all diligence to bring up the scholars committed to their care, so that the fruits of their instruction may appear in the children as early as possible. And it is their duty to oblige the faithful to send their children to be instructed in the fear of GOD, which is the foundation of Christianity, and to recall to their minds the words of the heavenly apostle: 'Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the LORD.' For these [pastors] must know that the church which is without scholars is like a barren woman who has no children, whose inheritance is transferred to strangers, and that according as education is promoted faith is confirmed and increased, and that in the degree in which ignorance increases the fear of GOD decreases, and Christianity languishes and fades away. Therefore we must revere the teaching of our LORD above our life, and whosoever is neglectful of these things is the enemy of CHRIST, and is under the interdiction of our LORD'S word, and let such an one be held in no esteem in the holy Church." *Canon II. of a provincial synod convened by Mar Timataos, as contained in the* Sinhadôs.

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CHAPTER XXIX.

OF THE SACRAMENTS.

"Sacraments ordained of CHRIST be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and GOD's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him.

"There are two sacraments ordained of CHRIST our LORD in the Gospel, that is to say, Baptism, and the Supper of the LORD.

"Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the LORD's Supper, for that they have not any visible sign or ceremony ordained of GOD.

"The Sacraments were not ordained of CHRIST to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith."—*Article XXV.*

That the Sacraments are not bare signs.

§ 1. "OUR blessed LORD in His sacraments has given us the medicine of life for our death; and, behold, this medicine is dispensed in the Church. Come, therefore, ye who are dead, draw near, partake of it, and live." *From the service appointed in the* Khudhra *for the fourth Friday of the Sanctification of the Church.*

§ 2. "Sing praises, O holy Church, to the Bridegroom Who hath affianced thee, Who hath taken thee into His wedding chamber, and hath given thee His sacraments as pledges of the pardon of Thy children, and Who hath purified and sanctified

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thee by His grace from the corruption of Satan." *From the service for the third Sunday of the same festival.*

§ 3. "All Thy worshippers, O LORD, flee for refuge to Thy Church, there to partake of Thy sacraments for the pardon of their sins." *From the service for the first Friday of the same festival.*

§ 4. "We were sanctified by water and the SPIRIT, and by Thy Body and Blood we attain life." *From the service appointed in the* Khudhra *for the Epiphany.*

See also several extracts cited under Chap. XXIII. where the sacraments are called "pledges," "pledges of the forgiveness of GOD's children," and "the sacraments of the Church's salvation."

See further, the definition of a sacrament as contained in Appendix B. Part IV. c. 1.

The above extracts are sufficient to prove that, according to the doctrine of the Nestorians, GOD doth work invisibly in us through the sacraments of His own appointment, and that through these, as through a channel, He doth not only quicken, but also strengthen and confirm our faith in Him. Not, however, that the sacraments are to be regarded as a mere charm, the use of which being totally disjoined from any mental exercise, cannot be regarded as a reasonable service. "On the contrary, the doctrine of the efficacy of the sacraments, *ex opere operantis*, is most clearly declared throughout their standard writings. Thus Mar Abd Yeshua says: The sacraments in order to convey grace require "right intention and confirmed faith *on the part of those who partake thereof*, believing that the effect of the sacraments takes place by a heavenly power." And, again: "they impart to all who receive them *in faith, and without doubting*, the forgiveness of sins, purification, enlightenment, pardon, the great hope of the resurrection from the dead, the inheritance of heaven, and the new life." In this respect, therefore, the Nestorians coincide with the doctrine declared in the concluding paragraph of the article at the head of this chapter. The effect of the sacraments upon unworthy recipients will be given under Article XXIX.

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Number of the Sacraments.

The Nestorian rituals do not determine the number of the Church sacraments; but several of their best authors reckon them as seven, and so many are generally allowed by the Nestorians of the present day, viz. Orders, Baptism, the Oil of Unction, the Oblation of the body and blood of CHRIST, Absolution, the Holy Leaven, and the sign of the Cross. This discrepancy, however, which seems to remove the Nestorians as far from the teaching of the Church of England as is the doctrine of the Church of Rome on this article, is by no means so great as may appear at first sight. According to the more perfect definition contained in the Church Catechism, a sacrament consists of two parts, "the outward visible sign, and the inward spiritual grace;" and further, must be "ordained by CHRIST Himself as a means whereby we receive the same, and a pledge to assure us thereof." Now if the seven sacraments of the Nestorians be tried by this rule, only two, viz. Baptism and the Supper of the LORD, will be found to comprise all these essential properties, as shall be shown presently when each comes under separate consideration. Hence from the bare fact of their being classed together we are not obliged to infer that the Nestorians regard the entire seven as of equal authority, efficacy, or necessity, or to conclude that they differ, in any essential point, from the doctrine of our Church on the sacraments. On the contrary, there is every reason to believe that they use the term "sacrament," of the five ordinances over and above those which are so called by us, in the same sense in which marriage is styled a sacrament in the book of Homilies, and in which many of the primitive Christian authors applied it to other institutions of the New Testament, besides Baptism and the holy Eucharist. Thus Palmer, in his *Origines Liturgicæ* says, that "the Fathers gave the name of *sacrament* or mystery to every thing which conveyed one signification or property to unassisted reason, and another to faith."

Further, it is worthy of remark, that the Nestorians frequently speak of Baptism and the LORD'S Supper in the plural number, as if each was made up of several mystical significations addressed to faith. Accordingly we find more than once in the Baptismal

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office sentences like the following: "We thank Thee, O LORD, that Thou hast made us partakers of Thy sacraments;" and the same mode of expression is adopted in the Liturgies, and in other parts of the Nestorian Ritual, where from the context it is clear that the reference is made to one individual sacrament, and not to the sacraments generally.

Moreover, that the two sacraments of our Church are considered to be such pre-eminently by the Nestorians, is clear from their being in almost every instance found together in their rituals, and separate from the other rites which "are commonly called sacraments;" but which are seldom or never so styled in the authorized service-books. Thus in § 4, quoted under this article, we read: "We were sanctified by water and the Spirit, and by Thy Body and Blood we attain life;" and § 6 and 7, cited in Chap. XXIII. are two examples of like import from numerous others which might be adduced.

The following tradition, apart from the obvious fictions which it contains, tends to confirm the above remarks, and affords an additional proof that the Nestorians believe Baptism and the LORD'S Supper to be the only sacraments necessary to salvation, and that these two alone fulfil in every respect our Church's definition of a sacrament.

"*On the foundation of the two holy sacraments of the Church, viz. Baptism and the Body and Blood of our* LORD.

"I confess two sacraments in the holy Church,—one the sacrament of Baptism, and the other the sacrament of the Body and Blood. The foundation of these two is laid in the flesh of our LORD, and it is fit that I should explain this for the edification of the sons of the Church. Peter the Apostle wrote this account, and I am therefore bound to record it without any alteration. When our SAVIOUR was baptized of John in the river Jordan, John beheld His greatness, i.e., His Divinity and humanity, and understood that He did not submit to be baptized on His own account, but in order to set us an example that we should be baptized even as He was. And this blessed John was graciously inspired to take from CHRIST'S baptism a little leaven for our baptism. So when our LORD went up out of the water whilst the water was yet dripping from His body, John approached our LORD and collected these drops in a phial; and

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when the day of his martyrdom arrived he committed it to his disciple, and commanded him to preserve it with great care until the time should come when it would be required. This disciple was John the son of Zebedee, who he knew would become our LORD'S steward. Accordingly, after His baptism, our LORD called John, and made him His beloved disciple; and when He was about to close His dispensation, and His passion and death drew nigh, on the evening preceding the Friday He committed His passover to His disciples in the bread and wine, as it is written, and gave to each a loaf; but to John He gave two loaves, and put it into his heart to eat one and to preserve the other, that it might serve as leaven to be retained in the Church for perpetual commemoration. After this, when our LORD was seized by the Jews, and the disciples through fear hid themselves, John was the only one who remained. And when they crucified the LORD in much ignominy with the thieves, John alone was present, determined to see what would become of Him. Then the chief priests ordered that the crucified ones should be taken down from the cross, and that their legs should be broken, in order that if yet alive they might die outright. The soldiers did this to the thieves, but when they came to our LORD and found that He was dead already, they brake not His legs, but one of them with a spear pierced His side, and straightway there came out blood and water, of which John was witness. Now this blood is a token of the sacrament of the Body and Blood in the Church, and the water is a token of the new birth in believers. John was the only one who perceived this separateness of the water and the blood, and he bare true witness thereof, as he says, that we might believe. He declares that he saw them unmixed, and that he did not take of them together, but of each separately. He took of the blood upon the loaf which he had reserved from the paschal feast, and he took of the water in that same vessel which had been committed to him by John the Baptist. The very blood of His body, therefore, mixed with the bread which He had called His body, and the water from His side mingled with the water of His baptism. After He rose from the grave and ascended up in glory to His FATHER, and sent the grace of His Spirit upon His disciples to endow them with wisdom, He commanded His apostles to ordain

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in His Church that same leaven which they had taken from His body to be for the sacrament of His Body, and also for the sacrament of Baptism. And when the disciples went forth to convert the nations, they divided this leaven amongst themselves, and they took oil of unction and mixed it with the water which was kept in the vessel, and they divided this also amongst themselves to be a leaven for Baptism. The loaf which John had, and which was mixed with the blood which flowed from His side, they bruised into powder, then mixed it with flour and salt, and divided it among them, each portion being put into a separate vessel to serve as leaven for the Body and Blood of CHRIST in the Church. This is the account which I have read, which bore the sign of Peter, and I have written it as I found it for the benefit of such as may read this our Epistle. The presbyter Rabban Shimoon, who first related the narrative to me, and then afterwards showed me the written account, can witness to the truth." From an ancient work by Yohanan Bar Zöobi.

CONFIRMATION.

For the doctrine of the Nestorians respecting Confirmation the reader is referred to Appendix B, Part IV. c. 1 and 4, and to the Baptismal office given under Chapter XLI., from which it would seem that they regard this rite rather as an appendix to baptism than as a separate sacrament. Mar Abd Yeshua says, that "the oil of unction is used in the birth which is by baptism," clearly intimating that it is a subsidiary part of that holy ordinance; and in the solemn invocation of the HOLY GHOST, (which together with the imposition of hands, appears to form the only essentials of confirmation according to their ritual, since the oil of unction is not used then, but *before* the person is baptized,) grace is declared to be conveyed "through the holy sacrament of baptism," and no mention whatever is made of any distinct grace being imparted through the oil of unction.

Moreover, that Confirmation, as held by the Nestorians, is not a sacrament according to the definition of our Church, is clear from this, that they do not claim either for the *matter* or *form* of the rite the authority of "CHRIST Himself," which is deemed an essential according to the teaching of the Catechism. Mar Abd Yeshua says, that "the oil of unction is *an apostolical tra-*

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dition;" and again, "the matter of the oil of unction is pure olive oil; the form, *the apostolical benediction*."

It is further apparent that the Nestorians deem Confirmation necessary to salvation only from its being a subsidiary part of the sacrament of baptism, since with them every one who is baptized must also be confirmed at the same time, as is the case in all other Eastern Churches.

PENANCE.

Absolution, or Pardon, is that which, with the Nestorians, corresponds the nearest to the "Penance" mentioned in the Article, and the sacramental character of which is denied by the Church of England. This "state of life," which is not only "allowed" but also commanded "in Scripture," is never styled a sacrament in any of the standard rituals of the Nestorians; and Mar Abd Yeshua, after naming it as such in his list given in Appendix B, Part IV. c. 1, afterwards in Chapter VII., heads his exposition thereof with the title, "Of Absolution and Repentance." It is further to be noticed, that in these remarks he gives no "visible sign," nor any words of institution to what he had before denominated a sacrament, but simply treats of the duty of repentance, the hope of pardon held out by CHRIST to the true penitent in the New Testament, the proper minister to whom the sinner should "open his grief," and the authority of the priest to absolve him, "if all this is done in faith and not after a worldly manner." Hence it is clear that absolution, called sometimes a sacrament by the Nestorians, is not deemed to be such by them in the sense in which the Church of England holds that there are only two sacraments ordained by CHRIST Himself.

The doctrine of confession and absolution as held by the Nestorians seems to be in perfect agreement with the teaching of our own rituals. Auricular confession is unknown to them,[32] and the advice to penitents, as given by Mar Abd Yeshua, and which is also contained in the Khudhra, "to go and show their wounds to the disciples of the Wise Physician, who will heal them with spiritual medicine," corresponds in substance with the first exhortation contained in our Communion office. Their general practice with regard to confession is as follows: such as

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wish to communicate of the holy Eucharist assemble together, or individuals consult the priest privately, and then meet together in the porch or entry to the church, and whilst kneeling upon their knees, or sitting in a humble posture, the priest reads over them one or more absolutions in the form of petitions from the *Kthawa d'Hoosâya*, or Book of Pardon, consisting chiefly of supplications to GOD that He would mercifully pardon His penitent children, and receive them back into His favour. This service is generally performed before the commencement of morning prayers on the day of communion.

In order to convey a more correct idea on this subject, I subjoin a translation of one of the forms of absolution still in use among the Nestorians, and ascribed to the Catholicos Mar Yeshua-yau. From the substance of it I conclude that this particular office is only used over such as have been grievous offenders.

TAXA D'HOOSAYA.

Priest. Glory to GOD in the highest, and on earth peace, good will toward men.

Our FATHER, which art in heaven, &c.

Prayer.

May the adorable Name of Thy glorious Trinity be ever worshipped, glorified, honoured, praised, blessed, and magnified, in heaven and in earth, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ [*Then shall follow*] Ps. xxv. and cxxx.

Prayer.

Behold the eyes of our minds are fixed upon Thee, O LORD our GOD, for our hope and trust is in Thee, and from Thee we beg the forgiveness of our sins and iniquities. Grant this, in Thy grace and mercy, as is Thy wont at all times.

Anthem.

Antiphon. Bow down Thine ear, O LORD, and hearken unto me, and sinners shall be converted unto Thee.

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Thou, O LORD, didst not despise publicans and sinners, neither didst Thou cast them out of Thy presence, for Thou Thyself hast said, that the whole need not a physician, but such as are sick. Therefore we who have done evil in Thy sight, and whose souls are diseased, beseech Thee to have mercy upon us.

Ant. O LORD, Thou hast known.

O LORD, Thou good Physician of souls, Thou knowest such as are in need of cure. Thou didst call and restore the sick and diseased, or ever Thou didst call the whole; not that Thou dost not regard the righteous, but because Thou wouldst show Thy compassion towards sinners. Therefore I, who am the chief of sinners, beseech Thee, O Thou lover of mankind, to make me as one of those whom Thou didst call into Thy vineyard at the eleventh hour, and make me fit to receive Thy gift.

Ant. So foolish was I and ignorant.

The wicked one laid a snare for me, and took me, and I in my frailty slipped and fell into his net; but now, whilst there is yet strength left in my members, send and cut my bonds, that I may arise and give thanks unto Thy grace, and with the voice of the soul's repentance cry out and say, Glory be to Thee, O LORD of all.

Ant. Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

O LORD, upon the foundation of the rock of Simon Peter's faith Thou hast set me up, and in baptism Thou didst promise me the gift of adoption; but by my life I have likened myself to the heir who squandered away all his living, and now like him I pray and say: I have sinned against heaven and before Thee, and am no more worthy to be called Thy son. O merciful LORD, have mercy upon me.

Ant. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The sinner who repents and comes unto Thee, O LORD GOD, Thou wilt not cast out from Thy presence, and from Thine everlasting benefits, but wilt stretch forth to him Thy helping hand, and address him in Thy love, saying: This is he who was dead and is alive again, was lost and is found. Therefore, O Thou lover of mankind, in Thy compassion have pity upon me also, and have mercy upon me.

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[¶ *If the penitent be a female the following anthem shall be used.*

Ant. My wounds stink and have become corrupt. What physician can heal my secret wounds, or can visit and cure me, or who can save me from the fire, exclaimed the adulteress? I will arise and cast off the bands of sin, and will betake me to the SAVIOUR, for He did not cast out the publican; and He, by His words, converted the woman of Samaria; and by His words He gave life to the Canaanitish mother; and through the hem of His garment He gave health to her who had an issue of blood; and with words full of mercy He loosed the adulteress from her sins, and inscribed her name in the book of life with those of the virgins;—With all these my soul saith at all times: Blessed is CHRIST our SAVIOUR.

Ant. And sinners shall be converted unto Thee.

O our SAVIOUR, Thou wast favourable unto publicans and sinners, and in Thy pity Thou didst absolve them from their sins. In like manner have pity upon me, and in Thy compassion extend Thy mercy towards me.

Ant. Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

(I have not been able to find the verse which is wanting here, only the first sentence of which is contained in the *Hoosáya.*)

Ant. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us with contrite hearts beseech and supplicate the All-merciful, and pray for pardon from the compassionate GOD, whose door is ever open unto all who repent and turn unto Him.]

Prayer.

O Thou compassionate GOD, have pity upon us; O Thou who art full of mercy, look upon us, and do not turn away Thine eyes or Thy care from us, for our help and trust is in Thee at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Ant. Have pity upon me, O LORD, according to Thy great mercy.

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O our FATHER, who sufferest not Thy erring children to perish in their sins, raise me up from my death in sin, O CHRIST my SAVIOUR, for to this end the heavenly mercies sent Thee, O SON of GOD, have pity upon me.

O Thou lover of mankind, I am unclean through the multitude of my sins and iniquities, and I dare not look up to the height of heaven; nevertheless unto Thee I cry as did the publican, and say: Have pity upon me, in Thy mercy, and make me Thine.

Doxology.

We praise Thee, we give thanks unto Thee, O CHRIST our SAVIOUR, for Thou only art our refuge and our hope.

Of Thy mercy and peace we beg Thee not to shut the door of Thy compassion against us.

O holy GOD, O holy Mighty, O holy Immortal, have mercy upon us.

¶ *Then shall follow the Litany beginning with:* "O Thou who didst open the door of repentance to all sinners, have mercy upon us, &c." *After which the Priest shall say this*

Prayer.

O Thou who dost open Thy door to those who knock; O Thou who dost answer the prayers of such as call upon Thee, open, O LORD our GOD, the door of mercy to our prayers, and in Thy mercy answer our petitions out of Thy overflowing treasury, and accept our supplications, O Thou righteous GOD, who dost not withhold Thy mercies and gifts from such as worship Thee, and who call upon and beseech Thee at all times.

Let the everlasting mercies of Thy holy TRINITY be upon Thy sinful and frail worshippers, who at all times call upon Thee and supplicate Thee, O LORD.

¶ *Then the Priest shall say this prayer over the head of him who is being absolved.*

O our righteous GOD, whose abundant mercies are over all, pour out Thy loving compassion upon this Thy servant, [*or* servants] change him through the hope of a fresh renovation, and renew in him Thy Holy Spirit, whereby he was sealed unto the day of redemption. Confirm the hope of his faith by the help of Thy grace, direct the steps of his going in the way of

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righteousness, and make him finally to rejoice with the saints in Thy kingdom, by establishing in him the confidence of his faith in his adoption through the participation of Thy sin-forgiving sacraments; and so strengthen him with the help of Thy mercy, that he may ever thank, worship, and praise Thy holy name, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Whilst saying the above the Priest shall sign over the head of the penitent with the sign of the cross.*

Then the Priest shall inquire of him whether he denied the faith willingly, and if so, he shall sign him with oil, and shall say,

Let *A. B.* be signed, renewed, sealed, and sanctified, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *If the person denied the faith against his will no oil is required. And these penitents shall be admitted to the Holy Communion on Easter Eve.*

It is worthy of remark, that whilst the sacerdotal authority of the priest to absolve is most unquestionably maintained by the Nestorians, the direct form of absolution is not to be met with in any of their rituals. "With regard to these varieties of *form*," says Palmer, "it does not appear that they were formerly considered of any importance. A benediction seems to have been regarded as equally valid, whether it was conveyed in the form of a petition or a declaration, whether in the optative or the indicative mood, whether in the active or passive voice, whether in the first or third person. It is true that a direct prayer to GOD is a most ancient form of blessing; but the use of a precatory, or an optative form, by no means warrants the inference, that the person who uses it is devoid of any divinely instituted authority to bless and absolve in the congregation of GOD. Neither does the use of a direct indicative form of blessing or absolution imply anything but the exercise of an authority which GOD has given to such an extent, and under such limitations, as Divine Revelation has declared."*

The only penance imposed upon penitents by the Nestorian priesthood is the increased exercise of godliness, in prayer, reconciliation with those with whom they have been at variance,

* Origines Liturgicæ, Vol. II. chap. i. part i. § 5.

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fasting, alms-giving, and frequent attendance upon the Holy Eucharist, in token of the sincerity of their repentance.

ORDERS.

The Priesthood is by Mar Abd Yeshua reckoned as one of the seven sacraments of the Church; but the same remarks are applicable here as were made under the head of "Penance," viz. that it is not regarded by the Nestorians as a sacrament in the same sense in which both we and they regard Baptism and the LORD'S Supper to be sacraments of the New Covenant. In the first place, though it is admitted on all hands, that the Priesthood was "ordained by CHRIST Himself," yet it has no "outward and visible sign" so ordained to represent it, and the grace conferred by the imposition of hands is one of ministration and sacerdotal authority in respect of those over whom the Spirit of GOD constitutes them overseers, not a gift conferring personal sanctification of the soul in such as are called thereto.

The statements from which the above inferences are drawn, as well as some excellent remarks upon the necessity of the sacraments, and of a validly ordained minister to administer them, are to be found in Appendix B. Part IV. c. 1, 2, where the institution, authority, and perfection, of the Christian priesthood are thus declared and supported: "The *foundation* of the priesthood in the Church is laid in that declaration of the LORD of the priesthood to Peter, in the town of Cæsarea Philippi: To thee I give the keys of the kingdom of heaven: whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Its *superstructure* is derived from that other injunction: "Feed My lambs. Feed My sheep. Feed My sheep." Its *ornament* and *perfection* from CHRIST'S breathing on the Apostles when He said: "Receive ye the HOLY GHOST: whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained.' "

MATRIMONY AND EXTREME UNCTION.

Matrimony is not reckoned a sacrament by the Nestorians, "but some Christians," writes Mar Abd Yeshua, "who possess not the *Leaven*, reckon Marriage according to CHRIST'S ordi-

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nance, (whereby in the place of a mortal deceased, another is raised up,) the seventh sacrament." See Appendix B. Part IV. c. 1. Extreme unction is unknown to the Nestorians; but the Chaldeans have adopted it from the teaching of Rome.

THE HOLY LEAVEN.

It appears to me, that the later Nestorian theologians, for want of a better reason, and in order not to be behind the Eastern and Western Churches in this respect, thought proper to make their sacraments amount to the sacred number of seven, and in order to effect this, chose out such doctrines and practices current among them as they deemed best suited for this nomenclature. Little indeed can be said in favour of the selection of the Holy Leaven, and the sign of the life-giving Cross, wherewith they have replaced Matrimony and Extreme Unction. The tradition whereon their use of a peculiar Leaven in the composition of the bread of the Eucharist is based, has already been given under Chapter XXIX. and Mar Abd Yeshua in Appendix B. Part IV. c. 6. confirms the same; but in the remarks of this author thereon, he neither attributes to it the form nor the efficacy of a sacrament. Moreover it is not mentioned as such in any of the Nestorian rituals, neither indeed have I found in these any allusion to a particular Leaven to be used in the bread of the LORD's Supper, except in the "office for the renewal of the holy Leaven, which is called *Malka*," a work referable to the twelfth or thirteenth century.

However this may be, it is certain, (as might be expected in a people among whom ignorance has been gradually increasing for so long a period,) that this tradition is now very strictly observed by the Nestorians, and the renewal of the Leaven takes place yearly with great solemnity. It is hardly worth while to give a translation of the entire office, which consists chiefly of psalms and prayers to GOD for His blessing upon the partakers of the Holy Communion; but I give the following opening rubric entire because it contains a list of the ingredients of which the sacramental bread is compounded. When the leaven in a church is nearly expended, "on the Thursday before Easter, two parts of pure and well sifted flour called *Smeeda*, and two parts of the finest and best salt, shall be brought and laid upon

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the slab; and upon these shall be dropped a little of the purest olive oil, and three drops of water, and these shall be mixed together. Then the rector, and another priest or more, and the deacons, shall bring the Gospel and the Cross, and shall place them near the slab, with the censer and lights, and they shall open the service with: Holy, Holy, Holy, LORD GOD of hosts," &c.

THE SIGN OF THE LIFE-GIVING CROSS.

Mar Abd Yeshua reckons this the seventh sacrament, but the same observation as has been made respecting other sacred rites of the Nestorians is applicable also here, viz., that it is not so styled in any of their standard rituals, and this author himself in his exposition thereof, as contained in Appendix B. Part V. c. 2., does not again refer to it as such. It is further to be noticed, that he separates his remarks thereon from his treatise on the other sacraments, and disposes it under a different part of his work, under the head "Of things which prefigure the world to come." In the chapter wherein he treats of this particular subject, he does no more than explain in what sense the Cross is to be worshipped, which has already been discussed under Chapter XXVI., from which we may gather, that according to the doctrine of the Nestorians, the power of the FATHER, SON, and HOLY GHOST, is necessary to the consecration of every sacred service, and that the use of the sign of the Cross, (with which the invocation of the HOLY TRINITY is ever associated,) in the prayer of consecration, is an apostolical tradition most fit to be retained, as having descended from the Apostles of our LORD, and as having been always blessed in His Church. Such appears to me to be the meaning of Mar Abd Yeshua, when he says: "The sign of the life-giving Cross is that by which Christians are ever kept, and by it all the other sacraments are *sealed* and *perfected*."

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CHAPTER XXX.

OF THE UNWORTHINESS OF THE MINISTERS WHICH HINDERS NOT THE EFFECT OF THE SACRAMENT.

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in CHRIST'S, and do minister by His commission and authority, we may use their Ministry, both in hearing the Word of GOD, and in receiving of the Sacraments. Neither is the effect of CHRIST'S ordinance taken away by their wickedness, nor the grace of GOD'S gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of CHRIST'S institution and promise, although they be ministered by evil men.

"Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed."—*Article XXVI.*

I HAVE not been able to find in the Nestorian rituals any authoritative declaration corresponding with the doctrine expressed in this Article; but the confession of the officiating priest of his own unworthiness, and notwithstanding this, the efficacy of the sacraments, which he administers, in such as partake of them aright, as contained in the offices of Baptism and the LORD'S Supper, proves their agreement with the teaching of our own Church in this respect. The same inference may be drawn from Mar Abd Yeshua's statement of what is necessary to the validity of a sacrament: "First, a true priest who has attained the priesthood rightly, according to the requirements of the Church. Secondly, the Word and Commandment of the LORD of sacraments, whereby He ordained each of them. Thirdly, right intention and confirmed faith on the part of those who

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partake of them, believing that the effect of the sacrament takes place by a heavenly power."*

With respect to the latter clause of the Article, the Nestorian Synods have decreed numerous canons, directing that the Bishops, and others in authority, should from time to time examine into the life, conversation and doctrine of the clergy placed under their jurisdiction, and such as are found to be blameworthy are to be admonished, suspended, or deposed, according to the gravity of their offence.

* Since writing the above, I have met with the following in an ancient manuscript in the possession of Kasha Mendu of Amedia. The book appears to be a sort of general catechism, but is so much mutilated that I was unable to discover the title of the work or the author's name.

"*Query.* There be many who contend that the HOLY GHOST does not descend upon the oblation offered in the Church by wicked priests. Some of these, it is said, steal, commit adultery, swear falsely, injure and defraud their neighbours; how, then, can the HOLY GHOST listen to those who do such things?

"*Answer.* Though there be really found in the Church wicked and lying priests, nevertheless the right hand of the LORD which was placed upon their heads is true, and the oblation which they offer is pure, and the HOLY SPIRIT listens [to their invocation,] and descends upon the oblation, which communicates to such as partake thereof a true pardon; for these effects depend not upon the conversation of the priest. In like manner also, baptism conferred by such is true and efficacious, because of the right hand. If the priest is a liar, and a man of wicked works, the oblations which he offers are acceptable through the HOLY GHOST; for his sins are no reason why because of him the people are to be unjustly dealt with, since his sins can in no wise restrain the mercies of GOD towards His people. For as the righteous do not bring down the SPIRIT through their righteousness, neither can sinners prevent His descent by their sins. This is a gift of grace given for the pardon of mankind, which a wicked priest may invoke, and which descends upon such as are not wicked; which an adulterer may invoke, and which invocation He listens to in behalf of the saints; the gluttonous may invoke Him, and He hearkens in behalf of those who hunger after Him; the drunkard may invoke Him, and He bows and comes down to such as thirst after Him. He does not regard the actions of him who invokes, but the supplications of those who stand behind the priest, and who are looking up to Him. If the priest is a sinner, his sin is his own, and his righteousness can only benefit himself, for every man shall die for his own sin. Hence, those who say that the oblation is not consecrated by a wicked priest are in error: but I say unto thee, O my son, and I swear, that were it possible for the Devil to attain the priesthood, and with his hand to break the oblation and to communicate thereof to me, I would receive it from him, and hold it as though it had been broken by Simon Peter. Therefore, my son, be not like unto those who are of a doubtful mind."

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CHAPTER XXXI.

OF BAPTISM.

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of GOD by the HOLY GHOST, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto GOD. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of CHRIST."—*Article XXVII.*

§ 1. "ALL ye who have been baptized into CHRIST have put on CHRIST, through the water and the SPIRIT, that ye may reign with Him in the heavenly abode.

"Ye have been baptized into one SPIRIT, and have put on one SPIRIT, and have known one LORD on whose name ye call, and with Him ye shall rejoice in the abode of blessedness.

"The circumcised among the children of the Highest, who are born of the SPIRIT, were born in the water, and became forthwith perfect and spiritual first-fruits in heaven.

"Ye who have risen up out of the water, have risen from death, and have put on CHRIST, and have put on the HOLY GHOST, through whose enlightenment ye shall put on eternal life." *From the service appointed in the* Gezza *for the Epiphany.*

§ 2. "Blessed is He Who was baptized in order that He might baptize, and that ye might obtain the forgiveness of sins. The SPIRIT descended from on high, and by brooding over it sanctified the water, and in the baptism [of CHRIST,] left all and descended upon John. But now He has descended and dwells with all those who are born of water. Of all those whom

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John baptized He descended on One alone; but now He flows forth and descends on the many.

"The righteous GOD who formed us out of the dust has renewed our likeness by water and the SPIRIT." *From the service appointed in the* Khudhra *for the Epiphany.*

REMARKS.

The Catholic doctrine of regeneration in holy baptism is so unequivocally expressed in the above extracts, that no further remarks thereon seem called for, more especially as the same truth is fully declared in the Nestorian Baptismal office given under Chapter XLI. I shall therefore conclude this brief section with the following exposition of the sacrament as contained in Appendix B, Part IV. c. 3. First, that Baptism is a *sign*; Mar Abd Yeshua writes: "As the circumcision of the flesh was given for a sign, denoting those who were of the family of Israel of old according to the flesh; so the baptism of CHRIST is a sign of spiritual relationship to the true Israel, viz., those who are the called, and the children of GOD;—for 'those who received Him, to them gave He power to become the children of GOD.'" That a mysterious and spiritual efficacy accompanies the right administration of this sacrament, the same author thus declares: "The Baptism of our Saviour [or Christian baptism] is received through the HOLY SPIRIT for the gift of adoption, for the resurrection from the dead, and for everlasting life, and is the 'circumcision made without hands in putting off the sins of the flesh by the circumcision of CHRIST.'"

According to the Nestorians all children are fit subjects for baptism, and are generally baptized on the eighth day after birth. Such an anomaly as a child born of Christian parents remaining unbaptized even for three months is happily unknown among them.

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CHAPTER XXXII.

OF THE LORD'S SUPPER.

"The Supper of the LORD is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by CHRIST'S death: insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of CHRIST; and likewise the Cup of Blessing is a partaking of the Blood of CHRIST.

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the LORD, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

"The body of CHRIST is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of CHRIST is received and eaten in the Supper is Faith.

"The Sacrament of the LORD'S Supper was not by CHRIST'S ordinance reserved, carried about, lifted up, or worshipped."—*Article XXVIII.*

§ 1. "THE precious body and blood of CHRIST are distributed for the forgiveness of sins, and as the pledge of a new life. Thereby sin and death are loosed, and such as partake thereof put on an undying life. Therefore let us approach and take it, having our minds free from all doubtfulness; for it is a searching fire, and a trying furnace, which cleanses and purifies us from the pollution of sin." *From the service appointed in the* Khudhra *for the second Sunday of the Summer season.*

§ 2. "Behold, the medicine of life, which descended from on high, is dispensed in the Church, and is hidden in the Sacraments, in the bread and wine. Put forth now your hands, O ye who are dying, and have taken up your abode in *sheol* on account of our sins, take and be forgiven, and attain unto life, and reign with CHRIST, and sing and say: Alleluia, this is

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the Bread, of which if any man shall eat he shall escape hell." *From the* Khudhra *for the fourth Sunday of the same season.*

§ 3. "The great and awful sacrament of the Body and Blood of CHRIST is dispensed in the Church for the forgiveness of sins, and for the salvation of our souls." *From the service for the seventh Sunday of the same season.*

§ 4. "Let us approach and take from the spiritual table the Body and Blood of CHRIST for the forgiveness of sins, for this is a great sacrament, full of blessings, and a pledge of endless life; whosoever shall partake thereof in love shall thereby be forgiven, and shall thereby become an inheritor of the kingdom, according to our LORD's words. Come, ye sinners, and partake of this sacrament, that thereby ye may attain unto life, and the forgiveness of sins; for it is a great sacrament, comprising every good thing, and communicating the same to such as are worthy of it. Let us approach it, therefore, with a pure heart, that thereby we may be pardoned, and thereby our thoughts may be cleansed, and our stains washed out." *From the service appointed in the* Khudhra *for the first Sunday of the weeks of Elijah.*

§ 5. ". . . . This is the true Bread, not like the manna in the wilderness, which may be likened to rays, for this is the very light. Those who ate of that manna died; but this gives life to those who eat of it, even as our LORD Himself has said. This Bread, as saith David the great, supports the heart, and whosoever eateth of it living, the fire shall not approach his body. This is the living Bread which nourishes the body, enlightens the soul, and exalts both. This is the Bread, of which those who eat shall never die, or become corrupt, but shall live for ever, even as the living Mouth testifieth. . . . O ye hungry ones, come and eat of this, for hereby your bodies shall arise, and the anguish of your sins shall be taken away. Take and eat of it in faith, for it destroyeth sin; and drink of His Blood with joy, for it causeth us to live. By this Blood, the stains of iniquity are washed out; by this Blood sins are blotted out, and those who drink thereof shall ascend up on high." *From a hymn in the* Warda *adapted to the service of Easter Eve.*

§ 6. ". . . . Whosoever shall eat of this pure Body in faith, sin shall not come nigh unto his body, and his spirit shall be

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enlightened in the kingdom. . . . . This saveth from the fire, this giveth light, and by this both body and soul are beautified." *From a hymn in the* Khâmces *adapted to the service of Easter.*

§ 7. "Stretch out your hands and take the medicine of life, the forgiveness of sins, and a complete pardon, through the bread and wine." *From the service appointed in the* Khudhra *for the seventh Wednesday in Lent.*

See also the Liturgy of Nestorius given under Chapter XLII. and Appendix B, Part IV. c. 5. on the sacrament "of the Oblation."

REMARKS.

The above extracts most unequivocally prove that the Nestorians believe the Supper of the LORD to be a real partaking of the Body and Blood of CHRIST, and not a bare sign of Christian discipleship. According to them, the sacrament of the holy Eucharist is the sign, not of an absent thing, but of the real Presence of the SAVIOUR, who, through the consecrated elements, vouchsafes to impart HIMSELF to the worthy recipient, and thereby to seal to him the forgiveness of his sins, and to strengthen and refresh in him the great gift of the grace of GOD first imparted in Baptism, "wherein he was made a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven."

Hence (as the above quotations most fully testify) they believe that the elements are changed, not by the power of the officiating priest, or by the bare repetition of the words of institution, but by the mysterious and all-sanctifying power of the HOLY GHOST, who is thus solemnly invoked in the liturgical office: "With one accord we make our supplications to Thy adorable Godhead, that the grace of the HOLY SPIRIT may abide and rest upon this oblation which we have offered before Thee, bless it, sanctify it, and make this bread and this cup the Body and Blood of our LORD JESUS CHRIST. Change Thou them by the operation of the HOLY GHOST, that these glorious and holy sacraments may be effectual in all such as shall partake of them unto everlasting life, the resurrection from the dead, the forgiveness of body and soul, the light of wisdom, &c." And Mar Abd Yeshua thus declares the change which is effected in the elements: "Through

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this divine institution the bread is changed into His holy Body, and the wine into His precious Blood, and they impart to all who receive them in faith and without doubting, the forgiveness of sins, purification, enlightenment, pardon, the great hope of the resurrection from the dead, the inheritance of heaven, and the new life. Whenever we approach these sacraments we meet with CHRIST Himself, and His very Self we take into our hands and kiss, and thereby we are joined with CHRIST, His holy Body mixing with our bodies, and His pure Blood mingling with our blood, and by faith we know Him that is in heaven, and Him that is on earth, to be but one Body."

It is to be observed, however, that this change does not necessarily involve the doctrine of Transubstantiation; such a word is unknown to the Nestorians.

The following additional extracts tend to establish the truth of the above remarks on this subject.

". . . . This bread is both spiritual and material; but its materiality is supernatural, since it imparts life to the dead." *From a hymn in the* Khâmees *adapted to Easter Eve.*

"Angels and men give thanks unto Thee, O CHRIST, Who art the sacrifice for us, and in the sacrament of Thy Church hast made known to us Thy greatness. For as the bread and wine are by nature distinct from Thee, but in power and efficacy are one with what is Thine, [i.e., Thy body,] so also our body, [i.e., our body assumed by CHRIST,] is distinct from the essence of the Word, but equal with It in dignity and authority. Thus we believe without fear of being guilty of error, for we believe in One SON, and not in two Sons, as do the wicked; and therefore, even in the celebration of the Sacrifice, we do not break [divide] body from body, but maintain one body, even as Thou Thyself hast taught us in Thy Gospel." *From the service appointed in the* Khudhra *for the seventh Sunday in Lent.*

"Angels and men worship Thee, O Thou High-Priest, who in the sacrifice of the altar hast established [the truth of] Thy incarnation. For as this, in its matter, is of the nature of wheat and wine, so the temple of our nature [i.e., the body which CHRIST took of us,] is in its person a man, but by its union with the Word is called a true Son. Thus we teach without fear of blasphemy, for we know that CHRIST is one who is in

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heaven and in the Church, and therefore we do not say of the Body which is on the altar that it is a two-fold body, but that it is one Body beyond all doubt." *From the same.*

According to the doctrine contained in these extracts, the elements of the holy Eucharist are supernaturally endued with a divine efficacy, so that the partaking thereof is a real partaking of the body of CHRIST, nevertheless the *substance* of the bread and wine are no more changed than was the Divinity into the humanity, or the humanity into the Divinity, in the Incarnation of the second Person of the glorious Trinity. The change taught, therefore, according to the Nestorians, is, as to the *manner* in which it is effected, a sacramental or mystical change; and, as to its *nature*, it is a change of use, virtue, and efficacy, whereby the bread and wine become the channels through which CHRIST vouchsafes to impart Himself to the soul of the believer, to dwell in him, and he in Him.

From this it results, that as the elements are not transubstantiated, according to the doctrine held by the Nestorians, they believe with us that "the Body of CHRIST is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner," but not the less really, because spiritually given and partaken of. This it is which constitutes the glory and excellency of the Christian covenant, that the shadows are past, and the true light now shineth. "The old oblations," writes Mar Abd Yeshua, "consisted of irrational animals, and of the blood of bodies; but with us the Only-begotten of GOD, who took upon Him the form of a servant, He offered His own body a sacrifice to His FATHER for the life of the world, and hence He is called by John, 'the Lamb of GOD which taketh away the sins of the world.'" The Paschal lamb was a carnal, material, and visible type, and received all the dignity which it possessed from the Substance, which it distantly typified and represented; but in the sacrament of the holy Eucharist we thankfully receive the Body and Blood of CHRIST for the preservation of body and soul unto everlasting life. "This is the true bread," writes the author of the *Warda*, as quoted in § 5, "not like the manna in the wilderness which may be likened to rays, for this is the very light. Those who ate of that manna died, but this

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gives life to those who eat of it, even as our LORD Himself has said."

That "the mean whereby the Body of CHRIST is received and eaten in the Supper is Faith," is amply declared throughout the Nestorian rituals and liturgies. Thus in § 6 we read:[33] "whosoever shall eat of this pure body *in faith*, sin shall not come nigh unto his body, and his spirit shall be enlightened in the kingdom;" in § 5, "Take and eat of it *in faith*, for it destroyeth sin, and drink His blood with joy, for it causes us to live;" and Mar Abd Yeshua writes: "all who receive them *in faith* obtain the forgiveness of sins, &c." The following additional extracts go to establish the same doctrine.

"Our SAVIOUR CHRIST has given us the gift of this life-giving treasure of His Body and Blood; let us therefore approach Him in fear and *in faith*, for He is the Priest and the High-Priest. He it is who offers and who sanctifies." *From the service appointed in the* Khudhra *for the third Sunday of the summer season.*

"My brethren, receive the Body of the SON, and drink His Blood *by faith.*" *From the* Khudhra *for the seventh Tuesday in Lent.*

In the three liturgies of the Nestorians, before the faithful approach to communicate, the deacon is directed to say this exhortation: "My brethren, receive the Body of the SON, saith the Church, and *in faith* drink of the cup in the kingdom."

From the liturgy of Nestorius, a translation of which is given under Chapter XLII. it will be seen that there is no elevation of the elements in the LORD'S Supper.

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CHAPTER XXXIII.

OF THE WICKED WHO EAT NOT OF THE BODY OF CHRIST IN THE USE OF THE LORD'S SUPPER.

"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the Sacrament of the Body and Blood of CHRIST, yet in no wise are they partakers of CHRIST: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing."—*Article XXIX.*

THE agreement of the Nestorians with the teaching of this Article may be inferred: first, from the frequent and reiterated admonitions given to such as are about to communicate, to approach the "spiritual table" with humble and contrite heart, "with right intention and confirmed faith," with "self-renunciation and with love unfeigned;" and, secondly, from such passages as this which is taken from the prayer of Invocation contained in the liturgy of Nestorius: "May no one eat and drink hereof to the damnation of his soul and body, or to sickness and disease, through eating this body and drinking this blood unworthily." And in the following extract from the *Khudhra* the awful case of Judas is adduced in proof of the condemnation which those inherit who are unworthy partakers of the LORD'S Supper.

"Our SAVIOUR brake the bread, and gave it to the deceitful Apostle, and forthwith the devil entered into him, and he became a worthless vessel, and because he did not change his purpose, and would not drive away guile from his heart, therefore he became a stranger to CHRIST'S elect, and received no help from His blessing."[1] *From the service for the eve of Good Friday.*

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CHAPTER XXXIV.

OF BOTH KINDS.

"The cup of the LORD is not to be denied to the lay-people; for both the parts of the LORD'S Sacrament, by CHRIST'S ordinance and commandment, ought to be ministered to all Christian men alike."—*Article XXX.*

IT will be seen from the liturgy that both the wine and the bread are directed to be given to laymen as well as clergy, and this is the common practice among the Nestorians of the present day, each being administered separately, the body by the officiating priest, and the blood by the deacon. Nevertheless I have sometimes observed that a few, especially females, after having partaken of the former do not approach to communicate of the latter. The more ignorant among the clergy allow of this non-participation of the cup under the plea that CHRIST is wholly imparted through the element of the bread, which error they have doubtless learned from the Roman missionaries. Some, equally unlearned, say that it is above the dignity of their sex for women to partake of the cup; but whatever arguments or excuses may be adduced in support of this unwarrantable licence, it is clearly a departure from the plain letter of the Nestorian rituals, and is disallowed and condemned by those who are well versed in the teaching of their own fathers.

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CHAPTER XXXV.

OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS.

"The offering of CHRIST once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the priest did offer CHRIST for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."—*Article XXXI.*

§ 1. "I CONFESS before all that I am a sinner, but henceforward I am determined to repent, and decided to sin no more, neither to walk any longer in the way of iniquity; since the grace of the Spirit has compassionated me, and I have begun anew to perceive the truth, and I am persuaded that there is no salvation for man or woman, but through the holy and adorable JESUS CHRIST our LORD, He Who delivered Himself up to be betrayed, and endured pain and crucifixion, death and the grave, for sin. And I am further persuaded that after man has attained to a knowledge of the truth, he knows assuredly that there remaineth no other vital sacrifice for his sins." *From the* Khâmees, "*On Repentance.*"

§ 2. "All we who are called to enjoy the glorious and divine sacraments, let us in fear and love praise and worship the LORD of all, and in love and faith take the Body of CHRIST the SON, Who was sacrificed that we might live, and who pardoned our sins and reconciled the FATHER to us through the shedding of His blood, and who is now commemorated on the altar sitting on the right hand of GOD. And since He is One and indivisible, above and in the Church, He is daily sacri-

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ficed for our sins, but without enduring pain. Come, then, and let us in purity approach the sacrifice of His all-hallowing body, and let us with one accord cry out and say: Glory be to Thee."

§ 3. "Come, all ye who believe, and whilst beholding the Lamb of GOD upon the altar who is sacramentally sacrificed every day, let us with renewed hearts confess Him without doubtfulness. And since He is alive for evermore, He is distributed to all without being exhausted and without suffering diminution. Let us, therefore, in fear and awe cry out and say: Holy, Holy, Holy, art Thou, O GOD, who fillest heaven and earth with Thy glory." *From the service appointed in the* Khudhra *for Holy Thursday.*

REMARKS.

The first of the above extracts clearly declares the all-sufficiency of the atoning sacrifice of CHRIST, and moreover that it is not only unnecessary but impossible that this identical sacrifice should be repeated. In § 2, this sacrifice is said to be "commemorated on the altar" through the glorious and divine sacraments; and in § 3, that CHRIST is sacrificed every day "sacramentally." From which it would appear that the Nestorian rituals teach no other than a *commemorative sacrifice* in the holy Eucharist, just as the passover which was kept by our blessed LORD and His apostles was, not the paschal lamb which was slain by the Israelites on their deliverance out of the hands of the Egyptians, but a link in the continued commemoration of that sacrifice emblematical of the Lamb of GOD, whose death our LORD Himself ordained should be figured forth in the Church until His coming again.

This inference receives support from the following quotation from the work of Mar Abd Yeshua: "Now, seeing that it was impossible that His identical sacrifice upon the cross for the salvation of all could be *showed forth,* in every place, throughout all ages, and to all men, just as it was, without any alteration, He beheld with an eye of mercy, and in wisdom and compassion thus ordained,"* &c. After which follows the account of

* See Appendix B. Part IV. c. 5.

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the institution of the LORD's Supper which was to be "done" to all ages "in remembrance" of His death and passion.

The Eucharist is never celebrated among the Nestorians without communion, i.e. the priest never offers the commemorative sacrifice unless there be present some to partake with him. Hence, solitary masses, such as are offered up in the Church of Rome, "in the which it is commonly said, that the priest doth offer CHRIST for the quick and the dead, to have remission of pain and guilt," are unknown among them, and the plain teaching of their rituals is to the effect, that in order to a participation in the benefit conveyed through the sacraments, the sinner must himself be a worthy partaker of those sacraments. It is true that in the prayer of commemoration contained in their liturgies there is a remembrance of the dead, and supplications are offered up that "through the oblation GOD would pardon and forgive them in whatsoever they may have sinned and transgressed against Him," and that similar prayers are contained in their burial and other services; yet it is to be remembered that such prayers are offered up in behalf of those only who have died at peace with GOD, whose supplications GOD is also entreated to hear and to accept in behalf of the living. This union and communion between the members of CHRIST's body here and in paradise they support by S. Paul's exposition of the Church as contained in the twelfth chapter of his first epistle to the Corinthians, where he not only defines the relationship of one Christian to another, and the sympathy which ought to exist between all the members of CHRIST's mystical body; but he also declares their mutual dependance one upon the other, and that generally and without restriction, in these words: "The eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you." With arguments such as these the Nestorians defend the practice of praying to GOD for the righteous departed, that they may rest in peace and not come into condemnation in that day of final retribution when GOD shall render unto every man according as his works shall be; and they offer these prayers particularly at the celebration of the holy Eucharist, as being the most solemn of all the services of the Church, in which is commemorated that atoning sacrifice through which alone salvation is attainable by sinful man.

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CHAPTER XXXVI.

OF THE MARRIAGE OF PRIESTS.

"Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."—*Article XXXII.*

It is lawful for all priests and deacons among the Nestorians to marry after having been admitted to holy orders as well as before. They may also marry a second or third time, being widowers, "as they shall judge the same to serve better to godliness." In former times they possessed many convents, and such of the laity as well as clergy, who desired to live a stricter and more devotional life than they deemed possible whilst engaged in the ordinary pursuits of the world, took upon them certain vows of which celibacy formed a part. These generally dwelt in a church or convent at some distance from the towns and villages, and whilst the lay brethren devoted themselves to agricultural and other useful pursuits, the clergy among them, (who were always subject to the bishop in whose diocese they resided,) employed themselves in literary labours, in transcribing books, in the education of youth, and in ministering to the wants of such as applied to them for temporal or spiritual relief. The Nestorians of the present day have no such convents, nor do I believe that such establishments ever existed among those who inhabit the mountains of Coordistan, though it is not uncommon to meet with a church at a short distance from a town or village, and called *Deira* (i. e. convent,) where a single priest who has taken the vow of celibacy resides and acts in the

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capacity of rector or curate to the adjoining parish. Many of the old Nestorian convents in the plains about Mosul have fallen into decay, whilst one has been kept up by the Chaldeans, who have adopted in many respects the conventual discipline of the Church of Rome, and impose perpetual celibacy on all who once enter the monastic life. On the contrary, the celibate professed by the Nestorian clergy and laity is binding no longer than it is found to be conducive to godliness, and on showing just cause, the bishop is empowered to release them from their vow, and to permit them to marry, with this simple restriction, that their marriage shall be celebrated privately as being the most proper under the circumstances. The following extract from the synodal decrees collated by Mar Abd Yeshua is decisive on this point :—

"Par. XI. *On the monks and nuns who shall fall from their vows.* When a monk or nun shall fall from their manner of life, and shall desire to marry because of infirmity, be it known that such are not allowed to marry without the consent of the bishop, and their marriage may not be celebrated in the church, or in the presence of the congregation, but in a private house. But if two, being in the conventual state, shall give a promise of marriage to one another, these shall not be allowed to marry until they have openly repented in sackcloth and ashes, the man among men, and the woman among women, as the ordinary shall direct. And if one being a priest shall thus fall from his vow by marrying, such an one is not to lead in the prayers, or to celebrate the liturgy, without the express permission of the bishop."

There are no such establishments as nunneries among the Nestorians; those styled nuns take indeed the vow of celibacy, but remain in their own homes, and are expected, until loosed from their vow, to employ themselves in works of Christian benevolence for the good of others, in the same way as the Sisters of Charity in France, or the Sisters of Mercy in England.*

Priests among the Chaldeans are not allowed to marry after receiving priest's orders, and a deacon who marries twice, or

* The only exception is the case of the nun residing in the Church of Mar Abd Yeshua at Goonduk, as has been mentioned in Vol. I.

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who marries a widow, is not permitted to attain unto the priesthood.

In like manner marriage is prohibited to Nestorian bishops, metropolitans, and patriarchs, and not even a widower can be invested with the episcopal office. This restriction, however, is in direct opposition to the two following decrees, taken from the Apostolical Canons as contained in the *Sinhadòs*, which plainly suppose the bishops to be, or to have been, married men.

"Canon XXXIX. The private property of a bishop should be known, because whatever known private property he has is his own, and at his death he can dispose of the same to whomsoever he pleases. From ignorance of what belonged by right to the bishop, the Church property may be seized upon; and from ignorance of what belonged to the Church, the property of the bishop may be appropriated wrongfully; since he may have a wife, or children, or relations, or connexions, and it is just before GOD and man that the Church should not suffer damage through ignorance of what appertained to the bishop, neither that they should become losers through ignorance of what strictly belonged to the Church, and should thereby fall into distress, and should curse his death."

"Canon LXXIV. It is not right that a bishop should impart the dignity of his episcopacy to his brother, or to his son, or to any of his relations, by ordaining them in order that they may inherit his office; since it is not just that the things which are consecrated to GOD should be handled as a mere human affair, or that he should make what belongs to the Church a matter of inheritance. Whosoever shall thus act let it be known that his ordination is invalid, and that the bishop shall be subject to punishment."

It is difficult to determine the precise time when marriage began to be prohibited to the higher orders of the clergy among the Nestorians. In a work entitled *Debboreetha* (chap. li.) written by Shlémon, Metropolitan of Basra, he records the fact of two patriarchs, Mar Babai[34] and Mar Sheela, having taken to themselves wives, and another history which I have heard of, but not seen, gives an account of a metropolitan of Nisibis about the twelfth century, who himself married, and convened a provincial synod where it was decreed that bishops should be

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allowed to marry; in accordance with which licence, many bishops entered the married state. Mar Abd Yeshua in an excellent chapter on "Matrimony and Virginity," given in Appendix B. Part IV. c. 8, does not restrict the freedom of marrying to any particular classes of Christians, but affirms with the Apostle, that "marriage is honourable in all, and the bed undefiled."

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CHAPTER XXXVII.

OF EXCOMMUNICATE PERSONS, HOW THEY ARE TO BE AVOIDED.

"That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto."—*Article XXXIII.*

THE ecclesiastical discipline sanctioned by this Article, but so little practised by our Church, is maintained in full vigour among the Nestorians. Dr. Grant thus writes of an instance which came under his own observation during his residence in the Tyari mountains: "Excision, not only from the privileges of the Church, but even from society, is a common form of severe punishment inflicted by the patriarch, and his ban is greatly dreaded by the people. A man of high influence, living near the river on the more direct road from Leezan, is now resting under such a malediction, in consequence of which the people hold very little intercourse with him; for this reason I was desired to take the more circuitous route by way of Asheetha."*

The following extract from the *Sinhadòs* will serve to show how particular the Nestorian ritualists were, that ecclesiastical discipline should be duly maintained among them.

"Par. XXVII. *On the punishment by the Church of such as defile themselves by incestuous marriages, and who continue in their sins until death, without repentance.* In all the synodal councils, excommunications and anathemas are decreed against such as contract illegal marriages; but in order to be brief, we shall

* The Nestorians, or the Lost Tribes, Chapter VI.

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only adduce what was ordained in the great and holy synod convened by Mar Awa. The Divine Scriptures, and our own writings also, clearly make known, declare and manifest, on the union of the man with the woman, how many sins do proceed therefrom when such union is entered into illegally. Therefore, if a man who has taken a vow, or a layman, shall of his own will dare to commit this sin in spite of the punishment which we have affixed thereto, and shall contract an illegal marriage such as we have named, be it known that, by the living, and divine, and almighty word, the guide of all creatures, such an one is bound and excommunicated in heaven and in earth, and prohibited from entering the church, and from partaking of the holy sacraments, and from keeping company with believers, until he shall repent of his folly by turning from his sin, i. e., from his incestuous marriage. And if, after he is bound and excommunicated the people do not contemn him, and keep aloof from him openly and secretly, but willingly associate with him, let them also be excommunicated with the same excommunication as was passed upon him; and the anger of GOD from heaven be upon him who is censured and does not return, and upon all such as dare to associate with him, with the Amen of the whole Church. No one of the believers is permitted to go near to such in the day of their death, or to accompany their bier, or otherwise to minister unto them openly or secretly; for since through their actions they separated themselves from the good conversation of Christians, and defiled their souls with the unclean mire of illegal marriage like brute beasts who have no understanding, so let them be separate in their death, and let them be far removed from all communion with the faithful, and let them receive the burial of an ass, and of all other animals, to which they have likened themselves by their actions. And if any of the heads of the Church shall receive or countenance such persons with a view to the profit of unrighteousness which they may derive from them, and shall have respect unto man more than unto the truth of GOD, let such also be partakers in the punishment and curse pronounced against them.

"These things have been confirmed and sealed in this holy synod with the power of the FATHER, SON, and HOLY GHOST, the one glorious TRINITY, believing that JESUS CHRIST is with

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us and amongst us, according to His certain promise which He promised to us in His Church, saying: 'Where two or three are met together in My name, there am I in the midst of them;' and the mercy and compassion of our adorable GOD and LORD be upon all such as keep His life-giving commandments, and who preserve their bodies pure from the defilement of illegal marriage, and may His HOLY SPIRIT dwell in them as in sanctified temples, and His will be perfected in them. Amen."

The same severe discipline is still enforced with regard to all obstinate offenders; such as are guilty of lighter offences, causing scandal among the brethren, are simply prohibited from partaking of the LORD'S Supper for a longer or a shorter period.

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CHAPTER XXXVIII.

OF THE TRADITIONS OF THE CHURCH.

"It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

"Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."—*Article XXXIV.*

The different changes which have been made in their rituals from time to time, the occasional offices of later date which have been generally sanctioned and added thereto, as well as the different revisions which their service books have undergone, are sufficient proof, in the absence of any special declaration to that effect, that the Nestorians as a Church claim the right of suiting changeable traditions and ceremonies to the exigencies of the times, and the diversities of men's manners.

That such alteration, however, is not permitted to be effected by the private judgment of any individual members of the Church, is plainly set forth in the following synodal decrees:

"Canon I. The Canons of the Apostles, and of the early Fathers, which were drawn up by the Eastern and Western synods, should be preserved as the apple of the eye; for it is not given to any one to transgress them. And let all the reverend fathers who rule over the Church read diligently therein,

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so that they may become well versed in them, and learn, and keep them; and more especially those two books, in one of which is contained a synopsis of all the synodal canons, and in the other the order of the Church's ceremonies and rites, collated by Abd Yeshua, bishop of Nisibis. Moreover it is meet that the fathers should rule in righteousness, celebrate marriages in a proper manner, divide inheritances with justice, dispense the order of the priesthood according to the canons, and superintend the Churches in uprightness; since it is necessary that he who is set up as a director and guide should himself know the way in which he ought to walk, and that he who is appointed to be a teacher of others should himself be well versed and learned in knowledge, in order that he may be as salt unto those who are unsalted, and a light to those who are in darkness, according to the teaching of the Gospel. And if any of the pastors of the Church shall despise these canons, treating them as superfluous matters, and shall walk after the carnal maxims of this world, being devoid of discretion, or shall rule for lucre's sake, let such an one be under the canon of our LORD's word, and be degraded from the office of his degree, as one who has made light of the dignity appertaining thereto." *From the decrees of the Synod convened by Mar Timataos*, A.D. 1317.

"Canon IX... They [the bishops and others] shall not do anything contrary to the customs and canons, and all that they do should be done to the building up of all, in the fear of GOD, and with love unfeigned. . . . They shall not leave the ancient customs, nor the boundaries which were fixed of old, that they may not become stumbling-blocks to CHRIST's flock; and whosoever shall break any of these shall be under the canon of our LORD's word." *From the same.*

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CHAPTER XXXIX.

OF THE HOMILIES.

As most of the doctrinal points treated of in the Homilies are contained in the Articles, and have already been compared with the tenets of the Nestorians, it is unnecessary to reconsider them in this place; I shall therefore confine myself to giving some account of the

Fasts of the Nestorians.

The Sinhadòs contains the following canons on this subject:

"Christians should fast forty days before the Passion and Resurrection, because our blessed LORD fasted for that period, as did also Moses and Elijah before they were transformed into light." *Canon VII. of the Apostolical Constitutions.*

"If a bishop, priest, or deacon, shall object to eat meat or to drink wine on festivals, let him be excommunicated as one whose conscience is seared as with a red-hot iron, and as one who is a stumbling-block to many." *Canon LI. of the Apostolical Canons.*

"If one of the clergy, or a layman, shall fast on Saturday or Sunday, except on the Saturday before Easter, let him be excommunicated." *Canon LXII. of the same.*

"If a bishop, priest, deacon, reader, singer, or layman, refuses to fast during the forty days of Lent, and on all Wednesdays and Fridays (sickness not requiring that he should break the fast,) let him be excommunicated." *Canon LXVII. of the same.*

The days of fasting and abstinence with the Nestorians are:

1. The fast of Lent, fifty days.

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2. The fast of the Apostles, beginning from Whit-Monday to the 29th of June.
3. The fast of the Virgin, fifteen days.
4. The Advent fast, twenty-five days.
5. The fast of the Ninevites, three days.
6. The fast of Mar Zeyya, three days.
7. The fast of the Virgins, three days.
8. The fast of Mar Elîa, seven weeks.
9. The fast of Moses, from one to four weeks.
10. All Wednesdays and Fridays throughout the year.

The Nestorians observe the duty of fasting with the greatest strictness, and look upon the least violation of the ordinances of the Church in this matter as a grievous sin. During Lent they fast from all food until the afternoon, except on Sundays, and Sabbaths, when they eat after having attended morning prayers; but restrict themselves to the simplest diet, all such things as flesh, eggs, milk, &c., being prohibited to them, which seems an infraction of one of the canons above quoted. In like manner Wednesday and Friday are simply days of abstinence. The fast of the Ninevites is generally observed in the most solemn manner by all classes of the Nestorians, and very few take food during the three days which it lasts until near sunset. Kash' Auraha, whose name is frequently mentioned in the first volume of this work, kept this fast whilst residing with me at Mosul, and did not taste food or water for seventy-two hours.

The following canon, however, proves that laymen at least are not bound to observe the other fasts prescribed by their rituals.

"*Is there any canon obliging laymen to keep the fasts of the Apostles, of Mar Elia, and of Advent?* No; neither laymen nor anchorites are bound to keep these as they are to keep the fasts of the LORD. Anchorites, however, are advised to observe the fast of Elîa and of the Apostles, and to keep the Advent fast instead of that of Moses. To laymen, however, there is no such advice given, and they are free to act as they please in this matter." *Par. XIX. of the Canons of Mar Gawrièl, collated by Mar Abd Yeshua.*

For some excellent remarks on the duty of Fasting, see Appendix B. Part V. c. 5.

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CHAPTER XL.

OF THE CONSECRATION OF BISHOPS AND MINISTERS.

See the three offices for the making, ordaining, and consecrating of Bishops, Priests, and Deacons, and Article XXXVI. in the Book of Common Prayer.

In the first place it is clear that the Nestorians maintain the doctrine of the Apostolical Succession, or, in other words, that the bishops who rule their churches were validly ordained by others, who by means of an unbroken spiritual descent of ordinations derived their mission from the Apostles, and through them from our blessed Lord. This continual descent they prove from the catalogues of their patriarchs, which ascend from the present occupant to the apostolic age, and descend in an unbroken line from Mar Mari and Mar Addai of the Seventy to every ordained bishop, priest, and deacon, now exercising spiritual authority and functions among them. Nay, further, the following extract from the *Khudhra* plainly teaches that the Nestorians refer the origin of their priesthood to a much higher antiquity, and that they regard the Christian priesthood to be a continuation, through Christ, of that same ordination which was first given to man by God Himself in the beginning of the world.

"Blessed is He Who hath given to the priesthood a degree ascending up to heaven. O glorious priesthood, open to me the store of your riches, that from your wealth I may fill the treasury of my thoughts. Thou wast highly exalted, but didst stoop low, and wast given to those of dust, O Thou mirror which hast been handed down to all generations! To the former people [the Jews] the horn of oil; but to us the priesthood of Christ.

"The Most High descended upon Mount Sinai and laid His

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hand upon Moses, and Moses laid it upon Aaron, and it was extended to John [the Baptist]; hence it was that our LORD said unto him: It is fit that I should be baptized of thee, lest the succession should be lost. Our LORD carried it on to His Apostles, and behold the succession of the same is kept up in the Church. Blessed is He who committed to us His ordinations.

"It descended from Adam to Noah, and was extended from Noah to Abraham, from Abraham to Moses, from Moses to David, from David to the Captivity, and from Babylon to our SAVIOUR. Then when the people [the Jews] were scattered and cut off, and all its orders were abrogated, the hands of the Apostles were stretched out. Blessed is the LORD who ordained them to carry on the succession." *From the service for the fourth Sunday of the Sanctification of the Church.*

Mar Abd Yeshua* reckons nine orders of ministers in the Church, viz., Patriarch, Metropolitan, Bishop, Archimandrite, Protopope, Presbyter, Deacon, Sub-Deacon, and Reader, which he divides into three degrees after "the model of things above." But it is clear from the following canons, as well as from the ordination offices given under Chapter XLV., that the Nestorians consider no other than the three orders of Bishop, Priest, and Deacon, to be of CHRIST'S appointment, the other six being merely ecclesiastical functions, or dignities given for the sake of order and discipline, and hence are conferred without the invocation of the HOLY GHOST.

The Episcopate, according to the Nestorians, is the succession of the apostolic order and dignity in the Church, as is plainly declared in the following preface to the Canons of the Apostles, wherein the same ground is taken for the authority of the episcopal office, as is so ably handled by Bishop Onderdonk, of America, in his valuable treatise entitled, "Episcopacy tested by Scripture," a work which deserves to be better known than it is in England.

"For a long time after the ascension of our LORD into heaven, and the removal of the blessed Apostles from this world to the city of life and light, the Bishops of the Household were styled 'Apostles' as were the Twelve, and not 'Bishops' as they are

* See Appendix B. Part III. c. 8.

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now. Then also Presbyters were called 'Bishops' by those of the Household. But the Fathers, being dazzled as it were by the splendour of this title, abandoned it, and gave it up out of reverence for the Twelve, and took to themselves the name of 'Bishops,' and the Presbyters that of 'Presbyters,' as they are now called. It was whilst the Bishops were still styled 'Apostles' that they met together and decreed these canons."

The patriarchate of the Nestorians at the present day is restricted to one family, and the general rule is that it should descend from uncle to nephew. A younger brother with the necessary qualifications may succeed an elder in the dignity in case there should be no nephew available who has been duly brought up to fill the office. These qualifications are, that the mother shall not have eaten flesh during the whole period of her pregnancy, and that her child shall not have tasted animal food from his infancy up to the period of his accession to the patriarchate.

It is difficult to decide upon the precise time when these enactments were made, but it is no less certain that they are innovations of comparatively modern date. The existing catalogues, which give the order of their succession from the apostolic age, show that the Nestorian patriarchs were natives of divers countries, and consequently could not be of the same family, and the following preface to the acts of a synod convened by Mar Timataos, as contained in the *Sinhadòs*, proves that in former times the patriarch of the Nestorians was elected by the majority of the Metropolitans and Bishops of their community.

"In the first year of our sovereign lord, the king of the kings of the world, Aboo Saeed, (may he ever be victorious,) in the year 1629 of the Grecian era, [A.D. 1317,] in the month of February, we the undersigned Metropolitans and Bishops met together for the election and consecration of the saintly father, the blessed and CHRIST-loving Mar Timataos, Catholicos and Patriarch of the East, (may he be confirmed and strengthened in GOD,) and with one concord of love and peace, willingly and by the grace of GOD consummated his divine election, after we had known that there was none like him in his generation either in theory or in practice, or in knowledge and firmness of mind, he being endued with perfect wisdom for guiding, and being

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well versed in divers languages, and conversant with the changes of the times, and enjoying the help of His grace Who visits all after His own will. And his blessed consecration was perfected in the great church of Kokhé appertaining to Seleucia and Ctesiphon, in conformity with the ordinance and custom maintained from the beginning of Christianity, and he accordingly sat on the apostolical throne of Mar Mari the Apostle.

"Signed by me,

"Josep, Metropolitan of Elam.
Abd-Yeshua, Metropolitan of Nisibis.
Shimoon, Metropolitan of Mosul.
Shimoon, Metropolitan of Beth Garmé.
Shimoon, Bishop of Teirahan.
Shimoon, Bishop of Beled.
Yohanan, Bishop of Beth Wazeek.
Yohanan, Bishop of Shigar.
Abd-Yeshua, Bishop of Haneetha.
Ishâk, Bishop of Beth Darôn.
Yeshua-yau, Bishop of Tilla and Barbeli."

The same innovation which has led to the restriction of the patriarchate to a particular family prevails to a great extent among the Nestorians of the present day with regard to Bishops, although the rules respecting the mother's abstinence from flesh are not exacted in the case of the latter. On the death of a Bishop the clergy and other principal residents in the diocese (for there seems to be a general desire among all classes to maintain the dignity of the episcopal families,) look out for a suitable successor from among the near relatives of the deceased, some of whom are educated for the priesthood with this object. Should no proper representative be found amongst these, then the clergy and laity by common consent choose one of the presbyters of the diocese, and present him to the patriarch to be consecrated.

An extract from the *Sinhadòs*, which has already been given under Chapter XXXVI., Canon 74, is in direct opposition to this modern custom, and Mar Abd Yeshua, in Appendix B, Part IV. c. 2, gives this as one principal reason why the Christian priesthood is superior to the Jewish, that it is "irrespective of family."

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The following quotations from the *Sinhadòs* limit the spiritual powers of the different orders of the clergy. These rules are strictly observed by the Nestorians.

"Canon I. A Bishop must be consecrated by two or by three Bishops.

"Canon II. A Presbyter, Deacon, and the other clerical orders, [may be ordained] by one Bishop." *From the Apostolical Canons.*

"Canon II. *A Bishop can bless, but not receive a blessing.* He may lay on hands for conferring the priesthood and for blessing, he may give a benediction to a Bishop and receive the same from him, but not from a Presbyter in any case.

"Canon III. A Bishop may excommunicate all orders of the clergy who may deserve it, but not a Bishop.

"Canon IV. *A Presbyter may bless, but not receive a blessing.* He may receive a blessing from a Bishop or from a Presbyter his fellow, as he may also give a blessing to a Presbyter. He may lay on hands for benediction, but not for the priesthood, neither can he deprive any of the priesthood. He may however suspend such as are under him if they deserve to be censured.

"Canon V. A Deacon cannot give a blessing, but he receives it from a Bishop or Presbyter. He may not baptize, neither may he offer the oblation, but it is his office to distribute to the people when a Bishop or Presbyter shall offer, not however as a Priest, but as a minister to the Priests.

"Canon VI. The remainder of the clergy [i.e., the minor orders,] are not even permitted to exercise the functions of a Deacon." *From a collection of Canons ascribed to individual Apostles* [*Bishops*]. *The above are referred to Simon the Canaanite.*

For the qualifications required in those who come to be ordained, see Chapter XXVII. § 4, and Appendix B, Part IV. c. 2.

Each order is required not to transgress its proper functions. See Chapter XXVII. § 1, 2, 3.

For other particulars see the Ordination offices given under Chapter XLV.

REMARKS.

On the three remaining Articles little needs to be said. With

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regard to Article XXXVII. it may be remarked, that ruled as the Nestorians have ever been by a foreign power, and subject as they have been for the last twelve centuries to the yoke of Mohammedan dominion, it is not to be expected that their rituals should contain any canons respecting the authority of the "civil magistrate." As a community they never appear to have been troubled with those Anabaptist errors which are censured in Article XXXVIII., and as to swearing before a magistrate, the ruling Mussulman powers do not admit the oath of any Christian.

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CHAPTER XLI.

OFFICE FOR THE ADMINISTRATION OF HOLY BAPTISM, ACCORDING TO THE NESTORIAN RITUAL.

Priest. Glory to GOD in the highest, and on earth peace, good will toward men.

Our FATHER which art in heaven, *&c.*

Prayer.

In Thy compassion, O LORD, strengthen our weakness, that we may administer the holy sacraments of sin-forgiving baptism which were given for the salvation of our race, through the grace of Thy overflowing mercies, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm lxxxiv.

Prayer.

In Thy compassion restore us to Thyself, and make us of Thy household, O Thou righteous Shepherd, Who didst go forth to seek after us, and didst find us out in our wanderings, and desirest, in Thy grace and mercy, our return, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the priest shall pronounce this laying on of hands over those who are to be baptized. Laying his hands on each, he shall say with a loud voice:*

The promise of Thy mercy which Thou didst promise us is fulfilled—[*to be repeated,*] ask and ye shall receive, knock and it shall be opened unto you. The effect surpasses the word spoken, and the fulfilment surpasses the promise; since Thy gift is not bestowed upon the wise and prudent only, and the door of Thy mercy is not open to them alone, but also unto this Thy servant whose infancy nature ranks with such as have no

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understanding, but whom Thy grace has dragged into the life-giving net, and cast into the holy vessel of sin-forgiving baptism, that he may thence be born again spiritually, and grow in faith, and that his body being undefiled by the filth of sin, he may receive an unchanging purification, and become a member of CHRIST, and be nourished at the table of His sacraments, and that in him bodily stature and spiritual advancement may grow together, and that Thy grace may teach him the power of the world to come of which Thou dost now give him the figure without his asking it, as Thou hast also opened the door unto him without his requesting it, that with all the true children of Thy sacraments he may thank Thee for the gift which Thou hast imparted to us, and ascribe unto Thee honour, dominion, and worship, now and for ever and ever. Amen.

¶ *Then he shall sign every one of them with the sign of the cross between the eyes with the oil of unction, with his forefinger, signing them from the bottom of the face upwards, and from right to left, saying:*

A. B. or *B. A.*, be thou signed with the oil of unction in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *And as he signs them, all shall enter into the baptistery with censer, lights, cross, Gospel, and all the other utensils, and they shall commence with this hymn:*

Antiphon. Open unto me the gates of righteousness.—The gates of heaven are opened.

The gates of the spiritual chamber of the Bridegroom are opened for the forgiveness of the sins of men, and through the gift of the Spirit from on high mercy and peace are now vouchsafed to all mankind. Enter in, therefore, O ye who are called; enter into the joy which is prepared for you, and with pure and sanctified hearts, and true faith, give thanks unto CHRIST our SAVIOUR. Glory be to the FATHER, &c.

O Thou true Door, open to the lost, and call us to enter Thy treasury on high.

¶ *Then shall be said the following*

Prayer.

Gather us, O LORD, unto Thyself, and make us to enter into Thy fold, and seal us with Thy sign, and endue our infancy with

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wisdom through Thy truth, that we may ever praise Thy holy name, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then they shall chant Psalm xlv.* My heart is inditing of a good matter, *&c. after which the deacon shall say the following:*

In the depth of contrition and humiliation we offer this prayer to the Divine essence of the FATHER, SON, and HOLY GHOST, the author and Creator of all things visible and invisible, Who from the beginning made men mortal and corruptible for the trial of their free will, and now in these latter days has promised them a resurrection from the dead through the advent of the SAVIOUR of all, Who, being in the likeness of GOD, took upon Him the form of a servant, and opened unto us a new life through spiritual signs, having submitted the primogeniture which He took from our race to be baptized by John the preacher in the river Jordan, figuring and disclosing to us by His own holy baptism a real resurrection which shall be given to us in reality at the end of the world. And He gave to the holy apostles the holy sacrament of baptism when He sent them to call the Gentiles and to restore mankind, and He commanded them to hold it as the beginning of faith, and as a schoolmaster in the fear of GOD, and as the sign of those who should return out of darkness into a knowledge of the truth, and the apostles handed down this ordinance to the priests, and to the pastors of CHRIST'S flock, to be to them a sign wherewith to make disciples to all generations. And now behold Thy servants are ready to receive the gift of baptism as a token of their confession of the adorable passion of our Saviour, and that their spirits embrace in faith and love Him, Who in the new birth renews our frame, pardons our sins, and restores us from our fall, and that they wait to become, through the holy sign of sin-forgiving baptism, members and likenesses of Him, Who is the Head of the Church, and the first fruits of the dead. And we also supplicate with them, and beseech the compassionate GOD on their behalf, to make them fit to become incorruptible creations after the likeness of CHRIST, Who is the first-fruits of the resurrection of life, and that He may send down upon them the gift of the SPIRIT to strengthen the infirmity of their nature, lest they should in any way doubt the visible sacraments whereby

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they receive the unfading benefits to come, and that He may through the grace of CHRIST, pour out the efficacy of His gift upon the oil and water wherewith the figure of death and resurrection, and of the heavenly pledge, is consummated.

Prayer.

Elect us, in Thy compassion, with a good election, that we may labour before Thee with a spiritual labour, O Thou Who didst discover our wanderings, gather together our dispersion, and bring near to Thy house our goings astray, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then they shall chant Psalm cx.* The LORD said unto My LORD, *&c.* [*the sentence:* therefore shall He lift up his head, *to be repeated three times.*] *After which the deacon shall say:*

Let us pray. Kneel.

Let us humbly thank, and meekly supplicate, and in faith beseech, GOD the FATHER, Who in His great love toward us sent His only-begotten SON into the world, and by the light of His advent saved us from the errors of darkness in which we stumbled through the works of the devil who led us away captive.

With all our heart and mind let us give thanks to the very SON of the essence of the FATHER, Who, of His own will, humbled Himself, and in His mercy took upon Him our body, and thereby brought us near unto Himself, and renewed us by the truth of His doctrine, and opened unto us the way of light, and the path of life.

With tears of penitence, and with the voice of pure thoughts, let us supplicate JESUS CHRIST the Physician of souls, Who did not despise our pitiable estate, neither was He offended with our putrefying sores; but in His compassion was long-suffering towards us, and in His gracious mercy waited patiently over our obstinate diseases, and with the medicine of His Word cured our stripes, healed our sicknesses, and raised us from our fallings. Whilst our knees are bent in prayer, let us give thanks unto Him Who humbled Himself to be baptized of John, —the Voice calling to repentance,—not that His purity and holiness needed to be baptized with water, but that He might, through His own holy baptism, sanctify us who are polluted

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with sin, and that He might sanctify the water, in order that by the hidden power and the weapons of the SPIRIT, wherewith those are endued who are baptized in faith, Satan our enemy may be overcome.

Let us give thanks to our righteous King, Who desireth not the death of a sinner, but rather that he should repent of his sin and live, and Who in His Gospel calls upon the penitent, saying: Ask, and a treasure of mercy shall be given you. Let us, therefore, all we who are the beloved sons of holy baptism, pray for this our son, who is about to receive the sign of life by renouncing the devil and all his works, that he may be perfected in the faith of the FATHER, SON, and HOLY GHOST, and that he may be made fit to receive this great and wonderful gift of grace, and that he may throw off, through sin-forgiving baptism, the old man, which is corrupt according to the deceitful lusts, and that he may put on, through the washing of the holy water, the new man which is renewed of GOD in righteousness and true holiness, that he may be made fit to receive from the holy Altar the Body and Blood of CHRIST, a pledge of the resurrection to a new life, and that on his account there may be joy among the holy Angels in heaven, and throughout the holy Church, because he has become one of CHRIST'S flock, and that he may in righteousness and holiness of life keep the gift of the unspeakable mercy which he receives through the HOLY GHOST, which shall guide him from this world to the abode of light and life, and that he may become an inheritor of CHRIST.

And let us also pray for our holy fathers Mar —— Catholicos and Patriarch, and for Mar ——, Bishop and Metropolitan, who are the medium of this great, and wonderful, and incomprehensible gift; to whom GOD has been pleased to commit this fountain of life, given in mercy for the forgiveness of the children of men, and through whom it is opened; which gift was given to them by Him that they might rule over their flocks and the sheep redeemed by the precious Blood [of CHRIST] committed to their guidance, to be nourished and to be increased by adding to them such as repent, in the rest of the Church, and in peace throughout the world; so that by keeping them entire, and by overseeing them as is meet, they may be fit to say unto our LORD with a shining face: Behold, here are

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we and the children which Thou hast given us; we have been kept through Thy compassion. And to hear the voice of our LORD saying unto them: Well done, good and faithful servants, ye have been faithful in a little thing, therefore great things shall be given unto you. And now let us together ascribe praise to the FATHER, SON, and HOLY GHOST, that we may be worthy of the new and never-fading life in the kingdom of heaven through the grace of CHRIST.

Rise up by the power of GOD.

Prayer.

Praise be unto Thee, Who hast healed the diseases of our bodies with the oil and water which Thou hast poured into our wounds, and by Thy SPIRIT, as with a sponge, hast wiped off the filth of sin from our souls, that Thou mightest make us pure temples to Thy glory, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Antiphon. LORD, remember David and all his trouble; how he sware unto the LORD, and vowed a vow unto the Almighty GOD of Jacob.

Blessed is He Who has set up His Church after a heavenly figure, filled it with glory, and committed unto it a sin-forgiving baptism for sinners. O Thou Holy One, Who didst descend upon Mount Sinai, and didst bless it after a fearful manner, let Thy peace descend upon Thy Church to sanctify it.

Deacon. Peace be with us.

Prayer.

We thank and praise Thee unceasingly in Thy holy Church, which Thou hast filled with all aid and blessing, for all Thy unrequitable benefits and grace towards us, for Thou art the LORD and Creator of all, O FATHER, SON, and HOLY GHOST. Amen.

Prayer.

¶ *Then shall they* [*the Priest and Deacon*] *say as follows:*

Unto Thee, O LORD of all, we give thanks; unto Thee, O CHRIST JESUS our LORD, we offer praise; because Thou art He Who quickenest our bodies, and savest our souls.

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¶ *Then they shall pour water into the font sufficient to rise above the head of the person about to be baptized, and shall say:*

The voice of the Lord is upon the waters; the glorious GOD hath thundered.

Prayer.

Thou, O LORD, art in truth the Quickener of our bodies, and Thou art the righteous SAVIOUR of our souls, and the Preserver of our frames continually. Unto Thee, O LORD, we are bound at all times to offer thanksgiving, worship, and praise, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then they shall say:*

O Holy GOD, O Holy Mighty, O Holy Immortal, have mercy upon us.

Prayer.

Enlighten, O LORD our GOD, the motions of our thoughts, that we may attend to and understand the sweet sound of Thy life-giving and divine commandments; and in Thy grace and mercy vouchsafe that we may derive therefrom the fruits of love, hope, and salvation, as may be profitable to our souls and bodies, and we will ever and unceasingly sing praises unto Thee, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the Epistle shall be read [by the Deacon saying]:*

The Epistle of Paul the Apostle to the Corinthians.
1 Cor. ix. 1, *to the end.*

¶ *Then shall be said the following anthem.*

Antiphon. Let the height and depth join with us, and let us together give thanks unto the Essence which created us, and which shall renew us.

The friend of the Bridegroom saw among the multitude the living Lamb coming to be baptized, and he cried out in fear and trembling: I have need to be baptized of Thee; whilst the multitude regarded with awe the living Sacrament of Baptism. As he was baptizing in Jordan, John beheld a great wonder; he beheld the cherubim singing alleluia, and the seraphim

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chanting Holy, Holy, Holy, and the SPIRIT descending, and the SON being baptized, and the FATHER declaring: This is My beloved SON, in whom I am well pleased.

Deacon. Be silent. Peace be with you.

R. With thee and with thy spirit.

Priest. The holy Gospel of our LORD JESUS CHRIST from the Gospel of S. John.

S. John ii. 23 *to the end, and* iii. 1—9.

R. Praise be unto CHRIST our LORD.

¶ *Then shall follow two litanies* [*used also in other offices*].

Prayer.

We pray and beseech Thee, O LORD the mighty GOD, to perfect in us Thy grace, and to pour out through our hands Thy gift, and that Thy pity and compassion may pardon and absolve the iniquities of Thy people, and of all the sheep of Thy flock which in Thy grace and mercy Thou hast chosen for Thyself, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. Bow your heads for the laying on of hands, and receive ye the blessing.

¶ *Then the Priest shall say this laying-on of hands silently.*

O Thou treasurer, Which dost enrich those who possess Thee, —the rich One whose gifts are not denied to the needy,—the righteous One who doth not deal unjustly with His servants,— the LORD Who doth not neglect those who serve Him,—in Thy compassion, O LORD, listen to the prayer of Thy servant, and accept, in Thy mercy, the supplication of Thy worshippers, and answer, in Thy pity, the petitions which we offer, out of Thy rich and overflowing treasury, and by Thy grace, keep from all evil the flock of Thy beloved people, and cause Thy peace and safety to dwell among them for ever. [*Then with a loud voice he shall say*:] Whilst our souls agree in the one and perfect faith of the glorious TRINITY, we all, in one concord of love, are meet to ascribe unto Thee praise, honour, glory, and worship, O Thou LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. He who is not baptized let him depart.

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¶ *Then shall be said the following anthem.*

Ant. Holy and reverend is His Name; there is no end of His greatness.

Thy baptism of water sanctifieth our souls, and preacheth our resurrection. The spiritual ones who were with John looked on with wonder when they beheld Him, Who sanctifieth the nations by His own baptism, receiving baptism at the hands of His servant, in order to free the race of the dying. [*To be repeated.*] Glory be to the FATHER, &c.

In the river Jordan John baptized the Lamb of GOD, and as He came up out of the water the HOLY SPIRIT of Truth, in the form of a dove, descended upon the head of our SAVIOUR after His baptism.

¶ *Then the Priests and Deacons shall stand, some on the right and some on the left, and one of the former shall take the horn in his hand, and shall take his place on the right side of the Altar, which is set up in the baptistery; but if there be no other than the officiating Priest present, then the Proto-Deacon shall take the horn in his hand, and shall stand by the altar, which shall have lights upon it, and shall say:* I believe in one GOD, the FATHER Almighty, &c.

¶ *Then the Priest shall prepare to bless the oil, and shall kneel before the altar. And the Deacon shall repeat the prayer of Commemoration [taken from the liturgy]. After which, the Priest shall say with a loud voice as follows:*

O our righteous GOD, Who in the time appointed by Thy wisdom didst conceive a good end to Thy creatures, and according to the desire of Thy mercy didst save them from death, make me a worthy channel of this ministry,—me whom Thou hast appointed a minister to administer Thy gift. Not because I am blameless, neither because my life maketh me worthy to be sent by Thee, hast Thou chosen me to offer unto Thee the creatures of Thine own formation; but through Thy unbounded riches, and through Thy unspeakable mercies, Thou hast ordained that Thy riches should be dispensed by my hands to those who need the gift of Thy grace, that they may receive Thy perfect gift.

Canon.

We ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever, and world without end. (*Whilst saying this the Priest shall sign himself with the sign of the cross.*)

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Priest. Peace be with you.

R. With thee and with thy spirit.

¶ *Then he shall raise the cloth from the vessel* [*containing the oil*][35] *and shall say:*

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all, now and for ever and ever. Amen. (*Whilst repeating this he shall make the sign of the Cross over the vessel, and shall say,*)

Lift up your hearts.

R. Unto Thee, O GOD of Abraham, Isaac, and Jacob, the King of glory.

Priest. Let us give thanks, worship, and praise, to GOD the LORD of all.

R. It is meet and right so to do.

Deacon. Peace be with us.

Priest. (In a low voice) We pray and beseech Thee Who art rich in love, liberal in compassion, benevolent in goodness, and whose glory is unspeakable, our LORD and CREATOR, and Benefactor, that by Thy will, O GOD the FATHER, and by the will of Thy holy SON our LORD JESUS CHRIST, grace from the HOLY GHOST, who is perfect in essence, of Thee, and one with Thee in substance and in the work of creation, may descend and mingle with this oil, and bestow upon all who shall be anointed therewith, the pledge of the resurrection from the dead, perfect adoption, salvation from the pangs of sin, and joy in the rest of heaven. In Thy wise providence Thou hast raised the minds of men, by the advent of Thine Anointed, to know Thy Trinity, and hast given them spiritual gifts enabling them to attain to the knowledge of faith in Thee. The holy oil which Thou didst give in former days for the ordination of a temporal priesthood, and a transitory sovereignty, Thou hast now committed to the priests of the Church to be a sign and emblem of those who are translated from earthly things to heavenly in an immortal body and an unchanging spirit, being circumcised thereby with a circumcision without hands, by the throwing off of the body of sin, through the circumcision of CHRIST, and are thereby made worthy to praise, with fear and trembling, the mighty and sovereign LORD of all with all the holy and heavenly powers.

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Canon.

Who with a loud voice cry out one to another, saying, [*Here the people join with the priest,*] Holy, Holy, Holy, LORD GOD of Hosts, heaven and earth are full of Thy glory. Hosanna in the highest. Hosanna to the Son of David. Blessed is He Who came and Who cometh in the name of the LORD. Hosanna in the highest.

¶ *Then the priest shall say with a low voice:*

And now, O LORD, let this great and divine sacrament be administered by Thy grace, and let the grace of the gift of the HOLY GHOST descend upon this oil, bless it, seal it, and sanctify it, in the name of the FATHER, of the SON, and of the HOLY GHOST, that by the power of Thy grace this oil may be for unction, and convey true and perfect sanctification and exalted communion in the kingdom of heaven to all such as shall be anointed therewith, with the life-giving sign, in the name of the FATHER, SON, and HOLY GHOST, through this baptism which is consummated after the image of the passion, death, and resurrection of our LORD JESUS CHRIST.

Canon.

To whom with Thee and the HOLY GHOST we ascribe glory, honour, thanks, and worship, now and for ever and ever. Amen.

¶ *Here the priest shall sign the oil with the sign of the cross. Then he shall take the horn of unction from the hands of him who holds it, and shall sign with oil therefrom the vessel containing the oil on the altar, with the sign of the cross, from east to west and from right to left, and shall say:*

Let this oil be signed, consecrated, and mixed, with this holy oil, that it may be an incorruptible emblem in sin-forgiving baptism, in the name of the FATHER, of the SON, and of the HOLY GHOST.

R. Amen.

¶ *Then the priest shall return the horn to him who before had held it and shall say:*

Fit us ever, O LORD our GOD, to stand before Thee with a pure heart, without blame, with open face, and in that favour

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which was mercifully given to us by Thee, and that we may unitedly call upon Thee and say:

R. Our FATHER which art in heaven, *&c.*

¶ *Then they shall draw near to the font, and shall stand on the right and left of it, with one carrying the censer; and they shall place the cross and Gospel upon the font towards the east until the water is blessed; and they shall remove the cloth which covered the font, and the priest shall kneel. Then shall the deacon say:*

Let us pray. Peace be with us.

[*Canon, said by the priest.*]

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen. [*Here he shall sign the water with the sign of the cross.*]

Deacon. Mentally pray that peace may be with us.

Priest. (In a low voice) May the necessities of Thy creatures be supplied, O our Creator, through Thy grace which is a fountain of the water of life, and may petitions, such as are meet, be offered up unto Thee that they may bring down liberal gifts, and that from the riches of Thy great mercy we may obtain help to the rest and confirmation of our nature. In Thy inscrutable wisdom Thou didst bring us into this world with a corruptible origin, and when it pleased Thee Thou didst make known to us the doctrine of our renewal and regeneration through our LORD JESUS CHRIST, Who in His baptism figured forth our resurrection from the dead, and commanded us to impart, in the sacrament of baptism, a new and spiritual life to those who believe. The HOLY GHOST, of Thy glorious essence, —He Who descended and rested upon our SAVIOUR when He prefigured this baptism,—through the visible water, and according to His will, renews our old creation, and in His grace communicates to us an incorruptible pledge. May that same SPIRIT descend, O LORD, upon this water that it may be efficacious for the help and salvation of him who is to be baptized therein.

Deacon. In fear and silence stand and pray: Peace be with us.

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Canon, (by the priest in a loud voice.) That becoming perfect in body and in soul he may ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever.

¶ *Here the priest shall sign the water, and he shall then take the horn of the holy oil of unction and shall sign the water with the sign of the cross with the oil therein contained, and shall say:*

May this water be signed and blessed with the holy oil, that it may become a new and spiritually regenerating bosom through sin-forgiving baptism, in the name of the FATHER, and of the SON, and of the HOLY GHOST.

R. Amen.

Priest. This holy thing is meet for the One and Divine Essence.

R. The one FATHER is holy, the one SON is holy, the one HOLY GHOST is holy. Glory be to the FATHER, to the SON, and to the HOLY GHOST, He who is holy for ever and ever. Amen.

Deacon. Praise the living GOD.

¶ *Then shall be said one of the hymns appointed for Epiphany, lest the congregation should be unemployed; and the priest who consecrates is to stand by the vessel containing the oil, and another by the font, with their faces towards the east. And the deacons shall bring the children into the baptistery undressed, their ear-rings, rings, and bracelets having been taken off, and they shall inquire the names to be given to the children, and shall communicate the same to the priest. The deacons shall then bind up their loins, and shall place their stoles under the vessel containing the oil. And every child who is admitted shall be provided with a napkin to be wrapped in after baptism, which shall be carried by the deacon on his shoulder. And when the children are brought in, the priest shall sign every one of them with the sign of the cross upon the breast, with his three fingers, from below upwards, and from right to left, and shall say:*

A. B., Be thou anointed in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. [*To signify that the knowledge of the Trinity is sealed to him from on high.*]

¶ *Then those present shall carefully and properly anoint all over the person of him whom the priest anointed, and they shall turn him so that all his back may be anointed, and they shall not leave any part of him unanointed. Then they shall take him to the priest standing by the font, who shall place him therein with his face to the east, and he shall dip him therein three times, saying at*

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the first time: A. B. be thou baptized in the name of the FATHER. *R.* Amen. *The second time:* In the name of the SON. *R.* Amen. *And at the third time:* In the name of the HOLY GHOST. *R.* Amen. *In dipping him he shall dip him up to the neck, and then put his hand upon him so that his head may be submerged. Then the priest shall take him out of the font, and give him to the deacon, who shall wrap him in a white napkin, and commit him to his godfathers. Then his clean clothes shall be put on, but his head must be left bare until the priest shall bind on his head-dress after the last signing. And the same shall be done with all the infants one after the other. But take heed, my brethren, and be very careful, that you do not take the infants into the bema, as some do who have no understanding; for this is highly improper. And, note, that great circumspection and chastity must be exercised in the anointing of female children.*

After those who have been baptized are dressed, the priest shall come forth through the great door of the bema, and with him the deacons, cross, Gospel, censer, lights, and the horn of unction, and he shall cause the baptized to be brought near to the door of the bema, and shall say this

Prayer.

Glory be to Thee, O LORD, Who hast chosen Thy Church in Thy CHRIST, and hast adorned her with a heavenly adornment, and hast made of her children treasures to distribute Thy riches to such as are in need of them, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Glory be to the Most Highest, Who descended and took the body of our humiliation, and made it His in everything appertaining to His Divinity, and promised that thereby we all should become heirs of His glory, and conformed to the image of His honour, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Ant. O come, let us sing unto the LORD, let us heartily rejoice in the strength of our salvation. Let us come before His presence with thanksgiving, and show ourselves glad in Him with psalms. For the LORD is a great GOD, and a great King above all gods. In His hands are all the corners of the earth, and the strength of the hills is His also. The sea is His and He made it, and His hands prepared the dry land. O come, let us worship and fall down; and kneel before the LORD our Maker. For He is the LORD our GOD, and we are the people of His pasture and the sheep of His hand.

The LORD, by His baptism, has mercifully delivered us from

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error, sin, and death; let us therefore worship and praise Him. O Thou Who didst say in Thy Gospel: Knock and I will open; open the door to our prayers.

Prayer.

Accept, O LORD, in Thy mercy, the sheep and lambs which have been signed with Thy holy sign, and write their names among the church of the First-begotten in heaven, that they may ever praise and worship Thy holy TRINITY, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the priest shall say this confirmation in a loud voice, moving his hand the meanwhile from one to another.*

O LORD, great are the wonderful works of Thy providence, our nature is incapable of uttering them. In the beginning of our creation we contemned the honour of our free-will through the temptation of Satan who led us away captive, and we have done despite to the confession of Thy divinity by worshipping that which was not GOD; but Thy mercy did not leave us to the destruction which we deserved through our wickedness, but by the appearance of Thy only-begotten SON, Thou didst restore us to Thyself, and didst make us worthy to know Thee, and hast raised up our fallen nature by taking a primogeniture from us, and hast made us inheritors of unfading blessings to come. And when the time arrived when we looked for Him to give us the gift of adoption for the salvation of our bodies, Thou didst impart to us the pledge of comfort in the grace of the HOLY GHOST, which is conveyed to us through the holy sacraments of spiritual baptism, even as this Thy servant has to-day come forward and taken Thy gift, and thereby has been loosed from the torment of sin, and has become a pure member of the body of CHRIST, Who is the Origin of our life, and has obtained the hope that Thy grace will keep him in chastity of living, and purity of conversation, so that being filled with faith and righteousness, he shall finally attain unto the glorious appearance of our LORD JESUS CHRIST, and exult in a new and unfading life, and ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen.

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¶ *This prayer of confirmation shall be said over one or over many. Then he shall sign every one with the sign of the cross, saying:*

The pledge of the HOLY GHOST which thou hast received [*or*, which ye have received,] and the sacrament of CHRIST, of which thou hast partaken [*or*, of which ye have partaken,] and His life-giving sign which thou hast received [*or*, which ye have received,] and the new life unto which thou hast attained, [*or*, unto which ye have attained,] and the weapons of righteousness which thou hast put on, [*or*, which ye have put on,] keep thee [*or*, you,] from all evil, and from the powers thereof, and sanctify thee [*or*, you,] in holiness; and may this sign which thou hast [*or*, which ye have,] taken, be unto thee [*or*, you,] for unfading benefits to come at the appearance of our LORD JESUS CHRIST from heaven; and in the new world may He place thee, [*or*, you,] on His right hand, where thou shalt [*or*, ye shall,] ascribe unto Him glory, honour, praise, and worship, for ever and ever. Amen.

¶ *Then he shall sign them betwixt their eyes with the sign of the cross, with the thumb of his right hand, from above downwards, and from right to left saying:*

A. B. is baptized and confirmed [*or*, perfected] in the name of the FATHER, of the SON, and of the HOLY GHOST. Amen.

¶ *Then they shall re-enter the baptistery and begin with the following anthem:*

Ant. Holy and reverend is His name.

Our FATHER, which art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done.

Ant. He is the LORD our GOD.

There is one LORD, one FATHER, and one baptism for the remission of sins.

Ant. Thou art GOD above all gods.

Our King is with us; our GOD is with us; our help is in the GOD of Jacob.

Ant. Blessed are the people who are in such a state.

Blessed are the people who have the LORD for their GOD.

Ant. For He is one GOD.

O CHRIST, Who wast baptized, and Who appearedst and gavest light to all, let Thy peace dwell with Thy elect people.

Ant. Create in me a clean heart, O GOD.

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O CHRIST, grant that with a clean heart, and with good works, we may perfect Thy will.

Ant. Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

In the Jerusalem above, before the seat of CHRIST, there may the names of Thy servants be written.

Ant. As it was in the beginning, is now and ever shall be, world without end.

Thy Epiphany, O LORD, has given joy to the creation, the pledge of blessings, and life everlasting.

¶ *Then the priest shall take the horn and, standing over the font, he shall pour back the oil that was in the vessel into the horn; and should any oil remain attached to the vessel, he shall throw it into the font, saying:*

It is meet, O LORD, that we should ever offer praise, honour, glory and worship to Thy adorable TRINITY, for the gift of Thy holy sacraments, which in Thy mercy Thou hast given us for the forgiveness of sins, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Or this,

Blessed is that Majesty which is worshipped in the highest, O Thou Who forgivest our iniquities and our sins, and Who wipest out our transgressions through Thy glorious, holy, life-giving, and divine sacraments, O CHRIST, the hope of our race now and for ever. Amen.

Concluding Prayer.

Let us offer unto Thee glory, honour, praise and worship, O Thou Highest, Who descendedst and tookest the body of our humiliation, and madest us one with Thee in every thing, and promisedst that Thou wouldest make us inheritors of Thy glory and heirs of Thy inheritance, by making us partakers of Thy excellency. Let Thy mercy and peace ever dwell with us all; and now unto Thee, through Thee with the FATHER, and the HOLY GHOST, be praise for ever and ever. Amen.

Prayer for loosing the water [*from its previous sanctification.*]

Thou, O LORD, art blessed, holy, and immortal, and Thy depth is past finding out. In Thy own will Thou didst create

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us, and when we called upon Thee, Thou didst not deny unto us Thy gift, but didst send to us the HOLY GHOST, and this water was sanctified by Amen, and by the same Amen it is loosed from its sanctity and returns to its former nature. For all these Thy mercies towards us, we would ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen.

¶ *He shall not sign the water with the sign of the Cross, but shall insert his hand into it, and shall wash the vessel with the water of the Jordan [font,] then stir the water about, and quickly withdraw his hand as if he was taking something therefrom. Then he shall pour a little plain water into the font, and the priests who had administered the rite of baptism, and those who had anointed, and all who had taken any part therein, shall wash the vessel, and their hands and face also in the font. Then the water shall be poured out into a clean place which is not trod upon. If there be an outlet in the font, the water shall be let out therefrom, in order that it may not be trampled on, as it is when it is poured over the body of the church by those who lack knowledge. And if any other person should come to be baptized, this same water is not to be used; but fresh water is to be brought. And be it known that without consecration [of the water,] no baptism is to be administered except in the case of one in the article of death.*

The Chaldeans, who are in communion with the Church of Rome, have made several alterations in the above office, the principal of which are: first, the addition of the renunciations, profession of faith, and the concluding answers made by the sponsors on the part of the person about to be baptized, which have been taken chiefly from the Roman Ritual; and, secondly, the use of *meiroon* or chrism *after* the prayer of confirmation. It has been seen that the oil of unction is only used by the Nestorians *before* baptism, and that the invocation for grace with imposition of hands, and the sign of the cross, *without oil*, from the principal rites of confirmation with them. The Chaldeans have preserved the former anointing entire, but after the imposition of hands, the officiating priest is directed to anoint the baptized person a second time, as follows:

¶ "*Then the Priest shall sign the infant with the ointment of the holy chrism, with the thumb of his right hand, between the eyes, from the chin upwards, and from right to left, saying:*

I anoint thee with the sacrament of confirmation, and with the chrism of salvation, in the Name of the FATHER, of the SON, and of the HOLY GHOST. Amen.

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¶ *Then he shall bind a crown on his head, and shall say:*

May the crown of A. B. be bound for joy and exultation, and for days of rejoicing, now and for ever and ever. Amen.

¶ *Then the Priest shall pray as follows, with his hand laid upon the baptized person:" The pledge, &c. as in the Nestorian office.*

Every sacred anointing is performed by the Nestorians with pure olive oil, and no other is allowed by their canons. Chrism, such as is used in the Roman and other churches, is strongly censured by them, as will appear by the following extract from the writings of Yohanan bar Zöobi.

"The apostles committed unto us that the horn of baptism should consist of olive oil, and not of precious *Meiroon* [Chrism,] such as is used in the western church. They ordained that this should be the unguent used for four reasons:

"First, in order that herein the Old and New Testaments might coincide; for when Moses was directed to prepare an ointment for such as were to be anointed, he received orders to make it of olive oil, wherewith priests and kings were to be anointed. In like manner, the apostles directed that the horn of baptism should consist of olive oil, and they ordered that the kings of the world should be anointed therewith.

"Secondly, because olive oil is easily procurable both by rich and poor, which is not the case with the precious unction of the *Meiroon;* and hence the poor may be prevented from being anointed.

"Thirdly, olive oil is an emblem of salvation to the human race, as may be seen from the leaf of the olive tree which the dove brought to Noah. In like manner, baptism, also, wherein we receive the HOLY SPIRIT and the gift of adoption, becomes thereby a sign of peace to mankind.

"Fourthly, because of the effects of this oil. We see that the leaves of the olive tree do not wither, neither do they fall off. In like manner, such as are anointed at their baptism with the oil of the horn shall live for ever, they shall not wither at the day of judgment, neither shall they fall away into hell. And, as olive oil is fat and possesses a good odour, and affords support to the bodies of men, and is useful in most things; so every one, who is baptized and anointed with the oil of the horn, shall

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be fat with the grace of the HOLY SPIRIT, his odour in CHRIST shall be good, he shall nourish others by his wisdom, and he shall be useful in the Church in every way.

"Now, if the heretics should say it is necessary that baptism in the Church should be performed with Chrism, the precious ointment, and not with olive oil, let such know that GOD does not generally manifest His power to mankind through the medium of great and honourable things; for by the ashes of an heifer He cleansed the Israelites from their uncleanness, and through vile blood He forgave their iniquities and their sins.

"And, lastly, we maintain that the apostles gave us olive oil in the horn, and whosoever is not baptized therewith does not receive the HOLY GHOST. The Chrism of the heretics is a tradition of modern date, and was originated after that kings had taken away from their churches the horn of olive oil. And whosoever would know the truth of these things let him peruse the histories of the western doctors, and from them he will learn that a heretic does not receive the HOLY GHOST in baptism, as Rabban Hormuzd and Josep surnamed Hazzâza testify."

The same baptismal office is used by the Nestorians and Chaldeans for infants and adults. The former do not allow of lay baptism, neither may a deacon, according to their canons, quoted under Chapter XXVII. § 1, administer this sacrament. The Chaldeans, however, have adopted the practice of the Western Church in this respect, and permit midwives and others to baptize in cases of extreme danger.

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CHAPTER XLII.

LITURGY OF NESTORIUS.*

Priest. Glory to GOD in the highest, and on earth peace, good will toward men.

Our FATHER, which art in heaven, &c.

Prayer.†

In Thy compassion, O LORD, our GOD, strengthen our weakness, that we may administer the holy sacraments which were given for the salvation of our race, through the mercies of Thy well-beloved SON, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then shall follow* [*a portion of one of the* cathisma *called*] *a* marmeetha, [*consisting of two or more psalms, as appointed in the* Khudhra *for Sundays and for all the greater festivals. On all other days Ps. xv. cl. and cxvii. are used.*]

Canon.

Make me to stand before Thy altar, O LORD, with a pure heart.

Deacon. Peace be with us.

Prayer.†

Before the habitation of Thy Majesty, and the high and

* I have chosen this of the three liturgies in use among the Nestorians, because it is more likely to comprise the peculiar views attributed to their reputed head. It has been translated by Renaudot and Asseman; but not with perfect correctness. For the great age of the normal form, see Neale's *Introduction*, Vol. i. p. 320.

A part of the ante-communion and the post-communion office in the liturgies of Nestorius and Theodorus are taken from that styled the "Liturgy of the Apostles," and ascribed to Mar Addai and Mar Mari of the Seventy.

† Two different collects are substituted in the place of these on the lesser festivals and on ordinary occasions.

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exalted throne of Thy Excellency, and the awful seat of the power of Thy love, and the altar of forgiveness raised by Thy will, and the place of the abode of Thy glory, we Thy people and sheep of Thy pasture, with thousands of cherubim who sing hallelujahs, and with myriads of seraphim and archangels who celebrate Thee with their song of Holy, Holy, Holy, kneel, worship, give thanks, and praise at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then shall follow the* Oneetha d'Kanké [*or the* anthem of the altar, *as appointed in the* Khudhra *for Sundays and the principal holidays. This anthem is sung by the Deacons at the door of the bema.*]

Prayer.

When the sweet odour of Thy love, O LORD our GOD, penetrates our minds, and our souls are enlightened by the knowledge of Thy truth, we thereby become fit to meet Thy well-beloved when He shall appear from heaven, and there to give thanks unto Thee, and to praise Thee unceasingly, in Thy Church triumphant endowed with all aid and blessing; for Thou art the sovereign Creator of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. Unto Thee, O LORD, we give thanks; unto Thee, O CHRIST JESUS, we offer praise; because Thou art He Who quickeneth our bodies, and saveth our souls.

Prayer.

Thou, O LORD, art in truth the Quickener of our bodies, and Thou art the Saviour of our souls, and the Preserver of our frames continually. Unto Thee, O LORD, we are bound at all times to offer thanksgiving, worship, and praise, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. O Holy GOD, O Holy Mighty, O Holy Immortal, have mercy upon us.

Priest. O Thou Holy and Adorable, Thou Strong and Immortal One, Who dwellest in the saints who perform Thy will, we pray that Thou wouldest regard, pity, and have mercy upon us, as is ever Thy wont, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

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¶ *Then shall follow the two lessons as appointed in the* Karyâna. *Before the deacon begins to read the priest shall say:*

Blessed is GOD, Who endueth us with wisdom through His holy teaching, and Who poureth out His mercy upon the reader and hearers, at all times. Amen.

¶ *The lessons ended, the προκείμενον shall follow, after which the priest shall say this*

Prayer.

Enlighten, O LORD GOD, the motions of our thoughts that we may attend to and understand the sweet sound of Thy life-giving and divine commandments: and in Thy grace and mercy vouchsafe that we may derive therefrom the fruits of love, hope, and salvation, which may be profitable to our souls and bodies, and we will ever and unceasingly sing praises unto Thee, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Before he begins the reading of the Epistle, the deacon shall say:* Give Thy blessing, O LORD. *To which the priest shall answer:* The LORD endue thee with wisdom by His holy teaching, and make thee profitable to all who shall listen to thee. *The epistle ended the deacon shall say:* Glory be to CHRIST our LORD. *After which the priest shall silently pray as follows:*

Unto Thee, O ray of the glory of the FATHER, Thou Image of the person of the FATHER, Who appearedst in the body of our humanity, and enlightenedst the darkness of our minds through the light of Thy Gospel, unto Thee we give thanks, worship, and praise, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Whilst the priest is opening the Gospel, he shall say silently:*

Glory be to the everlasting mercies which sent Thee unto us, O CHRIST, the Light of the world, and the life of all, for ever and ever. Amen.

¶ *As he bears the Gospel from the altar to the door of the bema the priest shall say silently:*

Make us wise through Thy law, enlighten the motions of our hearts through Thy wisdom, sanctify our souls by Thy truth, and grant that we may be obedient to Thy words, and that we may fulfil Thy commandments at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

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¶ *Whilst incense is being put into the censer the priest shall say the following:*

O LORD, let that same sweet odour, which came forth from Thee when Mary the sinner poured upon Thy head the precious ointment, mingle with this incense which we offer before Thy Majesty for the forgiveness of our sins and transgressions, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. Stand prepared to bear the holy Gospel.

¶ *Then the priest shall read the Gospel for the day, beginning with the salutation:* Peace be with you. *To which all shall respond:* With thee, and with thy spirit. *After the proclamation of the Gospel from which the lesson is taken, the deacon shall say:* Glory be to CHRIST our LORD. *The Gospel ended, the deacon shall add:* Glory be to CHRIST our LORD; and let us all commit ourselves and one another to the FATHER, SON, and HOLY GHOST.

¶ *Here followeth the ectene, which whilst the deacon is reciting the priest shall take the paten and chalice from the prothesis, and shall say this anthem:*

Ant. The poor shall eat and be satisfied.

The body of CHRIST and His precious blood are upon the holy altar; let us all therefore come before Him in fear and love, and with the angels sing unto Him, Holy, Holy, Holy, is the LORD of hosts. [*To be repeated.*]

¶ *Then the priest shall take the chalice in his right hand and the paten in the left, and crossing his arms he shall say:*

Let us ever and at all times offer praise to Thy glorious TRINITY, O CHRIST, Who wast sacrificed for our sins, and Who commandedst us to keep up a remembrance of Thy death and resurrection. In Thy grace and mercy accept this oblation at our hands. Amen.

¶ *Then he shall strike the chalice and paten together three times, saying:*

According to Thy commandment, O LORD our GOD, let these adorable, holy, life-giving, and divine sacraments, be placed and ordered upon the sin-forgiving altar until the second coming of our LORD from heaven, to whom be glory at all times and for ever. Amen.

¶ *Having placed the chalice and paten upon the altar the priest shall cover them carefully with a napkin, and shall say:*

Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

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On the holy altar let there be a remembrance of Mary the Mother of CHRIST.

Deacon. As it was in the beginning, is now, and ever shall be, world without end.

O ye apostles of the SON, and lovers of the Only-begotten, pray for peace in all the world.

Priest. And let all the people say Amen, Amen.

Let thy memorial, O —— [*Here the name of the saint to whom the Church is dedicated is to be inserted*] be upon the holy altar, together with that of the just who have overcome, and with that of the martyrs who have received their crowns.

Deacon. All the dead have slept in the hope of Thee, that by Thy glorious resurrection Thou wouldest raise them up in glory.

¶ *Then the Priest shall give the Cross and Gospel into the hands of the Deacons, who shall go out therewith into the chancel, and shall say:*

CHRIST our LORD make you fit to meet Him with open face. Amen.

¶ *The ectene ended, the Priest shall say,*

We pray and beseech Thee, O LORD GOD ALMIGHTY, to perfect in us Thy will, and to pour out through us Thy gift, and the mercies and compassion of Thy godhead, and grant that they may convey to Thy people the forgiveness of their sins, and to the sheep of Thy pasture which Thou hast chosen to Thyself the pardon of their iniquities, through Thy grace and mercy, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the Deacon shall say with a loud voice,* Bow your heads for the imposition of hands, and receive the blessing. *At this the Deacons and people shall bow their heads, and the Priest shall say the following in a low voice:*

O LORD, the mighty GOD, [*to be repeated,*] Thine is the holy Catholic Church, which was purchased by the passion of Thy CHRIST, and Thine are the sheep of Thy pasture, and through the grace of the HOLY GHOST of Thine own glorious Essence are given the different degrees of the imposition of hands appertaining to the office of the true priesthood. In Thy mercy, O LORD, Thou hast made our frail nature meet to become very members in the great body of the holy Catholic Church, and to administer spiritual benefits to the souls of believers. O

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LORD, perfect Thy grace in us, and pour it out through our hands, and suffer Thy mercies and Thy divine compassion to rest upon us, and upon this people which Thou hast chosen for Thyself. [*Then with a loud voice.*] And grant, O LORD, in Thy mercy, that throughout the days of our life we all may approve ourselves before Thy Godhead in such good works of righteousness as Thy adorable will shall be pleased with and accept, that through the help of Thy grace we may be fit to offer unto Thee glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the Deacons shall enter the bema, and shall proclaim as follows:*

Let every one who is unbaptized depart. Whosoever has not received the sign of life, let him depart. And whosoever is unwilling to receive the same, let him depart. Go, ye hearers, and watch the doors.

¶ *The veil shall then be drawn aside; after which the appointed anthem shall be sung by the Deacons and people, and the Priest shall repeat the same, singing himself the meanwhile, in the name of the Holy Trinity. And as he descends from the steps of the altar, the Deacons shall bow before him, and he shall say:*

The LORD GOD accept your ministrations, adorn you with all beauty, and enrich you with every good gift, for ever and ever. Amen.

¶ *Then approaching the door of the bema he shall bow and say:*

With our hearts sprinkled and cleansed from all evil thoughts, we are fit to enter into the holy of holies above, and to appear before Thine altar in purity and holiness, and in true faith to offer unto Thee spiritual and reasonable sacrifices.

¶ *Then he shall stand in front of the altar with uplifted hands and shall say in a loud voice the* Nicene Creed. *After which the Deacon shall approach the altar with three genuflexions, and whilst the Priest is worshipping before the altar the latter shall say:*

GOD, the LORD of all, be with us, in His grace and mercy, now and for ever. Amen.

Deacon. Let us pray. Peace be with us. Let us offer the prayer of commemoration.

Priest. [To the deacon.] GOD, the LORD of all, strengthen thee to sing His praise.

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¶ *Then the Priest shall turn his face to the altar, and shall worship thrice, approaching nearer at each genuflexion.* [*Here follows a long rubric directing how the genuflexions are to be performed.*] *Whilst worshipping he shall say the following prayer in a low voice:* *

O LORD our GOD, we give thanks to the overflowing riches of Thy grace towards us, [*to be repeated,*] inasmuch as that whilst we were yet sinners and imperfect, in the abundance of Thy mercy Thou didst fit us to administer the holy sacraments of the body and blood of Thy CHRIST. We pray Thee to strengthen our souls with Thy help, that in perfect love, and true faith, we may now administer Thy gift towards us. Look not, O LORD, look not upon the multitude of our sins, neither let Thy majesty despise us on account of the burden of our iniquities; but in Thy unutterable grace receive this oblation at our hands, and endue it with virtue and efficacy that thereby our sins may be blotted out, so that when Thou shalt appear at the last day in the humanity which Thou didst take from us, we may find grace and mercy with Thee, and be meet to praise Thee with all the spiritual company above, saying: [*Here the priest shall say the prayer of Mar Barsoma, still bending before the altar.*] Glory be to Thee Who dost find the lost; glory be to Thee, O Thou, Who dost gather together the dispersed: glory be to Thee, O Thou Who dost bring near those who are afar off; glory be to Thee, O Thou Who dost restore those who err to a knowledge of the truth; glory be to Thee, O LORD, for having called my frail self, by Thy grace, and for having caused me to draw near unto Thee in Thy pity, and made me a very member in the great body of the holy Church, to offer up unto Thee this lively, holy, and acceptable sacrifice, in remembrance of the passion, death, and resurrection, of our LORD and SAVIOUR JESUS CHRIST, through whom Thou art well pleased to forgive the sins of all mankind;

Canon.

That unto Thee, O GOD the very FATHER, and to Thy Only-begotten SON, and to Thy Holy and life-giving Spirit, we may

* The service thus far is taken from the "Liturgy of the Apostles;" what follows is the part attributed to Nestorius.

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ascribe glory, honour, praise, and worship, now and for ever and ever. [*Whilst saying this the priest shall sign himself, and the people shall answer.*] Amen.

Priest. Peace be with you all.

R. With thee, and with thy spirit.

Deacon. Salute one another in the love of CHRIST.

¶ *Then the Deacon shall read the prayer of commemoration styled* diopatkeen ;* *after which he shall say as follows :*

Let us all in purity and in contrition give thanks unto the LORD, and offer up our prayers and supplications unto Him. With reverence stand and behold the things which are about to be performed,—the awful sacraments which are about to be consecrated,—for the priest hath drawn near to pray that through him peace may be multiplied unto you. Cast your eyes downwards, and lift up your hearts in watchfulness, and earnestly pray and supplicate at this time. Let none dare to speak, and whosoever prays let him pray mentally, and let all in fear and silence stand and pray. Peace be with us.

¶ *Whilst the Deacon is repeating the above the Priest shall say silently the following :*

O LORD, the mighty GOD, [*to be repeated,*] Who in Thy mercy art the support of our weakness, by the aid of Thy grace make me fit to offer before Thee this oblation, that it may be for the help of all this congregation, and to the praise of Thy glorious Trinity, FATHER, SON, and HOLY GHOST. Amen.

THE ANAPHORA.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all. [*Whilst saying this he shall sign the elements.*]

R. Amen.

Priest. Above in the height of the highest, and in the awful place of praise, where the fluttering of the wings of the cherubims ceases not, neither is there any intermission to their hallelujahs, or to the song of Holy, Holy, Holy, of the seraphim, thither lift up your hearts.

* i. e. The Diptychs.

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R. Unto Thee, O GOD of Abraham, Isaac, and Jacob, the King of glory.

Priest. The living and reasonable oblation of the First-begotten of us, and the unsacrificed and acceptable sacrifice of the Son of our race, which the prophets prefigured mystically, and which the Apostles preached openly, and which martyrs purchased with their blood, and which wise men have expounded in the churches, and which priests have sacrificed upon the holy altar, and which the Levites have borne in their hands, and which the people have received for the forgiveness of their sins, —be this offered unto GOD, the LORD of all, for all mankind.

R. It is meet and right.

Deacon. Call to mind the wonderful providence of CHRIST our Saviour, which He perfected for us, how by His body He hath turned our mourning into joy, and by His living blood He hath sprinkled our hearts. Be watchful, and pray in purity, Peace be with us.

¶ *Then the priest shall say the two following prayers silently.*

Prayer.

O LORD, I adore Thy grace, [*to be repeated,*] and give thanks unto Thy mercy, because in Thy compassion Thou hast made me, who am unworthy, fit to offer unto Thee adorable and divine sacraments. I beseech Thee, O LORD, and supplicate that Thy grace may cause them to be for the quiet of the world, the peace of the creation, the resurrection of Thy believing Church, the prosperity of Thy priests, the edification of all those who believe on Thee, the preservation of those who are justified by Thee, the pardon and forgiveness of the sins of the penitent, the reclaiming of the wandering, the salvation of all mankind, and, in Thy grace and mercy, for the blotting out of the ignorances of all Thy people and servants who now stand before Thee, for ever and ever. Amen.

Another.

Unto Thee, O LORD, the mighty GOD, whose essence is eternal, the FATHER Almighty, [*to be repeated,*] He who for ever was, is, and shall be, the same; it is meet and right that we should ever and at all times offer praise, worship, honour, and

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glory. Thou art the true GOD, incomprehensible, infinite, inexplicable, invisible, uncompounded, impassible, immortal, and far above the thoughts and understandings of all creatures, every where present, and yet not to be contained in any place,—the FATHER, the Only-Begotten SON, and HOLY GHOST. Put a good word in our mouth, O LORD, that with a contrite heart, and humble spirit, we may offer unto Thee the spiritual fruits of our lips, a reasonable service; for Thou art the one only GOD, the FATHER of our King, and LORD, and SAVIOUR, JESUS CHRIST our hope, in whom are hid all the treasures of wisdom and knowledge, and from whom we have received the knowledge of the HOLY GHOST, the Spirit of truth, who proceedeth forth from Thee, O FATHER, and who is of the hidden essence of Thy Godhead, and through whom all rational creatures, visible and invisible, are strengthened, sanctified, and perfected. We offer up unto Thee unceasingly, and at all times, and to Thy Only-Begotten SON, and to the HOLY GHOST, endless praise and thanksgiving, for all the work of Thy hands; for that Thou from nothing didst bring us into existence, and didst form us; and when we stumbled and fell and became corrupt, Thou didst renew us, and raise us up, and make us Thine own again, and didst not cease to visit us, and constantly to care for us, until Thou didst exalt us to heaven, and in Thy pity didst give us the kingdom to come. For all these Thy benefits we thank Thee, O GOD the FATHER of truth, and Thy Only-Begotten SON our LORD JESUS CHRIST, and Thy living Spirit the HOLY GHOST, and we worship Thee also for all Thy benefits towards us, such as are known to us and such as we do not know, both hidden and open. And we also thank Thee for this service, and beseech Thee to accept it at our hands. Who can utter Thy wondrous power, or declare all Thy praise? for even if all created beings should join in one mouth and in one tongue they could not publish Thy greatness.

Canon.

For before Thy Trinity, O LORD, thousands of thousands, and myriads of myriads, of angels and archangels stand and fly, and with a loud voice cry out to one another without ceasing, saying:—

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R. Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of Thy glory. Hosanna in the highest. Hosanna to the Son of David. Blessed is He who cometh in the name of the LORD. Hosanna in the highest.

Prayer [in a low voice.]

I, Thy weak and sinful servant beseech Thee, O LORD the mighty GOD, and supplicate Thy abundant mercy in behalf of my weak and sinful estate, that Thou wouldest forgive my sins and iniquities, and accept at my frail hands this lively and holy sacrifice in my own behalf, and in behalf of this Thy people who wait for Thy salvation, that it may be effectual for the forgiveness of sins, and for health, help, and mercy. And grant that when Thy holy Body and Blood shall mingle with the bodies and souls of Thy servants, they may cleanse us from all the pollution of sin, deliver us from all evil, and from the crafts of the enemy of our race, and fill us with true faith, with the light of the knowledge of Thy providence, with the perfect love of Thy Majesty, and with the good hope of Thy grace. And now accept this pure service which is spread out before Thee, that in one place and with one heart and soul we may be fitted to fulfil Thy will in true faith and perfect love, and to ascribe glory to Thy Majesty for all Thy unspeakable benefits towards us.

And we, with the heavenly hosts, [*to be repeated,*] O Thou righteous LORD, GOD the merciful FATHER, will cry out and say: Holy art Thou in truth, and praised art Thou in very deed, because Thou hast made Thy earthly worshippers fit to be likened unto those who worship Thee in heaven. Holy is Thine Only-Begotten SON, our LORD JESUS CHRIST, with the HOLY GHOST, who is with Thee from eternity, the SON of Thine essence, the Creator of all. We bless, O LORD, GOD the Word, the hidden Begotten One of Thy bosom, who is Thine Image, Ray, and the Likeness of Thy Self-existence; who, being Thy Likeness, Ray, and the Image of Thy Self-existence, thought it no robbery to be equal with Thee, but emptied Himself, and took upon Him the form of a servant in a perfect man, of a reasonable, intelligent, and immortal soul, and of a human and mortal body subsisting, having joined and united with Himself in one honour, dominion, and glory, the offspring of a passible body

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formed by the power of the HOLY GHOST for the salvation of all, and was made of a woman, made under the law, that He might redeem them that were under the law, and that He might quicken all those who had died in Adam, having abolished in His flesh the law of commandments contained in ordinances, opened the blind eyes of our minds, made known to us the way of salvation, and enlightened us with the light of the knowledge of divine truth: and such as received Him to them gave He power to become the sons of GOD, and purified and cleansed us by the holy baptism of water, and sanctified us, in His grace, by the gift of the HOLY SPIRIT; and them that have been buried with Him in baptism unto death He hath raised up and exalted and hath made them to sit down with Him in heaven, according to His promise, and having loved His own which are in this world, He loved them unto the end, and became the propitiation for the sins of our race and for the life of all, and yielded Himself up unto death for every man, under whose sentence they were, to whose power all were subject, and to whom we were sold through our sins. And He descended into *sheol* and loosed the bands of death; and because it was not possible that the First-begotten of our salvation should be holden of *sheol*, He arose from the dead on the third day, and became the first-fruits of them that slept, that in everything He might have the pre-eminence, and ascended into heaven, and sat down at the right hand of Thy Majesty, O GOD, and committed to us the memorial of our salvation in this sacrament which we now offer up before Thee. For when the time came when He was about to suffer, and to offer Himself up unto death, in that same night in which He was to be betrayed for the life of the world, after the Paschal supper of Moses, He took bread in His holy, immaculate, and pure hands, and blessed, and brake, and ate, and gave it to His disciples, saying: Take, eat ye all of this. This is My body, which is broken for you for the remission of sins. And also the cup, after He had mixed it with wine and water, He blessed, gave thanks, and drank, and gave it to His disciples, saying: Drink ye all of this, for this is My blood of the New Testament which is shed for many for the remission of sins. Do this in remembrance of Me until My coming again; for as often as ye eat this bread, and drink this cup, ye do show My

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death till I come. Whosoever shall approach and partake of these in true faith, they shall be effectual for the forgiveness of his sins, for the pardon of his iniquities, for the resurrection from the dead, and for a new life in the kingdom of heaven.

Canon.

We offer glory, honour, praise, and worship, unto Thee, O Thou adorable FATHER, and to Thy glorious SON, and to Thy living and life-giving Spirit, now and for ever and ever. Amen. [*Here the Priest shall sign the sacraments.*]

R. Amen.

Deacon. With the enlightened eyes of the mind behold the meekness, humility, and lowliness of CHRIST our SAVIOUR, and with the thought of pure intention let us discern and see the SON, the Only-begotten of the FATHER, led away to the passion of the cross, and let us pray, Peace be with us.

Priest [*silently*]. O LORD GOD, the compassionate, the merciful, the pitiful, now that I have taken upon me to speak, which am but dust and ashes,—I Thy sinful and weak servant, who am Thy debtor from the womb, a stranger to Thee from the belly, and poor with respect unto Thee from the bowels of my mother, in Thy mercy have pity upon me, save me from the ocean of my sins, and draw me and lift me out of the depth of my iniquities, and in Thy goodness heal the wounds and sores of my ignorances with Thy all-healing medicine, and grant that I may open my mouth before Thee, and move my lips unto Thee, and suffer me to plead with Thee for my ignorances, and for the pardon of my sins and iniquities, and for the washing out of my stains, and also for those of these sinners my companions, and make me fit to ask from Thee such things as we ought to ask of Thy Godhead; for unto Thee, O Thou whose riches cannot be impoverished, Thou inexhaustible Treasure, are ever offered up right prayers, and from Thee proceed answers of liberal gifts, and Thou upbraidest not. Be not angry with me, O Thou righteous and long-suffering GOD, because I am not innocent before Thee. With confidence I address Thy majesty, and with boldness I beseech Thee to accept my person, for I am called by Thy name. Receive this sacrifice at my frail hands in behalf of Thy people and the sheep of Thy pasture, and I will

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give thanks unto Thy name, and adore Thy majesty, now and for ever and ever. Amen.

Another.

And we also, O Thou mighty LORD, GOD the FATHER, [*To be repeated,*] in commemorating this which was given for our salvation, and in bringing to mind all those things which have been done for us, would before all believe and confess Thee, GOD the very FATHER, and the divinity of the eternal birth of the Only-begotten of Thee, with whom, in the co-equality of His essence with Thee, Thou art joined in His wonderful providence towards us, which took place in our humanity [which He assumed,] in His cross and passion, in His death and in the grave, in His resurrection after three days and ascension into heaven, in His session on the right hand, and in the glorious advent of our LORD JESUS CHRIST unto us a second time, in and through whom Thou wilt judge the quick and the dead, and reward every man according to his works. And we also confess the HOLY GHOST, of the glorious essence of Thy Godhead, who proceeds forth from Thee, O FATHER, and with Thee, and with Thine Only-begotten SON, is praised, worshipped, and revered by all. We offer unto Thee this lively, holy, acceptable, glorious, awful, and great and immaculate sacrament, for all men; for the holy, apostolic, and Catholic Church throughout the earth, that Thou wouldest vouchsafe to keep it from all doubtfulness, immoveable, and indefectible, [*Repeat from* for the holy, &c.,] without spot, blemish, wrinkle, or any such thing, even as Thy well-beloved SON our LORD JESUS CHRIST has said, that the gates of hell shall not prevail against it. And for all our fathers, the bishops who in every place preach the word of truth of the orthodox faith, and for all the priests who exercise Thy priesthood before Thee in righteousness and true holiness, in the mystery of the faith, and in a pure conscience. And for all congregations of Thy sanctified people here and every where; and for all who have sinned and transgressed against Thee knowingly and ignorantly, and for me, Thy frail servant, whom Thou hast, in Thy grace, made meet to offer before Thee this oblation. And for all those who serve Thy Church in works of righteousness, for all who give alms to the poor, for all believing

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kings, and for the establishment of their kingdoms, and for all the heads and sovereigns of the world. And we beseech Thee to confirm all these in Thy fear, and to pour out upon them Thy truth, and to put all barbarous nations in subjection unto them. And we pray of Thy Godhead, O LORD, to cause violence to cease in all the earth, and to scatter the people that delight in war, that we may lead a quiet and peaceable life in all godliness and honesty. And for all the fruits of the earth, and for the seasons, that the year may be crowned with Thy goodness. [*The last period to be repeated thrice.*] And for this city and those who dwell therein, and for all who reside round about it; and for all places and the inhabitants thereof, that Thou mayest have mercy upon them, bless, keep, and preserve them in Thy compassion. And for all who travel afar off by sea or land, for all who are in trouble or adversity, for the outcast, and for such as suffer persecution for Thy name's sake. And for all prisoners and captives in tribulation, for all who in distant islands are made to serve in hard slavery, and for all our believing brethren in bondage. And we beseech Thee, O LORD, that Thou wouldest succour all such as are sick and distressed. And we supplicate Thy mercy, O LORD, in behalf of our enemies, and those who hate us, and those who think evil of us; enter not into judgment with them, O LORD, neither take vengeance upon them, O Thou mighty GOD; but fit them for mercy and salvation, and for the forgiveness of sins, since Thou desirest that all men should be saved, and come to a knowledge of the truth, and by Thy only-begotten SON our LORD JESUS CHRIST Thou hast commanded us to pray for our enemies, and for all those who hate us, and who despitefully use us.

Canon.

And now, O LORD, forgive, pardon, absolve, and pass by, whereinsoever we have sinned and transgressed, O Thou Good One, Who dost govern all in Thy mercy, that with one accord we may offer unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen. [*Here the priest shall sign himself.*]

R. Amen.

Deacon. Lift up your sight to the height of the highest above, and behold with the eyes of your minds, and contemplate that

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which is being done at this time. The Seraphim stand in awe before the throne of the glory of CHRIST, and with one loud voice sing unceasing alleluias and praises to the Body which is laid out, and to the Cup which is mingled, whilst the people pray, and the priest intercedes for mercy for all the world; and mentally say: Peace be with us.

Prayer.

Praise be unto Thee, O our LORD JESUS CHRIST, Who in Thy mercy hast numbered me among the number of Thy high priests. [*Repeat.*] Praise be unto Thee, O LORD, for having mingled me with the choirs of Thy priests. Praise be unto Thee, O LORD, for having made me of the congregation of Thy saints. Praise be unto Thee, O LORD, for having raised me up at this time to pray for Thy people. Praise be unto Thee, O LORD, for having made me meet to intercede with confidence in behalf of Thy people, and to lay hold of the robes of Thy mercy. Have mercy upon Thy people who now stand awaiting Thy compassion. Turn towards the wanderers which have been lost from the sheep of Thy fold; pardon the sinners who have trodden upon the ordinances of Thy laws; and in Thy overflowing mercy be merciful to every creature. In Thy pity forgive the sinful, and in Thy compassion be favourable unto the transgressors; restore the wandering to Thy fold, gather together the dispersed, and make them of Thine own household. In Thy grace solace all such as are in trouble, give rest to the weary in Thy rest, perfect the alms which are bestowed for Thy Name's sake, and succour all those who live in the way of truth trusting in Thee. Quicken the dead who have slept in Thy hope, and in Thy grace make them to stand at Thy right hand, and finally to exult in the heavenly bliss of Thy kingdom with all the righteous and good who have been approved before Thee from the beginning. And now behold this Thy people met together in Thy Name, pardon their sins, blot out their ignorances, cleanse them from their faults, pass over their transgressions, heal their sicknesses, cure their diseases, put far off all their enemies, destroy those who hate them, forgive their shortcomings, wash their wounds and their sores, perfect what is wanting in them, bring them back

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from their wanderings, quicken their mortality, comfort their mourning, quiet their anxiety, enlighten their darkness, support their weakness, enrich their poverty, give them rest in adversity, and humble Thyself to listen to my intercessions in their behalf. Look also upon me, me Thy frail and sinful servant, whom Thou hast this day moved by Thy grace to pray before Thee at this time; come to my help, turn Thee unto me for my salvation, raise me up from my dejection, set me up above my imperfections, pardon my sins, blot out my follies, and hear my prayer, and hearken unto my supplication, and make me to walk in Thy path, to attain unto Thy promise, and to be a partaker of Thy sacraments, and finally number me with those who shall be on Thy right hand in the world of happiness, and cause me to sit down in the abode of bliss, with all the members of Thy household, and fit me to stand in confidence before the throne of Thy glory with all Thy saints; and pour out upon my sinful estate the gift of Thy mercy through the prayers of such as are still in the body, those of earth who honour Thee, and through the prayers of the spirits who praise Thee above the firmament, the Cherubim, and Seraphim, and the angels of light, who sing Holy, Holy, Holy, before Thee. Amen.

¶ *After which the Priest shall say the following, bending his body the meanwhile.*

O Lord God the Father, strong and mighty, we beseech Thee, [*Repeat,*] and we kneel and worship before Thee, that Thou wouldest restore the wandering, enlighten those who are in darkness, support the weak, raise up the fallen, confirm such as stand, and in Thy mercy do unto every one according as his wants may be. And we beseech Thee, O Lord, and supplicate before Thee, to remember through this oblation the fathers, the patriarchs, prophets, apostles, martyrs, confessors, bishops, doctors, priests, and deacons, and all those of our ministry who have departed this life, and all our brethren in Christ, and all who have departed from this world in the true faith, whose names are known unto Thee. Pardon and forgive them in whatsoever they have sinned or transgressed against Thee, seeing that they were by nature inclined to evil, and, as men, clothed with iniquity. And through the prayers and supplications of all who have been approved before Thee turn Thee unto us,[36] and have

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mercy upon us, and upon Thy servants and people who are now standing before Thy holy altar, and make us all meet to be partakers in that portion and inheritance unto which the saints in light have attained. And grant, O LORD, that we may live before Thee in this abode of our pilgrimage in pure love, in clean thoughts, and that with a right knowledge of the true faith of Thee we may partake of Thy holy, awful, and divine sacraments, so that when we shall appear before the dreadful seat of Thy majesty we may not be ashamed or confounded. And as in this world Thou hast made us meet to administer Thy holy and awful sacraments, so in the world to come make us meet with open face to partake of all those blessings which do not decay or fade away. And when Thou shalt bring to an end all those things which we now see as in a glass or figure, may we then take sure hold of the heavenly holy of holies. And now, O LORD, we Thy frail and sinful servants, [*Here the Priest shall fall with his face to the ground, and repeat from the words*, And now, *&c.*] who were once afar off from Thee, but whom in Thine abundant mercy Thou hast made to stand and to administer before Thee this awful and holy service, and with one accord to make our supplications to Thy adorable Godhead,

Which reneweth all creation,

* [*Here the Deacon shall say,*][37] How awful is this moment, and how dreadful is this hour, in which the Priest invokes the SPIRIT, Who descends from on high to perform His will, and Who sanctifies this heavenly Eucharist of the Body and Blood of our SAVIOUR for the forgiveness of sins, and the pardon of the transgressions of all those who partake thereof. In stillness and in fear, and with trembling and amazement, stand and pray, Peace be with us.

* beseech Thee that the grace of the HOLY SPIRIT may descend and abide and rest upon this oblation which we have offered before Thee, bless it, sanctify it, and make this Bread and this Cup the Body and Blood of our LORD JESUS CHRIST. Change Thou them[38] by the operation of the HOLY GHOST, that these glorious and holy sacraments may be effectual in all such as shall partake of them unto everlasting life, the resurrection from the dead, the forgiveness of body and soul, the light of wisdom, openness of face before Thee, and eternal salvation which Thou hast

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promised us in our LORD JESUS CHRIST, and that we may all agree together in one concord, in one bond of love and peace, and become one body and one spirit, even as we are called in one hope of our calling. May no one eat and drink hereof to the damnation of his body and soul, or to sickness and disease; through eating this Body and drinking this Blood unworthily; but may it be to our strengthening and refreshing in all those things which are approved before Thee, so that with a good conscience we all may be made meet to partake of the Body and Blood of Thine Anointed;—

Canon.

That when we shall stand in Thy presence in the glorious and awful day of judgment, we may find mercy and compassion before the throne of Thy majesty, and rejoice with all those who through the grace and mercy of Thy Only Begotten have pleased Thee from the beginning, to Whom with Thee and the holy, living, and life-giving SPIRIT, we ascribe glory, honour, dominion and power, now and for ever and ever. Amen. [*Here the Priest shall sign the sacraments.*]

R. Amen.

¶ *Then the priest shall bow before the altar without suffering his knee to touch the ground, and shall say:**

I thank Thee, O my FATHER, LORD of heaven and earth, FATHER, SON, and HOLY GHOST, because that in the abundance of Thy mercy Thou hast by Thy grace fitted me, who am a sinner and imperfect, to offer unto Thee these awful, holy, life-giving, and divine sacraments of the body and blood of Thine Anointed, and through them to administer to Thy people and the sheep of Thy pasture the pardon of their sins, the forgiveness of their transgressions, and the salvation of their souls, the reconciliation of the whole world, and peace and safety to all creatures.

O CHRIST, the Peace of those above, and the great safety of those below, let Thy peace and safety, O LORD, rest upon the four corners of the earth, and especially upon Thy holy Catholic Church. Make Thy priests and kings to dwell in unity, cause

* Here ends the part of the Liturgy ascribed to Nestorius; what follows is from the "Liturgy of the Apostles."

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violence to cease in all the world, scatter the nations that delight in war, that we may lead a quiet and peaceable life in all godliness and honesty.

¶ *Then shall be sung* Ps. li. 1—14; cxxiii. 1—4. *After which shall follow this prayer over the incense.*

Be pleased with our prayers and supplications, O LORD our GOD, and let this sweet odour of our censer be acceptable unto Thee as was the censer of Aaron in the tabernacle. Renew our bodies and souls, and in the multitude of Thy mercies be Thou favourable to Thy creatures, O Thou Creator of all fragrant spices and delicious odours, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the priest shall prepare to sign and break. He shall draw near with his hands stretched out, and not folded after the manner of some who lack understanding. And he shall incense his hands and face with the cloud of the incense, and shall say:*

O LORD our GOD, sweeten the offensive odour of our pollution with the fragrance of Thy love, and wash us therewith from the defilement of sin, O Thou good Shepherd Who didst go forth to seek after us, and didst find out our wanderings, and Who desirest that we should return unto Thee. Pardon my known and unknown iniquities, through Thy grace and mercy. [*To be repeated thrice.*] Give Thy blessing, give Thy blessing, O LORD; and O LORD our GOD, cause the mercies of Thy grace to make us to approach these adorable, holy, life-giving, and divine sacraments, though we be unworthy. [*To be repeated thrice from the words:* O LORD, our GOD, cause, *&c. And at each repetition of the last sentence the priest shall fold his hands upon his breast in the form of a cross, and shall kiss the centre and the two horns of the altar. After which he shall take the uppermost loaf* [or, *cake*] *from the paten with both hands, and lifting his eyes upwards he shall say:*]

Praise be to Thy holy name, O JESUS CHRIST our LORD, and praise be to Thy majesty at all times.

R. Amen.

Priest. O Thou living and life-giving Bread which camest down from heaven, and which givest life unto the world, so that whosoever eateth thereof shall never die, and whosoever partaketh

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thereof shall thereby obtain pardon and salvation, and shall live for ever. Amen.

R. Amen.

¶ *Here the priest shall kiss towards the bread in the form of a cross from above downwards, and from right to left, without touching it with his lips, and shall say:*

Glory be to Thee, O LORD, [*To be repeated thrice,*] for Thy unspeakable gift towards us for ever and ever. Amen.

R. Amen.

¶ *Then he shall proceed to break the bread with both hands, and shall say:*

We now approach in the true faith of Thy name, O LORD, and through Thy compassion we break, and through Thy mercy we sign, the Body and Blood of our Quickener, the LORD JESUS CHRIST, in the name of the FATHER, of the SON, and of the HOLY GHOST.

R. Amen. [*Whilst naming the Trinity he shall break the bread which is in his hands into two pieces, and shall put the piece which is in his left hand back into its place, yet not as it was before, but in such wise as that the broken part shall face the cup. With the piece in his right hand he shall sign the Blood which is in the cup from east to west, and from right to left, and shall dip a third part thereof into the cup in such a way as that the broken part may be wetted, and shall say:*]

May the precious blood be signed with the life-giving Body of our LORD JESUS CHRIST, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *He shall then sign the body which is upon the paten in the same way, viz., with the body which is in his hand, and shall say:*

May the holy body be signed with the sin-forgiving blood of our LORD JESUS CHRIST, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

R. Amen.

¶ *Then he shall take the two parts into his hands, and shall join them together, as if they had not been broken, and shall say:*

These glorious, holy, life-giving, and divine sacraments, have been set apart, consecrated, perfected, joined together, and com-

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mingled, in the glorious name of the adorable Trinity, the FATHER, SON, and HOLY GHOST, to be unto us, O LORD, for the forgiveness of our sins, the washing out of our iniquities, the great hope of the resurrection from the dead, and a new life in the kingdom, unto us, and unto the Church of CHRIST our LORD, here and every where, now and for ever and ever. Amen.

¶ *As he repeats the word* Now, *he shall separate the two pieces at the part where the one piece was steeped in the Blood, and he shall lay them on the paten in the form of a cross with the broken part of the under piece facing the chalice, and the broken part of the upper piece facing the priest, in such a way as that the broken part facing the cup may serve for a representation of the wound which was opened in our* LORD'S *side by the spear. After which he shall wipe his hands thoroughly, and shall cross himself between the eyes with his thumb, and shall sign towards the deacons in like manner, saying:*

CHRIST accept your ministry; CHRIST shed His light upon your countenance; CHRIST preserve your life; CHRIST nourish your youth.

¶ *Then the priest shall remove the napkin from around the paten, and shall say:*

Glory be to Thee, O LORD JESUS CHRIST, for having made me, who am unworthy, a minister and channel of Thy glorious, holy, life-giving, and divine sacraments. Fit me, by Thy grace, to receive the forgiveness of my sins, and the pardon of my iniquities.

Glory be to Thee, O GOD the FATHER. Glory be to Thee, O everlasting SON. Glory be to Thee, O Thou all-sanctifying SPIRIT. Amen.

¶ *Then he shall kiss the centre of the altar, and shall say this*

Canon.

The grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. Amen.

R. Amen.

¶ *In saying this he shall sign himself from above the head, and from behind each shoulder in such way as that the congregation may see the end of his fingers.* [After which a long exhortation, beginning with: Let us all with awe and reverence draw near, &c., is read by the deacon. As this is never found bound up with the liturgies I omit it.] *The priest shall then say silently:*

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Blessed art Thou, O LORD, the GOD of our fathers, and magnified and glorified be Thy Name for ever, because Thou hast not dealt with us after our sins, but in the abundance of Thy mercy, hast delivered us from the power of darkness, and hast called us to the kingdom of Thy well-beloved SON, our LORD JESUS CHRIST.

¶ *Here the priest shall divide the body, and shall dye one of the cakes with a few drops* [*of the blood*] *for the children. After which the deacon shall say:*

Let us pray. Peace be with us.

Priest. [*Silently.*] Let Thy peace, O LORD, rest among us; let Thy peace dwell in our hearts, that our tongues may declare Thy truth, and keep Thou us by Thy cross whilst with enlightened hearts we frame our lips into new harps. Fit us, O LORD, with that confidence which cometh from Thee, to offer before Thee this pure and holy prayer which Thy life-giving lips taught to Thy true disciples, the children of Thy sacraments, saying: When ye pray, give thanks and say:

Our FATHER, &c. [*Here all join in repeating the Lord's prayer.*]

Priest. [*With a loud voice.*] Yea, O LORD our GOD, we pray and beseech the mercy of Thy grace, lead us not, lead us not into temptation, O LORD, but deliver us from evil and the power thereof, for Thine is the kingdom, the power, the glory, the dominion, and majesty, in heaven and in earth, now and for ever and ever. Amen.

Priest. [*Signing himself.*] Peace be with you all.

R. With thee, and with thy spirit.

Priest. Holy things for holy persons.

R. The one FATHER is holy, the one SON is holy, the one HOLY SPIRIT is holy. Glory be to the FATHER, and to the SON, and to the HOLY GHOST. As it was in the beginning, is now and ever shall be, world without end. Amen.*

¶ *Then the deacon who read the litany shall approach unto the priest, and shall say:*

Let us pray. Peace be with us.

* On the greater festivals, different Prefaces are inserted after this Doxology.

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¶ *Then the Priest shall take the hand of the deacon, and lay it upon the chalice, and shall say:*

The grace of the HOLY GHOST be with thee, and us, and with all who shall partake of this, in the kingdom of heaven, for ever and ever. Amen.

Deacon. With thee, with us, and with all who shall partake thereof, in the kingdom of heaven.

¶ *Then the deacon shall proclaim aloud:* Praise the living GOD. *After which followeth the anthem of the Bema, to be chanted by the deacons at the entrance of the Bema; a different anthem being appointed for the different festivals.*

¶ *Then the deacon who read the Epistle shall approach unto the Priest, and shall say:* Let us pray. Peace be with us. *And the deacon shall throw the napkin over his shoulders and arms, and the Priest shall place the paten in his hands above the napkin, and shall say:*

The grace of GOD be with thee, and with us, and with all who shall partake of this, for ever. Amen.

¶ *Then the deacon who had given the salutation of peace to the people, shall draw near unto the priest, and say:* Let us pray. Peace be with us. *After which the Priest shall put the chalice into his hands, and shall say:*

The grace of the HOLY GHOST be with thee, and us, and with all those who shall partake of this, in the kingdom of heaven for ever and ever. Amen.

Deacon. [*With a loud voice.*] Give Thy blessing, O LORD.[39]

¶ *Then the Priest shall sign over the people with the sign of the cross, and shall say in an audible voice:*

The gift of the grace of Him Who quickeneth us, our LORD JESUS CHRIST, be perfected in us all through mercy.

R. For ever and ever. Amen.

Deacon. My brethren, receive the body of the SON, saith the Church, and in faith drink of the cup in the kingdom.

¶ *When the Priest gives the body to a Priest, he shall say:* The body of our LORD to the chaste Priest for the forgiveness of sins. *If to a deacon, he shall say:* The body of our LORD to the minister of GOD for the forgiveness of sins. *If to a layman:* The body of our LORD to the pure believer for the forgiveness of sins.

¶ *When the deacon gives to drink of the cup, he shall say:* The precious blood to the chaste priest, [*or*, to the minister of GOD; *or*, to the pure believer,] for the forgiveness of sins; a spiritual feast unto life everlasting.

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¶ *Whilst the people are communicating, the deacons shall chant an anthem;*[40] *and after all have communicated, the Priest shall put the table of the sacraments* [*the paten*] *back into its place, and the deacon shall say:*

Let us all who through the gift of the grace of the HOLY GHOST have drawn nigh, and were made meet to partake in the communion of these glorious, holy, life-giving, and divine sacraments, unitedly give thanks, and praise unto GOD Who gave them.

R. Praise be unto Him for His unspeakable gift.

Priest. [*Audibly.*] It is meet, O LORD, that we should every day, [*Repeat,*] it is fit that we should at all times, it is right that we should every hour, thank, worship, and praise, the awful name of Thy majesty, because in Thy grace Thou hast vouchsafed unto the frail and mortal nature of man, that he should glorify Thy Name with all the spiritual essences, be partaker in the sacraments of Thy gift, take delight in Thy gracious words, and send up the voice of praise and thanksgiving to Thy great Majesty at all times, O LORD of all, FATHER, SON, and HOLY GHOST.

R. Amen. Give Thy blessing, O LORD.

Priest. CHRIST, our GOD and LORD, our King, and SAVIOUR, and Quickener, who in His grace has made us meet to take of His precious and all-sanctifying body and blood, may He vouchsafe to make us please Him in all our words, actions, and thoughts. And may this pledge, O LORD, which we have received, and which we are yet to receive, be effectual in us for the forgiveness of our sins, for the pardon of our iniquities, for the great hope of the resurrection from the dead, and for newness of life in the kingdom of heaven, with all those who approved themselves before Him, through His grace and mercy, for ever and ever. Amen.

¶ *As the priest is saying this one of the deacons shall draw the veil of the bema, and the priests shall salute each other, and shall chant together* Ps. cxlviii. *and* cl. *and* the LORD'S Prayer. *Then the Priest shall go beyond the screen, and shall stand on the right side of the door of the bema, and shall bless the people in an audible voice, saying:*

O Thou Who hast blessed us with all spiritual blessings in heavenly places through CHRIST JESUS our LORD, Who hath called us unto His kingdom and glory, and hath advanced us to

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those desirable blessings which pass not away, and which never fade, even as He promised to His disciples, saying: Verily, verily, I say unto you, whosoever eateth My body, and drinketh My blood, dwelleth in Me and I in him, and I will raise him up at the last day, and he shall not come into condemnation, but is passed from death unto eternal life; bless, keep, and sanctify this congregation which has now feasted on the power of His glorious, holy, life-giving, and divine sacraments; and be ye sealed and kept through the sign of the vivifying and glorious cross from all evil seen and unseen, now and for ever and ever. Amen.

¶ *The following prayers are to be said at the consumption of the elements that remain, and at the washing of the vessels:*

Sanctify our bodies by Thy holy body, and pardon our sins through Thy precious blood, and purify our consciences with the hyssop of Thy compassion, O CHRIST, the hope of our nature.

Another.

O LORD, let not Thy living body which we have eaten, and Thy precious blood which we have drunk, be to our judgment and condemnation; but to the pardoning of our sins, the forgiveness of our iniquities, the great hope of the resurrection from the dead, and for a new life in the kingdom of heaven, with all the righteous and just who have approved themselves before Thee, O CHRIST, the hope of our nature.

Another.

Having openly partaken of Thy body, O CHRIST, the hope of our nature, let Thy hidden power dwell in us, that we may go forth to meet Thee with joy, and to sing to Thee the triple song of praise with the righteous who have perfected Thy will.

Another.

Having taken of Thy body from the paten, and drunk of Thy blood from the chalice, make us fit to sing praises unto Thee in paradise with the thief, and with all the righteous who have perfected Thy Will, in the Jerusalem above, O LORD of all.

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Concluding Prayer.

Having made us meet, O LORD, to feast on Thy holy body and blood, fit us in like manner to feast in Thy kingdom which passeth not away, and which fadeth not, with all Thy saints, now and for ever.

The Chaldeans still use the three liturgies of the Nestorians with some alterations, the principal of which are the following:

1. They use unleavened bread in the form of *hosts* or wafers, instead of the leavened cakes used by the Nestorians.

2. After the invocation of the HOLY GHOST to bless and change the elements, and to make the bread and the cup the body and blood of our LORD JESUS CHRIST, (which invocation is called *Gahanta*, or the Prayer of Bending, corresponding with the ἐπικλήσις of the Eastern Church,) and just before the priest is directed in the liturgy of Nestorius to "take the uppermost cake in the paten with both hands, and to lift up his eyes," the Chaldeans have introduced the commemoration of the Institution of the body of CHRIST, which they believe, after the Western Church, to be the formula by which the bread is transubstantiated; and after signing the host, without having broken it at the words, "which is broken for you," the priest is ordered to elevate it above his head, and to say, whilst the people worship, "Praise be to Thy holy name, O JESUS CHRIST our LORD, and praise be to Thy Majesty at all times," as in the liturgy of Nestorius.

Then the priest proceeds to break and sign the bread, and to consecrate therewith the wine which is in the cup, as is directed in the Nestorian liturgy; after which he repeats the commemoration of the Institution of the blood of CHRIST, in a low voice; and lifting the chalice, whilst the people worship, he repeats the prayer from the liturgy: "These glorious, holy, life-giving, and divine sacraments, have been separated, consecrated," &c.

It is worthy of observation that the words of Institution precede the Invocation of the HOLY GHOST in the liturgies of Nestorius and Theodorus, whilst in that of the Apostles they are entirely omitted.[41] From which we may gather that the Nestorians believe the consecration and change of the elements to take place through the mysterious influence of the Spirit of GOD.

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3. The Chaldeans are communicated with the host dipped in the wine; whereas the Nestorians, laymen, and clergy, partake of the body and of the blood separately.

The practice of the present day is for the officiating priest to put the bread into the mouths of the communicants; but this is evidently a departure from the ancient practice among the Nestorians, as from one of the prefaces appointed for the greater festivals, we learn that formerly it was put into their hands. The preface is as follows, and is still chanted by the deacons whilst the people are communicating:

"Strengthen, O LORD, the hands which are stretched out, and those which have taken this holy thing for the forgiveness of sins, and enable them to bring forth fruit unto Thee. O LORD, fit the mouths which have praised Thee in Thy holy house to sing and to glorify Thee. Let not the ears which have listened to the sound of Thy praises hear the voice of terror. The eyes which have beheld Thy great compassion, grant that they may look upon the hope of Thy glory. So order the tongues which have sung Holy, Holy, Holy, unto Thee, that they may ever declare Thy truth. Guide the feet which have trodden in the church to the city of light. Renew the bodies of them who have eaten of Thy holy body with a new life. Increase to this our congregation which worships Thee all needful succour; and so confirm Thy love in us that we may grow thereby, and ever glorify Thee. Open the door to these our prayers, and let our service be acceptable unto Thee."

4. The Chaldeans reserve what is left of the consecrated elements; whereas the Nestorian liturgies direct that the officiating priest shall consume what is over and above after the communicants have partaken.

5. According to the order of the Nestorian rituals there should be a celebration of the LORD'S Supper every Sunday and Friday, and on every Church festival throughout the year; but the Lectionaries do not provide Gospels and Epistles for the Fridays. It is also directed that there should be a celebration every day of the first, middle, and last week in Lent, with the exception of Good Friday, also on every day of the week following the feast of Easter. At the present day, however, the celebration of the Holy Eucharist is restricted to Sundays and

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the principal holidays, and in some churches it is not offered for weeks together,—a departure from the rules laid down by their canons which the more intelligent among them deplore and censure. On such occasions it is usual for the priest to read the liturgy, omitting the prayer of consecration and other parts of the office, and this is called *d'Sh-heemé* or *Simple*, and approaches very nearly to the Dry office, as enjoined by the Church of England when there is no communion. The Chaldeans, however, who have adopted the doctrine of the Church of Rome on this sacrament, offer masses every day.

6. The canons of the Nestorians forbid the priests to celebrate the liturgy more than once in the day, except in cases of urgent necessity; and although there be two or more priests attached to a church, not more than one can celebrate on the same day.[42] On the contrary, whatever number of Chaldean priests may belong to a single church, every one of them offers up a solitary mass, for which he is paid by the relatives of the deceased in whose behalf this service is performed. The receiving of money for the celebration of the liturgy, though I have heard of a few instances of the kind, is very strongly censured by the Nestorian clergy generally.

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CHAPTER XLIII.

TAXA D'BURRAKHA, OR THE FORM OF THE SOLEMNIZATION OF MATRIMONY.

THE ESPOUSALS.

¶ *All shall assemble in the house of the damsel's father, or, if she have no father, in that of her brother, or uncle, or of one whom she will, where meat shall be set before the company; and the Priest shall inquire about the settlement of the dowry in the presence of all; and after this is decided by the father, brother, or by one of the kindred of the bride, before the Priests, Deacons, and true believers, then the Priest shall lift up his voice, and shall call upon all present to bear witness to the same, and laying hold of the right hand of the steward* of the bridegroom he shall address him as follows:*

THOU hast come forward, dearly beloved brother, with a pure and free will, and with an undoubting heart, to espouse *A. B.*, the daughter of the believer *C. B.*, to be unto *D. E.* a wife and helpmate according to the law of CHRIST, and the ordinance of the Church. Dost thou engage to weigh out as her dowry four hundred pieces of silver, and one denarius as the due of the Church?

R. I do.

¶ *And all present shall bear witness. Then the Priest shall turn to the steward of the bride, and laying hold of his right hand he shall address him as follows:*

Dost thou give the damsel *A. B.*, the daughter of the believer *C. B.*, to *D. E.* the son of the believer *F. E.*, to be unto him a wife and helpmate, according to the ordinance of the Church, and the law of CHRIST; and dost thou accept her apportioned dowry; and doth there remain no further let or hindrance in this matter? Is this damsel sound in her mind,

* The original word is Ἐπιτρόπος, from the Greek.

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senses, and members; is her body whole and free from open and hidden defect; and does she willingly come forward to this blessed act, not forcibly, but with a free will? And does there exist no pre-contract, or any other cause of dissolution, separation, or divorce whatever?

¶ *If he shall answer* Yea, *then the Priest shall join their hands in the form of a cross, and shall say:*

The Living GOD and His holy Angels, His blessed Prophets and Apostles, and this sanctified assembly of pure Priests and sacred Deacons, of honourable elders and orthodox and elect brethren, bear witness, that this bridegroom has engaged to hold this bride as his own self in every thing meet and proper appertaining to the nurture of body and soul, in youth and in old age, in health and in sickness, in joy and in sorrow, that the saying of the Gospel may be fulfilled: A man shall leave his father and mother, and shall be joined to his wife, and they two shall be one flesh; therefore they are not twain but one flesh; and whatsoever GOD hath joined together let no man put asunder. And also that the saying of S. Paul may be fulfilled: Husbands, love your wives, even as CHRIST loved His Church and gave Himself for it. Do ye, therefore, consent to this promise which has been made?

¶ *If they shall answer* Yea, *the Priest shall bless them, and say:*

The LORD JESUS CHRIST perfect your deed and bring it to pass, and make you to rejoice in pure and undivided love, that you may be fruitful in the procreation of sons and daughters, and that He may save you from the malice of wicked men, and from the rebellious devils. Amen.

Here endeth the service of the Taking of Hands, and the Espousals.

THE MARRIAGE.

¶ *The Cup, Ring, Cross, and* Hnâna,* *being set in order, the Priest shall begin with*

Glory to GOD in the highest, on earth peace, good will toward men.

Our FATHER, *&c.*

* For the meaning of this see note under chap. xxvi. p. 137.

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Prayer.

Send down, O LORD, Thy peace among us, and let Thy safety dwell with this company: let Thy help ever be with us, Thy right hand rest upon us, and Thy Cross be to us a wall of defence and a strong refuge, that we may hide under its wings from the face of the wicked one and his hosts, now and at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm xlv.

¶ *Then shall be said:*

O household of the bridegroom, trust in the LORD, He is their help and their shield.

O household of the bride, trust in the LORD, He is their help and their shield.

O household of the brideman, trust in the LORD, He is their help and their shield.

O household of the bridemaid, trust in the LORD, He is their help and their shield.

The LORD hath been mindful of us. Bless the household of the bridegroom, and bless the household of the bride; bless the household of the brideman, both small and great. The LORD increase you more and more, you and your children. Ye are the blessed of the LORD Who made heaven and earth; for heaven, even the heavens are the LORD's. We will bless the LORD from this time forth for evermore.

Change. Speak, speak, O Church of our SAVIOUR, thou bride of the King, for thy beauty is excellent and to be desired. The Eternal LORD in His love hath espoused thee as His bride.

Prayer.

Build up, O LORD, through Thy Word, and adorn with Thy hope, and establish in Thy mercy, this work which Thy servants have entered upon, that they may ascribe unto Thee glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then shall be said this Anthem:*

Show yourselves joyful unto the LORD, *sing, rejoice and give thanks.* Rejoice and exult, O believing Church, thou daughter

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of the King of the universe, in the Bridegroom Who has espoused thee, and caused thee to enter into His bridal chamber, and Who for a dowry has given thee His precious Body and Blood, and by the sacrifice of Himself hath cleansed and sanctified thee, and made thee His adorned bride, and hath mingled in thee a spiritual drink for all thy children, [*Here the Priest shall mingle water and wine in the cup,*] and behold they joy in the sanctuary, and we also with them cry out and say: Glory be to Thee, O LORD. [*Repeat.*]

The LORD *will give His people the blessing of peace.* Bless, O LORD, through Thy grace this bridegroom and bride by Thy Cross, and adorn the brideman and bridemaid with chastity.

Holy and reverend is His Name. O Thou Holy One Who sanctifiest all, Who art praised of all the saints, bless this cup of Thy worshippers, and cause Thy grace to rest upon it.

At all times. O LORD, make this bridegroom and this bride to be of one accord, and bind them together in peace and love, and us with them.

He blessed them so that they multiplied exceedingly. Pour forth Thy blessing, O CHRIST, and bless this ring and this cup, that the bridegroom and the bride may be drunk with love and concord.

O LORD, *until the end of time.* Keep, O LORD, in Thy compassion, this bridegroom, and save through Thy Cross this bride, and help them by Thy grace, that they may ever ascribe glory to Thy majesty.

Lift upon us the light of Thy countenance, and we shall be saved. O Thou merciful and compassionate One, turn not away Thine eyes from us; but send us pity, mercy, and salvation out of Thy treasury.

Our help is in the Name of the LORD. Let the help of Thy mercies, O LORD, be the support of our weakness, and enlighten the motions of our thoughts, that we may ever give thanks unto Thee for Thy grace.

In His holy Name we have put our trust. CHRIST, in Whose Name we are met together, and on Whose grace we depend, keep us all by His Cross, and perfect His will in us.

Open unto me the gates of righteousness. At whose door shall we knock but at Thy door, O Thou Compassionate One? And

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from whom shall we derive help but from Thee, O Thou Who art full of pity?

Turn us, O GOD *our* SAVIOUR. As the dove returned to Noah bearing an olive branch, so may our prayers return unto us bearing pity and mercy.

The LORD *is King for evermore.* O Thou Who sittest at the right hand of the FATHER, bless this our assembly with Thy right hand, and by the arm of Thy mighty power keep all those who are purchased with Thy blood.

He shall speak peace to His servants and to His people. The peace which our SAVIOUR gave to His disciples in the upper chamber rest upon this cup, that those who drink thereof may receive a blessing.

Answer us, O GOD *our* SAVIOUR. O GOD, Who didst answer Jonas when he prayed unto Thee from the depths of the sea, answer Thy people who call upon Thee in these troublous times.

As the axe which cleaveth the earth. May that prayer, O LORD, which went up from the sea, from the den, and from the fiery furnace, open a door to our prayers and supplications.

Those who stand in the house of the LORD. Thy worshippers stand in Thy courts, and flee for refuge to Thy Cross; multiply blessings unto them out of Thy house full of help.

Hear, O LORD, *and have mercy upon us.* O Thou Who hearest the prayers of Thy servants, and Who answerest the petitions of Thy worshippers, hear our prayers and the voice of our supplications, and in Thy mercy answer our requests.

And He delivered them out of all their troubles. All those in trouble call upon Thee, and all who are distressed flee unto Thee for refuge; preserve Thou their lives, and deliver them from the evil one.

He blessed them so that they multiplied exceedingly. Abraham blessed Isaac, and Isaac blessed Jacob; let the blessing of these three rest upon all this people.

The LORD *shall dwell there for ever.* Bless, O LORD, this cup, and let Thy grace rest upon it, and give us safety and peace that we may ever praise Thy Trinity.

I will bless the LORD *at all times.* Blessed is Thy setting which shall gather us to Thy house full of all aid, and blessed is Thy pity which preserves us by night and by day.

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By day and by night. The prayers of the Virgin Mary, the Mother of JESUS our Saviour, be to us at all times a wall of defence by day and by night.

Seek the LORD *and His strength.* O ye prophets, pray for safety, and ye Apostles for peace, and ye martyrs, priests, and doctors, may your prayers be to us a wall of defence.

Seek the LORD, *and pray before Him.* Pray and supplicate CHRIST, O our pure Father ———, whose love thou didst love, that the people who honour thy memory may be aided by thy prayers.

Glory be to the FATHER, *and to the* SON, *and to the* HOLY GHOST. Rejoice and exult, O thou who art full of grace, the holy and chaste Virgin, Mary, the mother of CHRIST, because the archangel became a heavenly messenger unto thee, O thou Mother, who in virginity didst bring forth the Wonderful, Counsellor, and the Saviour of the world. We also bless thy virginity and say: Blessed art thou since thou didst merit to be a mother and handmaid to our LORD.

As it was in the beginning, is now, and ever shall be, world without end. He who blessed Abraham the righteous, and who saved Isaac, be with us and amongst us. The EL whom the chaste Jacob saw, may He with His right hand bless our assembly. The LORD who was with Joseph preserve our goings. The mighty GOD whom Moses saw be with us at all times. He who redeemed Joshua the son of Nun cause His right hand to rest upon us. The Shepherd of all who cleanses us keep us from the evil one and his power. The LORD who enriched Solomon increase the fruits of our earth. The High and Exalted One whom Isaiah saw cause His safety to dwell among us. May our prayers be accepted as were the prayers of Elijah and Elisha, and may our petitions be answered as was the petition of Daniel the just. And may JESUS, the LORD of the prophets, and the Crown of the Apostles, in whose name we have believed, keep us, and the glorious Trinity be with us from this time forth for evermore.

And let all the people say, Amen, Amen. O CHRIST, the Hope of His faithful ones, the Deliverer of those of His household, the Doer of the will of those who fear Him, and who layeth hold of the hand of His suppliants, who promised to His

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twelve, and through them to all nations, that whatsoever ye shall ask, believing, ye shall forthwith receive,—Behold, now, these Thy servants who are met together in Thy Name to celebrate the rite of espousals through Thy servants, (of which the ring which the bridegroom has given is a pledge and token of love, and the sign of the living cross is a witness between them, lest there should be any change in the covenant betwixt them made,) behold they knock at the door of Thy grace, and pray for mercy and compassion. Stretch forth the right hand of Thy Majesty, full of every blessing, and pour it forth upon the heads of Thy worshippers; bless them inwardly, and make them fruitful in every blessing, and multiply to them every good thing, as Thou didst to Abraham and the chaste Sarah his wife, in the beginning, that they may be strong in faith and in virtuous living; that like Isaac and Rebecca his wife, they may be saved by the doing of good deeds; that like Jacob the father of the tribes they may be fruitful in procreation; that like Zechariah and Elizabeth they may be rich in good works, and be a godly example to those who are near and to those afar off; and perfect and seal the act which they have entered upon agreeably with Thy will, and lay the foundation of their building upon the rock of faith. Bless, O LORD, in body and in soul, this bridegroom and his bride, increase their progeny, and make them fat with all good things. Bless and keep their sponsors who stand in the place of Thy messenger, [John the Baptist,] and make them co-partners in the joy of their brother, and in that of all those who participate in this mystery. Bless the ring which is a sign of the covenant and contract betwixt them made: bless the dowry which typifies the purity of their intentions; bless the wine in the cup which is a token that they are purchased with Thy blood; and bless us all that we may praise Thee with them, and cry out, and say: Praise be to Thee, and to the FATHER, and to the HOLY GHOST, for ever.

Prayer.

Have compassion upon us, O LORD, in Thy grace, and turn unto us, O Thou who art full of mercy, and do not deprive us of Thy sight and care, for our hope is in Thee, and upon Thee

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we do call day and night, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon. Psalm xxxvii. 23—29.

O LORD, Who didst direct the way of the servant to Laban the Aramean to take a wife unto Isaac his master, the son of Abraham, order this undertaking of Thy servants, and keep Thy worshippers, O LORD, through the prayers of Mary the blessed Mother, and of John who baptized his LORD, and of the Apostles who discipled Jews and Gentiles, and of the doctors who preached the truth, and of the martyrs who endured every kind of trial for the love of JESUS their King.

The celebration of espousals among Christian people is comely, in which service the priest acts as mediator, and the ring is in confirmation of the promise made, and the cup of wine a symbol of the blood and water, and the living cross is a witness thereto, and the *hnâna* stands for the blessing of forgiveness which the people receive. Blessed is He Who ordained the rite in the beginning, and hath handed it down to us.

O Thou Bridegroom Whose crown fadeth not, and Whose marriage endeth not, give this bridegroom joy with his bride, and this bride with her bridegroom, and their sponsors. Make them co-partakers of Thy blessing, and gladden all now assembled to praise Thee, O Thou Whose Eternity is glorious.

Doxology. O Thou Exalted One Who dwellest on high, and Whose praises are known to the lowest depths, let Thy grace rest upon this cup of Thy worshippers, and perfect the new work upon which they have entered. [*Repeat.*]

The prayer of the Virgin Mary, the Mother of JESUS our Saviour, be to us ever a wall of defence by day and by night.

Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us.

Prayer.

O Thou Who openest Thy door to those who knock, and Who answerest the petitions of such as call upon Thee, open, O LORD our GOD, the door of mercy to our prayers, accept our supplications, and in Thy mercy grant our requests out of Thy rich and overflowing treasure-house, O Thou righteous One Who withholdest not Thy gifts from Thy poor and needy wor-

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shippers, and from Thy servants who call upon and supplicate Thee at all times, and in every place, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the priest shall take the cup in his hand, and say:*

We flee to Thy name, O LORD, [*repeat,*] and to the name of CHRIST, the hope of the just and righteous, Who ordereth the way of His servants, and accomplisheth the desire of those who fear Him, who is the nourisher of youth, and the supporter of old age. Bless, O LORD, these Thy servants who have espoused and who have been espoused, and bless the beloved ones who have been parties to the taking of hands on both sides, bless, keep, aid, and gladden them by Thy grace in that deed which they have undertaken, that they may ascribe unto Thee glory, honour, praise, and worship, for ever and ever.

¶ *Here the priest shall sign himself, and taking the ring into his hands shall say:*

O CHRIST, the true Bridegroom, Who manifestedst Thy truth unto Thy worshippers through a ring, bless, O LORD, this ring which we give by Thy grace; and gladden in Thy mercy the bride who shall receive it. For as by a ring the truth of Judah towards Tamar was brought to light, and by a ring the rule over Egypt was given to Joseph, and by a ring of the king and his great men the integrity of Daniel was established with the monarch of Babel; so also by this ring, which the merchants have extolled, the uprightness of the just has been made apparent, Joseph was honoured in the chariot, Daniel conquered in his truthfulness, and was introduced before kings. This is the ring wherewith the holy Church is espoused to the heavenly Bridegroom, and the body and blood of CHRIST is received for the forgiveness of sins. This is the ring wherewith Sarah was espoused to believing Abraham, the father of the faithful. This is the ring wherewith Rebecca was espoused unto Isaac through the means of Eliezer of Damascus. This is the ring wherewith Rachel was espoused unto Jacob, whose name was also called Israel. This is the ring through which Tamar escaped death. This is the ring which is constituted a sign of confirmation throughout all generations of the world. This is the

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ring wherewith all the treasuries of kings are sealed and opened. This is the ring wherewith brides are espoused, and whereby they are adorned in all wonderful things. How marvellous art thou, O ring, wherewith wives are espoused to husbands, and bridegrooms to brides. Blessed is CHRIST Who hath manifested His truth to His worshippers through a ring. And now, O LORD, bless this ring through the prayers of Thy priests and saints, and may Thy name be magnified by Thy servants, and let them be blessed with all the blessings of the FATHER, SON, and HOLY GHOST, now and for ever and ever. Amen.

¶ *Then the priest shall sign the cup with the sign of the cross, with the ring, and shall then throw the ring into the cup discreetly. After which he shall take the cross into his hand, and say:*

We worship, O LORD, Thy holy cross, O our SAVIOUR, [*repeat,*] whereby salvation was brought unto mankind, whereat devils tremble, whereby many wonderful works have been wrought, and whereby the Holy Church is saved and espoused to the heavenly Bridegroom. This is the holy cross which appeared in the heavens to Constantine, and through which he conquered his enemies. This is the holy cross the sign of which Moses betokened on the mountain top, and by which he slew Amalek. This is the holy cross of which Melchizedek was a sign. This is the holy cross for which the holy martyrs shed their blood. This is the holy cross which the sons of Ananias saw in the furnace, and by which they were saved from burning. This is the holy cross by which Daniel was saved from the wild beasts. This is the holy cross by which the troth of bridegroom and bride is confirmed. This is the holy cross which we revere with love and concord; by it may the faithfulness of thy servants be established, that they may be glad and rejoice now and ever.

¶ *Here the Priest shall sign the cup as in the sacraments, and he shall throw the cross and the* hnâna *into the cup, and shall say:*

This cup of the espousals of our brother has been set apart, consecrated, and perfected, through the glorious priesthood, the LORD'S Cross, and the *hnâna* of the relics of the saints, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

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¶ *Then the Priest shall make bare his head, and shall say:*

The grace of our LORD JESUS CHRIST, and the love of GOD, &c.

¶ *Here the Priest shall sign the cup thrice, and shall give it to the bridegroom, who shall drink two-thirds of it; and he shall sign the brideman therewith between the eyes. Then the Deacon shall take the cup to the bride, who shall drink what remains therein, and he shall sign the bridemaid betwixt the eyes.*

THE BLESSING OF THE BRIDAL ATTIRE.

Prayer.

Unto Thee, O Thou Who art worshipped and adored, Who art of surpassing beauty and excellence, and lifted up above all by Thy eternity, the great King of glory, Whose existence is from everlasting, we offer praise, thanksgiving, and honour, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm xciii.

Prayer.

Let our prayers be acceptable unto Thee, O LORD, and let our supplications come up before Thee, and pour out Thy benefits upon our necessities out of the treasury of Thy great compassion, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then shall follow this anthem:*

The LORD *hath reigned and put on glorious apparel.—The children which shall be born and come after.* Believers have put on incorruption and renewal through water and the SPIRIT, and since the Baptism of our SAVIOUR in Jordan the springs have teemed with holiness, and creation shall not be destroyed again with a flood, because in Jordan He appeared Who destroys transgression; and sinners shall no more be drowned in the sea, because in the font they are baptized and saved. Put on, therefore, O believers, incorruption and renewal through water and the SPIRIT, and cry aloud and say: O CHRIST, Who enrichest our souls, glory be to Thee.

Those who love the LORD *hate evil.* The Apostles who loved CHRIST, and preached JESUS our SAVIOUR, held the Cross in their hands as a spade, and weeded the earth, which was sunk

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in the darkness of heathenism, tilled it in faith, and sowed it with the word of life. Let us therefore honour them.

Glory be to the FATHER, *and to the* SON, *and to the* HOLY GHOST. O Church, the adorned bride, the spouse of JESUS our SAVIOUR, may thy children shout with praise like thunder from every quarter, and give thanks unto CHRIST the King, Who in His grace has highly adorned thee, and beautified thee with all heavenly beauty, through the SPIRIT which He hath imparted to thee. Therefore give thanks to Him and to His ministers.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Through the power of Thy right hand Thou hast appeared and saved us, O CHRIST, our SAVIOUR, therefore establish Thy Church, in Thy pity, and make all the dwellers therein to be of one accord, and bless and keep them. Let Thy great power, O our SAVIOUR, rest upon all the churches, and make all the Priests thereof to serve Thee in fear and with thanksgiving. And grant that with one accord, in faith and perfect love, we may ever supplicate and praise Thee, and say together: O LORD of all, answer us, in Thy pity, and have mercy upon us.

And let all the people say, Amen, Amen. Let the right hand of Thy mercy, O JESUS our LORD, rest upon this bridegroom and bride in Thy grace, and in Thy pity make them a blessed pair, and enrich their dwellings with wealth and all manner of possessions. Bless, O LORD, this bridegroom and bride, as Thou didst Abraham and Sarah his wife. Bless, O LORD, this bridegroom and bride, as Thou didst Isaac and Rebecca his wife. Bless, O LORD, this bridegroom and bride, as Thou didst Jacob and his wife Rachel. Bless, O LORD, this brideman, as Thou didst John the preacher of the SPIRIT. Bless, O LORD, this bridemaid, as Thou didst Elizabeth the cousin of Mary. Bless, O LORD, this cup, as Thou didst that in the upper room. Bless, O LORD, this *hnâna*, as Thou didst that which Thine own hands made. Bless, O LORD, this cross, as Thou didst the cross of Constantine. Bless, O LORD, this ring, as Thou didst the ring of Solomon. Bless, O LORD, these ornaments, as Thou didst the ornaments of Sarah and Rebecca. Bless, O LORD, our pure pastor, as Thou didst Simon the chief of the Apostles. Bless, O LORD, the choir of Priests, as Thou didst the company of

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Aaron. Bless, O LORD, the Deacons, as Thou didst the order of Stephen. Bless, O LORD, our master, who ministereth to our weakness. Bless, O LORD, those who are taught, and make them wise through the Scriptures of the SPIRIT. Bless, O LORD, this place, and cause Thy peace to rest upon it. Bless, O LORD, this village, and surround it with a wall of defence. Bless, O LORD, the elders therein, as Thou didst Thy chosen servant Job. Bless, O LORD, the young, and adorn them in their youth. Bless, O LORD, the children, and keep them with the right hand of Thy mercy. Bless, O LORD, all our companions, as Thou didst Thy Twelve. Bless, O LORD, this house, as Thou didst the house of Zaccheus, which Thou enteredst. Bless, O LORD, the provisions thereof, as Thou didst the few loaves. Bless, O LORD, this attire, as Thou didst the mantle of Elijah. Bless, O LORD, this table, as Thou didst the table of righteous Abraham. Bless, O LORD, these vessels, as Thou didst the vessels at Cana. Bless, O LORD, all the world, and surround it with a wall of defence. Bless, O LORD, all in all, for Thou art the Blessed, the SON of the Blessed. And let us together give thanks to Thy holy Name, and through Thee to the FATHER, and the HOLY SPIRIT, for ever and ever. Amen.

Prayer.

We pray Thee, O Thou Wise Ruler over all, Who carest for those of Thy household, Thou boundless Treasury overflowing with all help and benefits,—we pray Thee, O LORD, to turn and have pity upon us, as is Thy wont at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

The bridegroom shall joy in Thy strength, O LORD, and in Thy salvation how greatly shall the bride rejoice. Ps. xxi. 1—8.

Let this attire of Thy worshippers be blessed by the power of Thy grace, and let the help of Thine aid rest upon them, that they may give joy and gladness.

May that blessing which was poured out upon the vestments of the first tabernacle, rest upon this attire and these garments of Thy worshippers.

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Another Canon.

May this rite of espousals, which was drawn up by the fathers and spiritual doctors, and ordained to be celebrated after this manner by a synodal decree, be consummated in the name of the TRINITY, and by the sign of the Cross; and may their prayers be effectual in behalf of this bridegroom and bride, and in behalf of us all, that we may rejoice and be glad.

Prayer.

With Thy blessing, O LORD, may Thy servants be blessed, and with the care of Thy will may Thy worshippers be kept, and may the enduring safety of Thy Divinity, and the lasting peace of Thy Sovereignty, govern Thy people and Church throughout all ages of the world, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

The blessing of Him Who blesses all, the pity of Him Who has pity upon all, and the keeping of the adorable GOD be with us, amongst us, and round about us at all times, to keep us from the evil one and his powers, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the Deacons shall take up the bridal attire, and the Priest shall lay his hands thereon, and say:*

GOD, Who formed the body and created the soul, [*Repeat,*] Who made man in His own image and likeness, and Who hath beautified clothing for his use, bless these garments, that they may give joy and gladness to such as shall wear them. And as garments cling to the members of man, so may these Thy servants cling to one another in love and affection, and continue in peace together, in Thy fear, through the mercy and grace of CHRIST, to Whom be glory, and upon us His mercy, now and for ever and ever. Amen.

¶ *Here the Priest shall sign the robes with the sign of the cross.*

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THE BENEDICTION OF THE COLOURS.*

O GOD, Who hast clothed blossoms and flowers with all glorious and resplendent colours, and hast given clothing for chastity to mankind, and Who wilt hereafter endue them with incorruptible garments of joy in another world, bless, O LORD, this attire of Thy servants, who are now joined together for the procreation of children, that they may wear them in joy and gladness, and ascribe unto Thee glory, honour, praise, and worship, now and for ever and ever. Amen. [*Here the Priest shall again sign the attire.*]

THE BENEDICTION OF THE CROWNS.

The LORD, Who hath crowned the heavens with stars, [*Repeat,*] and the earth with flowers, and Who upholds all that He has created by His will, may He, through His blessing, adorn your heads with temporal crowns, and fit you to be crowned with unfading crowns; may He support your lives with all needful benefits, increase His peace and safety among you, give you the blessing of sons and daughters, enrich you with wealth, and all manner of possessions, and fill your hearts with joy, and your tongues with thankfulness, that ye may ascribe glory to the FATHER, SON, and HOLY GHOST, for ever and ever. Amen.

¶ *Here the priest shall again sign the attire. Then they shall take away the attire, and having put it upon the bride they shall bring her forth, and place her on the right hand of the bridegroom.*

THE CORONATION.

Prayer.

Unto Thee, O LORD, Who art good and gracious, long-suffering and plenteous in mercy, the great King of glory, Whose existence is from eternity, we offer glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

* This refers to the principal outer dress of the bride, which is generally of velvet or cloth richly embroidered.

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¶ *Then shall follow* Psalm cxxiii. 1—4; *and if the bridegroom is a priest,* Psalm cxi. *shall be added thereto; and if a deacon,* Psalm ciii.

Change. Who has beheld a bridal chamber set up in the midst of the sea, and Hebrew damsels, the daughters of Aaron, walking therein?

Prayer.

Perfect Thy will, O LORD, in these Thy servants, and direct their undertaking through Thy mercy, that in their union they may ascribe unto Thee glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then shall follow this anthem.*

He is thy LORD, *worship thou Him. Take timbrels and harps.* Give thanks, O Church, the queen, to the Son of the King who hath affianced thee, and introduced thee into His palace, and given thee as a dowry the blood which flowed from His side, and hath clothed thee with a splendid mantle of light which fadeth not away, and hath set on thy head a beautiful and glorious crown, [*here they shall place the crowns upon the heads of the bridegroom and bride,*] and hath caused thine odour like that of a pure censer to go forth unto all people, and hath beautified thee with blossoms and flowers and with the lilies of August, and hath freed thee from heathenism on Golgotha,—worship His cross whereby He suffered for thee, and raised thee up from thy fall, and honour the priests who labour in singing within thee, and cry aloud, Glory be to Thee, O LORD. [*Repeat.*]

The king shall rejoice in Thy strength, O LORD. Through Thy great strength, O our SAVIOUR, Thou hast perfected Thy holy Temple, and by Thy grace Thou hast laid the foundations of the Church which Thou hast chosen to Thy glory. Behold, the hosts of heaven and earth rejoice on this day of her sanctification, and supplicate in love that Thy safety may rule over her children, and that she may be a place of refuge to all generations and to all people, and that in Thee they may praise and thank Thee, O our SAVIOUR, and say, Glory be to Thee.

The king's daughter has risen up in glory. O Church, the spouse of CHRIST, whom He redeemed from error by His blood, and gave unto thee His body as living food, (whom the wicked

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slew on Golgotha,) and hath placed in thy hands the cup of salvation in the precious blood which flowed from His side through the wound of the spear,—give ear and hearken to the voice of the Bridegroom, cease to wonder, and cry aloud to thy SAVIOUR with the voice of thanksgiving, Glory be to Thee, O LORD.

And they shall praise Thy name, for it is great. Great and unlimited praise do the spiritual choirs offer up on the feast of thy sanctification, O glorious and holy Church. The saintly priests cry out and say in thee, Holy, Holy, Holy, art Thou, O LORD, Whose glory rested upon thee, and Who gave thee in pledge His sacraments. Come and let us all praise, give thanks, and say: Keep, O LORD, the Church and her children, by Thy grace, and have compassion upon her.

Magnify the LORD *our* GOD. O Church, magnify, praise, and honour, the heavenly Bridegroom Who descended and dwelt in our humanity, and raised up salvation for thee, and hath set up within thee priests and the order of the Levites, to minister reverently at thy pure altar, and thy children, with the assemblies on high, cry aloud in thee and say, Holy, Holy, Holy, art Thou, from above, and glorified art Thou from below, the FATHER, SON, and HOLY GHOST, three Persons, one Essence, to Him be glory.

I will magnify my LORD *the King.* O CHRIST the King, our Saviour, let Thy safety dwell in Thy Church, and let the angels in heaven rejoice before the throne of Thy Majesty. Fit us, O LORD, to minister in purity in Thy holy Church, the place of Thine abode, that before Thy pure altar we may be meet to sing glory with the assemblies on high to the Essence of Thy Majesty, and to say: Keep, O LORD, this bridegroom and bride through Thy grace, and have mercy upon them.

He who is from Everlasting. O GOD, the LORD of the righteous, Who blessed the first righteous men, Adam, Seth, Enoch, Noah, Shem, and Abraham, bless through Thy grace this house and all who dwell therein, and keep in Thy pity this bridegroom and bride, increase Thy peace in their days, and bless their lives through Thy mercy, that they may be Thy children fulfilling Thy will, and that they may leave an inheritance of wealth and all manner of possessions to their children, and unceasingly ascribe endless glory unto Thee at all times.

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Keep us as the apple of the eye. Keep in Thy pity, O LORD, this bridegroom and bride from the evil one, and increase toward them Thy compassion, that they may praise Thy Divinity in gladness of soul and in health of body, and be blessed in their union as were Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, and be fruitful in procreation, so that they may ascribe unto Thee endless praise at all times.

The LORD *is true in His sayings.* When our LORD willed to manifest His glory to His disciples in Cana, He turned the water into wine, and by His decree it became excellent wine. May the power which descended and rested upon those vessels rest upon this house in which we are met together, and the guests which have come from every place. O LORD, preserve their lives, and bless and keep all our company, that they may offer endless praises unto Thee at all times.

Who is like unto Thee, O LORD? O our SAVIOUR, as Thou didst turn the water into wine in Cana, and the guests drank thereof and rejoiced, and glorified Thy name, even so gladden this our assembly that they may praise Thee; sanctify with Thy sanctification this bridegroom and bride, and gladden this brideman and bridemaid with Thy grace, that they may offer unto Thee praise and thanksgiving for Thy benefits towards us at all times.

The LORD *preserveth all such as fear Him.* Preserve, O LORD, in Thy pity,—bless, O LORD, through Thy grace,—O LORD, O LORD, help in Thy mercy, this bridegroom and bride, and keep them from the evil one; let Thy right hand ever rest upon them, increase to them the overflowing of Thy assistance, pour out upon them Thy benefits, and give them blessed sons and righteous daughters out of Thy treasury, that they may praise Thy holy name at all times.

¶ *If the bridegroom be a priest the following shall be said:*

Clap your hands, all ye nations. Clap thy hands and give praise, O Church the queen, rejoice and exult, thou daughter of light,—all whose glory is from thy FATHER'S house, and thou art adorned with chastity and with spiritual beauty, and mercy is poured out upon the lips of the Bridegroom Who has espoused thee, and through His beauty and glory He has triumphed over

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the rebels who hate thee, and has beautified thy crown of glory with precious stones, and set it upon thy head, and has made thy walls of beryl, and thy gate of crystal, and has adorned thee with jasper, and made thy garments of pure gold, even as the prophet prophesied by the Spirit, that all kings and their crowns should bow their heads and worship before Him Who maketh sovereigns to humble themselves, and Who anointeth priests,—the glorious Bridegroom Who has espoused thee.—Repay Him praise in the place of the daughter of Sion who darkened His glory, and adored the calf: worship, praise, give thanks, and say: Glory be to Thee.

In Thy majesty and truth ride on and prosper. The SON of GOD hath crowned the Church which He hath espoused with beauty and glory, and hath called to her wedding the heavenly and earthly assemblies that they may dance in her courts. He hath made her crown of the glorious rays of the light of His hidden FATHER, and hath set it upon her head, and adorned her therewith. And He hath sent out His decree into the streets, and doth call and invite all nations to come and make their offerings at the marriage of the Church the spouse of the KING, whom the SON of the Highest has espoused in His love. The priests then came and presented their orders, the prophets presented their visions, the Apostles their preaching, the martyrs their blood, the hosts above their songs of Holy, Holy, Holy, and all the nations their worship. Blessed is He Who hath set up His throne in His Church, and hath filled her palaces with glory and excellency; and let us praise Him together and say: Glory be to Thee.

All wait upon Thee. Thy servants, O our SAVIOUR, wait for life and endless benefits, and flee in faith, and take refuge under the wings of Thy cross. Keep, in Thy pity, this assembly of Thy worshippers, perfect toward them Thy promises which Thou didst promise in Thy Gospel to those who love Thee, saying: all who believe in Me shall inherit the kingdom and life everlasting. Fit us, O LORD, with all Thy saints to sing praise unto Thee in Thy kingdom.

For Thy mercies are better than life. By Thy mercies which are better than life have pity upon Thy servants who cry unto Thee, and flee unto Thee, and in Thy compassion and love come

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down and help them. Behold from heaven and look upon our worship, incline Thine ear and accept our supplications, and stretch out the hand of Thy help and give health to Thy servants, for we have sinned against Thee exceedingly, and Thou in mercy hast chastised us as a Father and not as our follies deserved. We pray Thee to have mercy upon us.

For Thou, O LORD, *art good.* O Thou good GOD Who createdst us by Thy grace, and calledst us Thine own image and likeness, by Thy grace pardon our sins, cleanse our wounds with Thy hyssop, cause the assaults of the deceiver to cease from amongst us, grant that we may perfect the will of Thy Majesty, and sanctify our souls by Thy truth that we may praise Thy name at all times, so that in the day of Thy coming we may rise to thank Thee with the just who were approved before Thee, and who believed and confessed Thy Majesty. Glory be to Thee.

Hear, O LORD, *my supplication, and accept my prayers.* Hear in Thy mercy, O LORD, the prayers and supplications of Thy worshippers. O LORD, open to us the door of Thy Divine treasury at all times. O LORD, show us the light of Thy countenance, and save us from the waves and torments of sin. O LORD, send help to all who are in trouble and adversity. O LORD, let Thy peace dwell in the world. O LORD, keep Thy Church in Thy mercy, hide her under the wings of Thy cross, and have mercy upon her.

Hear my voice, and attend to my prayer. O LORD, accept our prayers. O LORD, answer our petitions. O LORD, open to us the door of Thy treasury that we may enter in and take the forgiveness of our sins. O LORD, fit us to perfect Thy will. O LORD, grant that we may approve ourselves before Thy Majesty. O LORD, pardon our iniquities. O LORD, heal our wounds. O LORD, help us. O LORD, pour out Thy mercies upon us sinners and Thy frail servants who call upon Thee and say, Have mercy upon us.

Let Thy mercies overtake us quickly. O LORD, we call upon Thy mercies to come to our help. O LORD, let Thy kingdom which passeth not away come. O LORD, pardon our sins and transgressions. O LORD, let Thy will be perfected in Thy servants. O LORD, lead us not into the temptation of the devil.

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O LORD, keep us; O LORD, help us, for Thine is the kingdom, the power, and the glory. To Thee be glory.

Answer us, O GOD *our* SAVIOUR. Answer us, O GOD our SAVIOUR, as Thou didst answer Moses on Mount Sinai. Answer us, O GOD, as Thou didst answer Elijah and Elisha, the prophets of the Spirit. Answer us, O GOD, as Thou didst answer Daniel in the den of wild beasts. Answer us, O GOD, as Thou didst answer Ananias in the fiery furnace; sprinkle our faces with the dew of Thy mercy, cleanse our wounds with Thy hyssop, and have mercy upon us.

GOD *hath sent forth His mercy and truth.* Gabriel was sent from among the angelic ranks, and descended and made known to the daughter of mortality glad tidings, and gave her a bond of peace and safety, and informed her of her most wonderful conception; and as he saluted the Virgin, behold she conceived. Hail! blessed art thou, O mother without marriage, for from thee sprang forth the King, Who is adored by the heights and depths and by all therein: to Him be glory.

Sweeter than honey and the honey-comb. Sweet is the memory of the saints: of the fathers who are heirs, the prophets, the twelve and the seventy apostles, pastors and preachers, holy priests and persecuted hermits, those who are tried with fasting and prayer, those in the country and in convents, teachers and learners, the upright just, and the perfect penitent, who have been before, are now, and who shall yet be, together with the nine circles of angels. Praise be to Him who strengthened them, and upon us be His mercy.

Entreat the LORD *and pray before Him.* O our pure and holy father,* who didst fight manfully, entreat of GOD who chose thee, that His peace and safety may rest in the four quarters of the world; that wars may cease therein; that kings and priests may live together in love and unity; and that the Church may be established and her children kept; and may thy prayers be a wall of defence at all times to this assembly which has celebrated thy remembrance.

Glory be to the FATHER, *and to the* SON, *and to the* HOLY GHOST. A great marriage has the SON of GOD made for His Church which He espoused: He set up her bridal chamber on

* I. e. Nestorius.

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Mount Sinai by the hands of the son of Amram with great honour; He invited to the feast prophets and apostles, doctors and pastors, and the angels prepared the dishes and brought manna, flesh, and quails, to be her food during her youth. He espoused her through Moses; through John he wrote down her dowry in the river Jordan; David also served thereto by his music and harmony, and by his words: The King's daughter is all glorious within; she is adorned with pure gold. Give thanks, O Church, and worship the LORD our GOD who hath perfected thy beauty, and with thy children call out and say, Glory be to Thee.

As it was in the beginning, is now, and ever shall be, world without end. The enemy strove to hinder the ascent of thy spirit to heaven, O Mar Nestorius, but he could not prevail against thy fervour and perseverance; and when the persecutors laid snares for thy holy feet, thou didst flee to thy SAVIOUR instantly. And, now, pray to Him that in His pity He may send the greatness of His mercy to our aid.

And let all the people say, Amen, Amen. Let the right hand of Thy mercy, O LORD JESUS, rest upon Thy people, and the sheep of Thy pasture. O LORD, Thy mercy is for ever towards Thy worshippers; do not leave the work of Thy hands in the power of the devil. O LORD, fulfil Thy promise which Thou didst promise to Thy Twelve: Behold I am with you always even unto the end of the world. Be with us as Thou wert with Thine apostles by the help of Thy grace, and deliver us out of temptation, and give us peaceful times, that we may ascribe praise, honour, and worship to Thy holy name at all times.

Prayer.

Thy blessing, O LORD, thunders throughout the earth, Thy praise ascends up on high, sets crowns on the heads of Thy servants, and perfects their undertakings. Perfect, O LORD, these Thy servants, and bless them in Thy pity, that they may offer up unto Thee, glory, honour, praise, and worship, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Psalm cxxviii.

Bless, O LORD, this bridegroom in Thy mercy, and this bride in Thy grace, that they may praise Thy Sovereignty.

Through the prayers of Mary who bare Thee, and of the

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righteous who kept Thy commandments, may Thy worshippers be preserved from the evil one at all times.

Another.

Pour out Thy grace and mercy, O LORD, upon this youthful bridegroom and bride, put far from them all danger, and make them meet for unfading happiness, that in the Eden above they may offer Thee perfect sacrifices of heart and mouth, and live blameless before Thee for ever.

Another.

CHRIST, the glorious Bridegroom, Who in His espousals is an example to us, perfect the foundation and building of this work of His servants and their marriage, pardon their sins, and make their odour to be like that of a rose in paradise, and of myrtle and basil in a garden, and be to this orthodox assembly a wall and refuge. [*Repeat.*]

O CHRIST our SAVIOUR, the heavenly Bridegroom, let Thy grace rest upon the attire of Thy worshippers, that in putting it on as bridegroom and bride they may ever give thanks to Thy Majesty, and praise to Thy holy name.

Litany.

Let us all stand up in joy and gladness, cry aloud and say, O LORD, have mercy upon us.

O Thou heavenly Bridegroom, Who espousedst Thy Church through the priest, the son of the priests, John Thy brideman and messenger; we pray Thee to have mercy upon us.

O Thou heavenly Bridegroom, Who as a dowry and offering didst shed Thy precious blood for Thy Spouse; we pray Thee to have mercy upon us.

O Thou heavenly Bridegroom, Who hast called those above and those below to Thy wedding feast,—the Gospel of Thy kingdom,—we pray Thee to have mercy upon us.

O Thou heavenly Bridegroom, Who hast mingled Thy own Blood a spiritual wine for Thy Church to drink, and caused the water of life to flow for the happiness of Thy adorned Spouse; we pray Thee to have mercy upon us.

O Thou heavenly Bridegroom, Who gavest all nations rest in calling them to partake of the blessings of Thy marriage table; we pray Thee to have mercy upon us.

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O Thou heavenly Bridegroom, Whose espousals abide for ever, give concord to these Thy worshippers who in Thy hope are joined together by law, and give them joy in the work upon which they have entered, and have mercy upon us.

O Thou heavenly Bridegroom, Who turnedst the water into wine in Cana, and thereby gladdenedst the guests, gladden this our assembly by Thy grace, and have mercy upon us.

For the weal of our sainted father ——, Catholicos and Patriarch, and Mar ——, Metropolitan and Bishop, and for all who minister under them; we pray Thee to have mercy upon us.

O merciful GOD, who orderest all in Thy mercy; we pray Thee to have mercy upon us.

O Thou who art praised in heaven, and worshipped on earth; we pray Thee to have mercy upon us.

Save us, O LORD, and pardon Thy worshippers, this bridegroom and bride, the sponsors and the guests, and all the company met together to celebrate this marriage; and Thou, O CHRIST, the true Bridegroom, have mercy upon us.

Prayer.

Let Thy grace, O LORD, bless this marriage, and let Thy peace and safety rule in the hearts of these Thy servants, and keep and help all those who have taken part in the espousals of our dearly beloved, O Thou who dost gladden with Thy benefits the hearts of Thy servants, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

Blessed is Thy mercy, to be desired are Thy benefits, adorable is Thy grace, glorious are Thy sacraments, sweet is Thy justice, lovely is Thy providence, worthy is Thy glory, and happy are those who fear Thee, O Thou Good GOD Who dost rain blessings upon the thirsty souls of Thy servants, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the priest shall lay his right hand upon the head of the bridegroom, and shall bless him and say :**

Thou bridegroom, who hast humbly bent thy head before the

* This and the following benediction are ascribed to S. Ephrem Syrus.

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priests, CHRIST our LORD lift up thy head, and make thee to prosper in the two worlds.

The blessing of the LORD be upon thee. And now I will begin to bless thee from the Scriptures. May the heat of the sun, and the changes of the moon, do thee no harm.

Be thy head ever lifted up, so that thine enemies may be subdued unto thee; be thou always a judge and never thyself liable to be judged.

CHRIST order all thy doings: may He be thy keeper, and bless thee in thy going out and coming in, and enrich thy merchandize.

Be thou victorious over thine enemies, that they may be like dust under thy feet; and be thou prosperous both openly and secretly, and have thou ever a good and gracious name.

May thy cup be always full like the pearly Pison; and may thy children abound like the overflowing Gihon.

May thy seed increase exceedingly, like the swelling Hiddekel; and multiply throughout every quarter like the Euphrates among the nations.

The health of thy body and soul together be doubled; and thy riches be two-fold, heavenly and earthly.

The shadow of the lightsome cross keep thee by night and by day: and may thy house prosper and advance so that thou mayest rejoice therein at all times.

Thy knowledge be like glittering gold in the presence of thy fellows; and the care of the LORD guide thy steps in light.

May the crown upon thy head and the goodly attire upon thy body be blessed: blessed also be thy bed and thy bridal chamber, and blessed be thy household and wealth.

Thy sleep be perfected in rest, so that thou mayest wake up in the morning with joy; at mid-day may blessings gather around thee, and mayest thou find peace at all times.

Mayest thou go from strength to strength and from glory to glory; rise up from one degree to another, and advance from virtue to virtue.

Mayest thou ever possess exalted rank, and a good and lovely name; and may GOD increase thy honour like that of David and Constantine.

May the lovely branches of thy loins stand before thee in

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joy; and surround thy table like the goodly plants of the olive.

When thou puttest forth thy right hand may the right hand of the LORD be with thee: and when thou stretchest out thy left hand may His help accompany thee.

May thy doings in the world be wrought in life and peace; and may the evil one never come nigh unto thee by night or by day.

May our prayers be accepted and our petitions granted on your behalf; be thou a father to great men, and let priests come forth from thy loins.

May thy root be established before all men as was Abraham; and the LORD make thee as Ephraim and Manasseh whose father was Joseph.

Have thou pre-eminence and wealth in righteousness, and let the Divine care ever encompass thee with a high wall.

May thy name go forth among kings, and thy report among nobles; and may the fruits of thy love increase and be kept evermore from evil.

The glorious TRINITY grant us every blessing; and may GOD be glorified in thee, and let us all say, Amen, Amen.

¶ *Then the Priest shall lay his right hand on the head of the bride, and bless her on this wise:*

O GOD, Who dost bless the righteous, bless this our bride who has been crowned, adorn her inwardly with loveliness, and beautify her outwardly with excellency.

Bless the house which she shall enter as Thou didst the Empress Helena, and sanctify the bridal chamber allotted to her after the custom of believers.

Multiply the treasure of her jewels and ornaments; and give to her husband when he goes in to her the blessings which he awaits.

Let her house be free from strife and debate with her husband; and let the excellency of her honour and report increase among her companions.

Give her joy of heart and enlighten her eyes; heal all the pains of her body, and pardon the sins of her soul.

May she be held up as a good example to brides; and may

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she be blessed with the words of the Priests and the sayings of the deacons.

Purify her body with health, and adorn her face with modesty; may her name be good, and may she ever live in rest.

Look down from heaven, O Thou highest, and bless Thine handmaid and her husband. By Thy right hand she was created, may she be kept evermore by Thy grace.

Make ready for her righteousness, life, and health, out of Thy treasury; and in Thy mercy grant her requests with full and overflowing measures.

Let Thy right hand rest upon her, that she may hide her under Thy wings; and deliver her from the evil one and his powers, that she may be an abode for Thine honour.

Let all the righteous women among Jews and Gentiles be as a mirror unto her; and may she ever be remembered with them.

Make her, in Thy mercy, a follower of Sarah, and bless her children as Thou didst Isaac. Bless her as Thou didst bless Rebecca, and keep her children as Thou didst Jacob.

Make her as lovely as was Rachel, and her seed as Joseph; bless her womb as that of Leah, that she may be a mother unto many.

May Thy grace bless her as Asenath, and may she bring forth and multiply like Ephraim; may she be like Jochabed, and her children like Moses.

Fill her soul with a righteous hope like unto Elizabeth and Aaron; and may her children be like Eliezer and Ithamar.

Help her as Thou didst Zipporah, and may her children live like Gershom; and like Mary may her mouth sing hymns and praise.

Divide her an inheritance in the earth like Mahlah, Noah, Hoglah, Milcah, and Tirzah, who possessed the heritage of their father.

Let safety dwell in her house, and increase of peace in her borders; let priests come of her children, and deacons of her seed.

May her offspring inherit wealth, houses and fields; may her sons recline on pillows and her daughters on carpets.

May her husband be glad, and her parents rejoice greatly; and on her knees let goodly sons and daughters be nurtured who shall perfect Thy will.

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Multiply her seed as the sand, and as the stars of heaven; and enrich her greatly with wealth like the Jordan in the month of August.

Let Thy handmaid, O LORD, be blessed with the words of benediction, and by the prayers of Thy saints, all the days of her life, that she may ascribe praise and glory to the FATHER, SON, and HOLY GHOST, now and for ever and ever. Amen.

Conclusion.

Upon thee, O glorious bridegroom, thou delectable rose wreathed in the crown of the heavenly Bridegroom; and upon thee, O beauteous, pure, and virgin bride, who art adorned with the graces of the Church, and upon thee, thou honoured bride-man, who art likened unto John the Baptist; and upon thee, thou lovely and revered bridemaid; and upon all this our assembly, may the peace, mercy, blessing and grace of our adorable GOD rest and overflow at all times, and for ever and ever.

¶ *Here the Priest shall sign the assembly with the sign of the cross.*

THE SETTING UP OF THE BRIDAL CHAMBER.*

Prayer. Glory be to GOD in the highest, *&c.*
Our FATHER, *&c.*

Prayer.

May the adorable name of Thy glorious Trinity be ever worshipped, glorified, honoured, praised, blessed, and magnified, in heaven and in earth, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm cxxi.

Prayer.

Unto Thee, O Thou Who art the great and excellent, the strong and glorious, the mighty Man of war, the powerful, the full of mercy, the King of glory, the Existent from eternity;

* Literally, *The Knotting of the Bridal Chamber.* This latter part of the marriage service is usually said in the evening before the bridegroom and bride retire to rest for the night. As it is common for families in the East to sleep together in one room, there is generally a temporary division raised to separate the newly married couple from the rest of the household. This custom has doubtless given the title to the above service.

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we give thanks, worship, and praise, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Anthem.

Let Thy grace be upon us, O LORD. In Thy grace, O merciful FATHER, keep this house and those who dwell therein from devils and wicked men, and increase in it all manner of stores, love, peace, and concord, and health of body and soul.

He shall be blessed in the generation of the just. By angels the house of our father Abraham was blessed, and by the LORD of angels the house of Zacchæus was blessed; may Thy Trinity dwell in this house also which Thy worshippers have entered, and may it be blessed in the generation of the just.

The LORD *is true in His sayings.* O our LORD CHRIST, Who in Thy Gospel spakest to the assembly of Thy disciples, saying: Into whatsoever house ye enter, and they receive you, I will bless them; bless, in Thy grace, this house of Thy worshippers, and let Thy security and peace dwell therein.

Let not the desire of the wicked come to pass. Drive far off the devil who is the enemy of all righteousness from this house, lest he enter and rule therein; confirm the foundations thereof on the rock of faith, and increase in it life everlasting.

Our GOD *is a strong refuge.* O CHRIST, the refuge and true hope of the distressed, be Thou, O LORD, a wall of defence to Thy worshippers, keep them from the evil one, and heal and cure their wounds in Thy divine compassion, O Thou merciful Forgiver of sins.

Thou that art the hope of all the ends of the earth. O CHRIST, our hope in whom we have trusted, have mercy upon us, drive away from us the evil one who hates us without a cause, and let Thy all-merciful right hand be a defence to our souls, for our eyes are fixed on Thee at all times.

In the sea and in all deeps. At sea and on land they call upon Thee to come to their help; him who calleth unto Thee from the sea Thou hearest, and him who calleth unto Thee from the dry land Thou dost not overlook. We also call upon Thee, O LORD: come Thou therefore to our help, and save us from the power of the evil one.

It is He who maketh wars to cease in all the world. O CHRIST,

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Who by Thy blood hast reconciled the heights with the depths, make all kings and priests to be of one accord; in Thy pity establish Thy Church, that through Thy grace, O Thou Merciful, one symbol of faith may rule over the universe.

The LORD *preserveth such as trust in Him.* May Thy worshippers be kept evermore from the wiles of the deceiver through the prayers of the Virgin Mary the blessed Mother, and give us to perfect Thy will in word and deed, and to sing praises unto Thee at all times.

Glory be to the FATHER, *and to the* SON, *and to the* HOLY GHOST. May this house be blessed by the Trinity wherewith the righteous believers, the fathers of old, were blessed,—may it be blessed from this time forth for evermore. Keep it, O LORD, and all who dwell therein from all evil and adversity, and may it be filled with good things as was the house of Abraham; may its wealth increase and multiply as that of the house of Job; and may it continue from this time forth and for evermore, through the prayers of the sainted Virgin Mary.

As it was in the beginning, is now, and ever shall be, world without end. Bless, O LORD, this house, and may it be blessed from this time forth for evermore. Bless, O LORD, those who dwell therein with all the blessings of Thy living and holy mouth. Bless, O LORD, their labour, their wealth, and their possessions. Bless, O LORD, their seed, their fields, and their corn. Bless, O LORD, their meeting together. Bless, O LORD, their concord. Bless, O LORD, their children, and pardon and forgive their transgressions that they may be made meet for Thy bridal chamber.

Prayer.

The blessing of Him Who blesses all, the pity of Him Who has pity upon all, and the keeping of the adorable GOD be with us, amongst us, and round about us, at all times, to keep us from the evil one and his powers, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon. Psalm lxvii.

Bless, O LORD, the bridal chamber of Thy servants, and keep the bridegroom and the bride who dwell therein from the evil one.

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Send help and salvation, O LORD, to our souls, which flee to Thy cross.

O Thou, Who hast set up a glorious bridal chamber for the Bridegroom who espoused through the Spirit, crown with a crown of light, O CHRIST, Thy worshippers, and make ready a time of rest for this our assembly, that we may thank Thee with a joyful heart, and let Thy grace rest upon us all.

Doxology. With the blessing which rested upon the marriage of Abraham, Isaac, and Jacob, may this bridegroom and bride, and this brideman and bridemaid be blessed.

Mary rejoiced when she bare Him, and John when he baptized Him, and the heavens and earth were glad because He is the Star Which arose out of Jacob.

Holy GOD, Holy and mighty, &c.

Prayer.

Thy name, O LORD our GOD, be praised, Thy divinity be adored, Thy sovereignty be revered, Thy self-existence be magnified, and the eternal mercies of Thy adorable Trinity be with Thy people and the sheep of Thy pasture, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

In heaven and on earth, O LORD, Thy divinity is blessed, Thy sovereignty is worshipped, and the adorable name of Thy glorious Trinity is sanctified, glorified, praised, and exalted at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

May the prayers of the holy Virgin, and the supplications of the blessed Mother, and the petitions of her who is full of grace, —Mary the blessed,—and the great power of the victorious Cross, and the Divine help, and the prayers of S. John the Baptist, be with us evermore, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Conclusion.

O LORD, Who didst bless the righteous of old, Abraham, Isaac,

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and Jacob, and didst increase, multiply, exalt, and pardon them,—bless Thou these Thy servants, and bless their pure marriage bed, that they may live together in love and concord, and that their children may be meet to attain the ornament of this day, and that they may be worthy to ascribe glory unto Him Who has given them to be partakers of one another,—may He perfect you and all this our assembly, and may His mercies abound towards us for ever through the prayers of Mary the mother of life and light, and through the prayers of all the saints and martyrs of the LORD, now and for ever and ever. Amen.

Hymn.

May Thy joy be with us, and Thy peace dwell among us, and may Thy Church dwell in this bridal chamber for ever.

The bridegroom in his chamber is like the sun that riseth out of the East, his rays run through the firmament, and his light giveth joy to the world.

The bridegroom in his chamber is like the tree of life in the Church, whose fruit is good for food, and the leaves thereof for medicine.

The bridegroom in his chamber is like the spring which runs through Eden, of which the wise have drunk, and by which the foolish have obtained knowledge.

The bridegroom in his chamber is like an unblemished pearl, which the chief among the merchants bought, and through which they were enriched and ennobled.

Another.

Solomon undertook to build a house for the LORD of his LORD, as he was commanded by GOD and by David. In the second month he laid the foundations thereof, and in the seventh he perfected the building; and the king placed therein a large brazen sea and twelve oxen supporting it. The horse neighs, the lion roars, the ox bellows, and the swallow twitters therein in the morning tide.

He set up the sea on the southern side because all springs and rivers flow towards the south; the twelve oxen are the

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twelve months, three at each angle for spring, summer, autumn, and winter.

He built a wonderful house for the daughter of Pharaoh: six hundred slaves come and go, and worship before her.

Who is this like a golden cup full of milk in which are dropped drops of blood?

Who is this from betwixt whose eyes the sun riseth, and when she openeth her lips spices flow out of her mouth?

Who is this clad in embroidered garments, and whose LORD the kings and princes of the earth do worship?

It is the Church whose report is goodly, whose spouse is great, and He is the King of the universe. Praise be to His name, and worship be to His honour.

Another.

Blessed is He Who hath built for His Church a house not made with hands, and hath raised and set her up on high according to His promise.

The elect Church saith to CHRIST in her supplications: Show me from the Scriptures what dowry Thou wilt give unto me?

O lovely Spouse, incline thine ear and hearken to My voice; leave thy father and mother, and come follow Me, for I am thy Bridegroom.

Behold, I flee to Thy love, and I contemn all the idols of the heathen, and leave off worshipping them, and flee to Thy cross.

I have espoused thee through water and the Spirit, and have saved thee from Satan and from death: beware that thou become not another's, for there is none other that can help thee as I can.

If thou art faithful unto Me, O thou daughter of the poor, I will make ready for thee a bridal chamber above, and will call prophets, apostles, and martyrs to thy wedding.

Thy commandments are dearer unto me than gold or pearls; and the words of Thy mouth are sweeter unto me than honey and the honey-comb.

The principal changes made in this service by the Chaldeans are the omission of the cup of salvation or blessing, and the part which refers to the marriage of priests.

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The following, taken from the canons collated by Mar Abd Yeshua, A.D. 1298, prescribes the degrees of kindred and affinity within which matrimony is lawful among the Nestorians.

Part II. par. 1. The persons with whom it is unlawful to contract marriage are sixty-five on the man's side, and sixty-five on the woman's side.

A MAN MAY NOT MARRY HIS

1. Mother.
2. Grandmother on the father's side.
3. Grandmother on the mother's side.
4. Step-Mother.
5. Step-Mother's mother.
6. Step-Father's mother.
7. Step-Father's mother's daughter.
8. Step-Father's father's daughter.
9. Step-Mother's sister.
10. Father's father's wife.
11. Father's wife's mother.
12. Father's father's wife's mother.
13. Father's father's wife's daughter.
14. Step-Mother's daughter.
15. Father's sister.
16. Father's father's wife's sister.
17. Father's brother's wife.
18. Father's brother's wife's mother.
19. Father's brother's wife's sister.
20. Mother's sister.
21. Mother's brother's wife.
22. Mother's brother's wife's mother.
23. Sister's mother's husband's mother.
24. Mother's brother's wife's sister.
25. Mother's sister's husband's sister.
26. Sister.
27. Sister—his father's daughter.
28. Sister—his mother's daughter.
29. Brother's daughter.
30. Sister's daughter.
31. Brother's wife, whether the brother be dead or alive.
32. Brother's wife's mother.
33. Sister's husband's mother.
34. Brother's wife's daughter.
35. Sister's husband's daughter.
36. Brother's wife's sister.
37. Sister's husband's sister.
38. Brother's wife's brother's daughter
39. Brother's wife's sister's daughter.
40. Daughter.
41. Son's daughter.
42. Daughter's daughter.
43. Son's wife.
44. Wife's mother.
45. Son's wife's mother.
46. Daughter's husband's mother.
47. Son's wife's daughter.
48. Daughter's husband's daughter.
49. Son's wife's brother's daughter.
50. Son's wife's sister's daughter.
51. Daughter's husband's brother's daughter.
52. Daughter's husband's sister's daughter.
53. Son's son's wife.
54. Daughter's son's wife.
55. Son's son's wife's mother.
56. Daughter's son's wife's mother.
57. Son's son's wife's sister.
58. Son's son's wife's daughter.
59. Daughter's son's wife's daughter.
60. Brother's daughter's son's wife's daughter.
61. Sister's daughter's son's wife's daughter.
62. Brother's son's son's wife's daughter.
63. Her that is legally divorced.
64. Two wives or more at one time.
65. He may leave his wife and marry again, if she deny the faith.

The same degrees are prohibited to the woman, the only

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difference in the table affecting her is, that "she may not marry a man who is not a Christian;" on the other hand, it is lawful for the man to marry even a heathen if he pleases, according to the following canon quoted from the same collection:

"Par. xiv. *Is it lawful for believers to take to them wives from every sect?* It is, with the hope of converting them or their children, or both; in proof of which we quote the Canon of a general council: 'It hath seemed good to this œcumenical synod to allow Christians to take to them wives from every sect, whom they must strive to disciple with all earnestness and care. The daughters of such, however, they may not give to unbelievers, lest through weakness they should incline to the opinions of their husbands, and reject Christianity, or become Jews or heathens. And whosoever shall transgress this law, let him be excommunicated.'"

The Chaldeans have relaxed the enactments of the above table, and have learned how to obtain dispensations for unhallowed matrimonial connexions from Rome. The severe laws against incestuous marriages given under Chap. xxxvii. are still in force among the Nestorians.

Separation and divorce are allowed to the espoused and married, according to the authority of the *Sinhadòs*, for the following causes:

"1. If a man and woman shall make a vow of chastity without having come together; in which case the man may not take another to wife, nor the woman another husband.

"2. For bodily adultery.

"3. For spiritual adultery, such as sorcery, and the denial of CHRIST.

"4. For murder.

"5. If there shall appear in the espoused or married man or woman any sickness, disease, or bodily imperfection, such as insanity, leprosy, or any defect in the natural parts of the man, or should the woman be an hermaphrodite. If such was known unto them before marriage, they shall not be permitted to separate; but if they knew not of these defects before marriage, and the physicians shall decide that they are curable, then they must wait patiently until cure is effected; but if, on the other hand, the diseases be pronounced incurable, then they are allowed to

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separate, since it is clear that deceit has been practised, and each party shall take what belongs to him and to her. If, however, any such disease shall appear after they have had intercourse with one another for a time, which disease did not exist previous to their marriage, then they shall not be separated for ever."

The following is a summary of several other canons from the same collection touching the bond of marriage:

If a man and wife, being childless, shall not live together in love and peace, but shall quarrel incessantly, notwithstanding all the exhortations and reproofs which shall be administered to them, they may separate and marry again after having lived together for the space of ten years, more or less. But if they have children, they shall not be allowed to separate on any account.

If a husband or wife shall be taken into slavery, they should not despair at once of coming together again, and the party which holds out the longest manifests the greater love and attachment. Notwithstanding, if they cannot contain, they may marry again after the lapse of three years.

If a man leaves his wife and goes abroad, and continues to supply her with the means of support, if she be chaste she will be content to remain in that state all her life; if otherwise, she must wait for ten years before she can marry another. If the husband does not send his wife the means of subsistence, she may marry after he has been absent for seven years. And if it be known where the husband is, he shall be threatened with excommunication to induce him to return. And if he have children and will not return, then the agent of the wife shall apply to the governor of the place where the husband resides to oblige him to return, or to send the means of support to his wife and children. If he have no children, and will not consent to return to his wife, then let such an one be excommunicated and expelled the Church; after which the woman is at liberty to marry whom she will.

If a man wishes to marry his slave, he must first set her free, and then he may take her to wife as he would a woman who is a believer.

Slaves may not marry together without the permission of

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their masters, and the Priest is not permitted to interfere in such cases.

The following extract from the *Sinhadòs* prescribes how marriage is to be celebrated where no Priest is to be had:

"Par. iii. In a place where there is no priest, four or five of the faithful shall meet together as witnesses, and they shall take the cross, the ring, and the *hnâna*, and shall say the LORD'S Prayer and the hymn Trisagion; and thus shall the espousals be consummated. They shall then wait to be married until a Priest shall come to perform the rite; but should the appointed time between the espousals and marriage elapse before a Priest can be procured, then they shall go through the same service before witnesses, and the marriage shall be perfected."

The following prayer is directed to be said over a bride in the church forty days after marriage:

O Thou pitiful and compassionate CHRIST, our GOD, Whose goodness overfloweth towards all, pour out Thy grace and help upon this bride, bless her in Thy mercy, and make her to cleave to that which is good, to eschew evil, and to do such things as Thou shalt approve of, that from her bosom may come forth fruits of joy to be brought up in Thy Holy Church. And grant that she may live according to Thy will before her spouse, that he may ever appear comely in her eyes; with her ears may she always hearken to his commands and approve of them; with her mouth may she speak of him with reverence; with her heart truly love him; with her hands perform his will; and with her feet walk evermore in holiness and righteousness. And grant that this bride and her bridegroom, and their brideman and bridemaid, may be preserved from all evil through the prayers of Thy mother, the second heaven, the blessed saint Mary, and through the prayers of all Thy saints, now and for ever and ever. Amen. [*Then the Priest shall sign her head with the sign of the cross.*]

THE CHURCHING OF WOMEN.

¶ *Benediction to be said over an infant and his mother forty days after childbirth, when his mother shall bring him to the church.*

O LORD GOD Almighty, the Creator of heaven and earth, and all that therein is, Who didst ordain a law to the fathers of

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old, commanding that every male child of forty days old should be brought to Thy holy temple, and there offer an offering to the Priest, who should pray over him that he might be clean;—Thou, O LORD, didst perfect this thing by causing Thy well-beloved SON to be taken to the temple, He being forty days old, when Simeon took Him in his arms, and confessed, and gave thanks, and asked of Him the dissolution of his days;—now, O LORD GOD, bless and sanctify this infant, N. who has come to Thy holy Church, which is the abode of righteousness, to ask of Thee graciously to increase the milk of his nurse, and that he may be kept from the evil one and his powers, and be brought up in holiness and in the true faith all the days of his life. Amen.

Benediction to be said over the mother.

And thou, O mother of this infant, be thou stirred up in the inner man of the heart by doing good works, that from thy loins may come forth sons and daughters who shall approve themselves before GOD in righteousness, that thou mayest feast upon the blessings of the LORD, and be kept thou and thy child from all evil, through the prayers of the Virgin, who is clothed with light, the second heaven, Saint Mary the mother of CHRIST, our GOD, and through the prayers of all the saints, now and for ever and ever. Amen. [*Here the Priest shall sign over their heads with the sign of the cross.*]

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CHAPTER XLIV.

THE KAHNEITA, OR THE ORDER FOR THE BURIAL OF PRIESTS.*

¶ *On the death of one of the Church they shall wash him, and put on his clothes, and shall say over him this first* Moutwa,† [or *Cathisma*] *of the Washing when the corpse is laid out.*

Prayer.

Let us thank, worship, and praise, the hidden and adorable power of Thy glorious Trinity, for Thou art the LORD of the two worlds which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Prokimenon. Psalm xx. i—5.

Prayer.

O Thou Who didst form Adam out of clay, Who didst raise his children from the dust, and didst restore him from his fall after he had become corrupt;—unto Thee we give thanks, worship, and praise, in the two worlds which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Prokimenon. Psalm xliii.

Prayer to be said over the incense.

O CHRIST, Who when Thou enteredst into *sheol* the dead smelled Thy savour and returned unto life, accept, O LORD, this incense

* As has been remarked elsewhere, there is a separate burial service for deacons and laymen, for women and for children under seven years of age; but I have chosen this as being more of a doctrinal character, and because the greater part of the other offices is contained in it.

† The introductory part consists of five *Cathismata*, of which I have selected two for the sake of brevity.

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which is presented before the throne of Thy Majesty, and be favourable to the dead for whom it is offered up, and bestow upon them the pardon of their sins, and the forgiveness of their follies, and in Thy righteousness, O LORD, cause them to dwell in Thy glorious bridal chamber of light in that day when every man shall be rewarded according to his works; for to Thee praise is due from all, and unto Thee it is meet and right that thanks should be offered up by every creature, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Prayer.

O Thou Who formedst us in Thy grace, and causedst the sentence of death to be passed upon us in Thy justice, and shalt make us to rise again in the abundance of Thy mercies,—unto Thee we give thanks, worship, and praise, for Thou art the LORD of the two worlds which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

FIRST MOUTWA [OR CATHISMA.]

Ant. O LORD *Thou* GOD *of my salvation.* Thou hast clothed us with a mortal nature which is ever tormented by sin and pain, and if we cast off this abode of misery in a grievous death, the garment of our actions still defiles us; therefore have mercy upon us.

Thou hast brought us into the dust of death. [Repeat the foregoing sentence.]

His breath goeth forth, and he returneth to his earth. Thou hast clothed us with a mortal nature which is ever subject to pain and trouble, and when we depart out of this world in awful death, Thy righteous judgment terrifies us; therefore have pity upon us.

It has become the head-stone of the corner. Thy advent to our race, O LORD, has been the restoration of sinners through repentance; and now grant that Thy grace may pardon me who am their chief, and be unto me a defence in the day of judgment.

LORD, *Thou hast been our refuge from one generation to another.* Or ever Thou didst bring us into this world Thou didst know

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our frame, and that we are perversely inclined to evil, and Thou didst appoint us an abode full of temptation, that therein our pride might be humbled through the troubles and pains which befal us every day, and that we might fear and hate sin through those very trials which afflict our mortal nature. And after Thou hast chastised us as a Father, Thou wilt make us meet for that place which Thou hast prepared for Thy children, that we may ever give thanks unto Thee.

Thou hast fashioned and laid Thy hand upon me. O LORD, before Thou didst bring us into this state it was known to Thy wisdom that our vile race loved evil, and Thou didst set us in a world of stumbling-blocks in order that our free-will might be tried through the miseries and lusts which come upon us every day, and that we might dread and hate sin through the afflictions which vex our life, and when Thou hast proved us Thou wilt make us to enjoy that bliss which Thou hast prepared for Thy children, that we may ever give thanks unto Thee.

O LORD, *rebuke me not in Thine anger.* O LORD, because I have angered Thee by my actions, therefore would I appease Thee with a voice full of thanksgivings; and because I have vexed Thee by my misdeeds every day, therefore would I cause Thee joy with alleluias and songs of praise. And like as the woman who was a sinner drew near unto Thee, and Thou didst forgive her her sins, even so do I now call upon Thee with a contrite heart; answer me, O LORD, in Thy pity, and in Thy grace forgive me my sins, and through the abundance of Thy mercies justify me, for in my affliction I cry unto Thee and say: O LORD, compassionate me, and have mercy upon me.

Have mercy upon me, O LORD, *after Thy great goodness.* Have mercy upon me, O LORD, for I have sinned against Thee, and have not done the thing that I would, but the evil that I hate that have I done; for I love repentance, but lusts wage war against me; and I rejoice in Thy commandments, but sin prevails against me. Therefore have pity upon my soul, O Thou Lover of mankind, and draw me out of the sea of transgressions which will not suffer me to take rest.

Have mercy upon me, O LORD, *for I am weak.* Have mercy upon me, O LORD, for I am weak. With a broken heart I cry unto Thee, O my SAVIOUR, save me from the rebel who ever

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setteth himself in bitter array against me, and entangleth me in his net; for I admire Thy commandments, nevertheless the wicked one overcometh me with his snares. Be grieved for me, O Thou Lover of mankind, and save me from the hand of the destroyer who ceases not to threaten me.

Help, LORD, *for the godly man ceaseth.* Since it behoveth us to eschew all sins which are begotten of us, and above all to guard against the words of the tongue because life and death are in the power thereof, and therewith every man shall give an account of what he has done in this abode of our pilgrimage; therefore let us first of all supplicate the righteous Judge before Whom everything is naked and open, and say with the prophet: Let the grace of Thy help set a watch over our lips, and have mercy upon us.

By thy words thou shalt be justified. Seeing that it behoveth us to eschew all sin which is done of us, and to put away from us a deceitful heart, because judgment and punishment are set before us, which the righteous Judge Who knoweth our secrets will pass upon us; therefore let us cry unto Him as did the thief on the cross, and beseech Him to pardon our shortcomings, to bless us through His body, and to have mercy upon us.

Shall dust praise Thee, or shall it declare Thy truth? The mind cannot comprehend, neither can any heart understand, Thy power and might in the creation; for all the hosts of heaven and earth, and all creatures conjoined cannot fathom Thee. Let such, therefore, as vex Thee be confounded, for Thou art very gracious, even as every creature created by Thy power doth testify. In Thy mercy we pray Thee to compassionate us, and to have mercy upon us.

Open unto me the gates of righteousness. The gates of the chamber of the Bridegroom are opened for the pardon of mankind, and through the gift of the Spirit from on high mercy and forgiveness are given unto every man. Enter therefore, O ye who are called, into the kingdom prepared for you, and with a pure and sanctified heart, and in true faith, give thanks unto CHRIST our SAVIOUR.

With gladness and rejoicing shall they be brought. The women who came unto the sepulchre were astonished and perplexed be-

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cause they had seen the grave in which CHRIST was laid, and the guards who were set to watch His tomb; but they were glad when they saw the angel who had come down and rolled the stone away from the sepulchre, having clothed the watchmen with a deep sleep. Again they wept because they knew not what had become of Him; but then JESUS accosted them, and they, thinking that He was the gardener, said unto Him: Sir, if thou hast taken Him away, tell us where we may find Him. We pray Thee, therefore, to have mercy upon us.

GOD *is gone up with a shout, the* LORD *with the sound of a trumpet.* All creation was moved and amazed when they saw the SAVIOUR hanging upon the cross to set us free, and beheld His shame. The glorious sun darkened the light of his rays, and veiled his splendour, when he saw his LORD suspended on the tree, suffering at the hands of the daring; and the moon turned into blood to rebuke the temerity of His people who rashly slew her LORD. But who is this who in His death rent the Temple, at whose voice the dead were raised, and who promised the kingdom to the malefactor? Perchance it is the Messiah, He who giveth life to our mortality? Come then, my brethren, let us hasten to worship Him because He hath tasted death for all our race. Come, and let us praise Him and say: Glory be to Thee.

All my delight is in them. With my own will I have suffered the lust of transitory riches, and the love of worldly glory, to separate me from my obedience unto Thee, and I fear lest I shall be judged like the barren fig tree; therefore I beseech Thee to set me up, and to establish me upon the branches of Thy cross, that humility of mind and penitence of soul may spring up and bear fruit in me, in hope, in faith, and in perfect love, and have Thou mercy upon me.

Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. The priests of the holy SON obtain crowns by righteously persevering in preaching the truth, and now they rejoice and praise GOD with the angels in heaven, and are constituted supplicants in our behalf.

Good and upright is the LORD. Recount to us, O Daniel, thou child of GOD greatly beloved, the semblance of the SON when thou sawest Him. Thou didst behold Him flying in the clouds

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of heaven like unto the Ancient of Days, Whose power is supreme in heaven and in earth.

Grace is poured into thy lips. Tell us, O thief, what is the beauty of paradise, and show us the tree of life, that we may derive profit therefrom, and learn to love, fast, and pray, as a sacrifice to the King of kings.

They looked upon Him and were lightened. O ye priests, when ye saw the Anointed bearing the cross upon His shoulders, ye also took up the cross and went forth to the four quarters of the world, and discipled all nations in the name of the Trinity.

Behold how good and pleasant a thing it is. How good and pleasant is this holy house, wherein are prophets and apostles, martyrs, priests, and doctors, and wherein is set up a holy table for the forgiveness of the sins of Adam.

All wait upon Thee. All who sleep in CHRIST shall in the day of the great resurrection offer up praise and thanksgiving to the FATHER, SON, and HOLY GHOST, who raiseth us from the dead, and clotheth our bodies with glory.

Come and hearken, and I will declare unto you. Mary saw the LORD after He had arisen in glory from the grave, and she spake and said unto Him: Show me my GOD and LORD, for my soul hath gone forth to seek Him, that I may rejoice in once more beholding Him.

Behold how good and pleasant a thing it is. How sweet is the voice of the priests who love CHRIST when they sing unto our SAVIOUR, Holy, Holy, Holy, art Thou, O LORD, who magnifiest Thy servants in heaven and on earth.

Blessed is the man whom Thou choosest. Blessed are ye, O ye blessed ones, when ye shall stretch forth your hands, and shall say unto the SAVIOUR, Who is the LORD of those who watch and labour: Give us the recompense of the service wherewith we have served Thee, and make us to enter with Thee into the chamber of the Bridegroom.

I will make the horn of David to bud. The Creator chose Him out a Virgin from the house of David and Abraham, and in her He caused His hidden power to dwell, and by the power of the HOLY GHOST she conceived and brought forth the MESSIAH, Who is the Judge in the heights above and in the lowest depths.

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Praise the LORD, *O ye righteous.* O ye priests, why did you not spare your bodies? All men fear death, why then did you love it? We saw the unsheathed swords, and the wreathed crowns, and heard the voice of CHRIST calling out and saying: Suffer and ye shall live.

Sing unto the LORD *with the voice of a psalm.* The priests say unto the LORD: What wilt Thou give us for having forsaken the world and its possessions, and for having followed Thee? I will give you the chamber of the Bridegroom above, a kingdom which shall not pass away, and withal eternal life.

They are but as yesterday when it is past. When the priests saw that this world passeth away, and that every created thing endureth not, they chose the fear of the LORD which abideth for ever; and now their remembrance is recorded in the earth below and in heaven above. May their prayers be to us a wall in this world, and in that which is to come.

Come, ye children, hearken unto me. The priests listened to the voice of our LORD which saith: O thou faithful one, be not afraid of those who kill the body; and they despised and contemned the world and its lusts, and gave their bodies to torture, and submitted to every species of persecution.

They looked upon Him and were lightened. With the eye of their minds the priests beheld CHRIST the King, and with one accord they cried out unto Him, saying: Glory be to Thee, O LORD; we have believed on Thee, and have fled unto Thee for refuge; therefore leave us not in the hands of the unbelieving who hate the truth.

The LORD *will give strength unto His people.* The blessed priests were strengthened by the power of the HOLY GHOST, and confounded and overcame the Rebel, and triumphed over him; and behold they are [now] as springs to the whole world, and from their bones go forth life and help.

Let the hearts of them rejoice that fear the LORD. Like the odour of spikenard, myrtle, and jasmine, like the tulip and the kingly lily, like the lemon and citron, like the rose and sweet basil, so is the all-rejoicing savour of your bones, and such as smell thereof shall wreathe for you crowns of praise.

Glory be to the FATHER, *&c.* O CHRIST our King and SAVIOUR,

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vouchsafe to raise me up in the day of Thy coming, and to place me on Thy right hand with all the righteous who were approved before Thee, and who believed and confessed Thy cross, that with them I may inherit everlasting life.

Prayer.

O LORD, let the infinite mercies, which had pity upon the thief on the cross, and gave him the promise of the kingdom, plead with Thy justice in our behalf in the great and glorious day when Thy judgment shall be revealed from heaven, O Thou righteous Judge Who art full of mercy, and Who forgivest our sins, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Doxology. Psalm cxvi. 1—6.

Akkapta, [or *Connection.*] Thy good Spirit shall lead me in the way of life. O Thou Who quickenest the dead, glory be to Thee.

Concluding Prayer.

Glory to Thy sweet-sounding voice, and to Thy sovereign word, which in Thy grace and mercy shall summon us from the grave, and gather together our dust from every quarter, and shall make us a new creation, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

Blessed art Thou upon earth, and praised art Thou in heaven, O Thou Who art the Cause of our life, and the righteous Hope of our souls, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then shall follow three hymns.**

THIRD MOUTWA.

Prayer.

We worship, adore, and praise, Thy hidden Divinity, Thy creative mercy, and Thy glorious Trinity, in the two worlds

* The hymns will be found at the conclusion of the office.

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which Thou hast created, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Prokimenon. Psalm cxxxix. 1—15.

Prayer.

O LORD, Thou didst create us by Thy grace, and in Thy wisdom Thou dost bring us to nothing; raise Thou us up in Thy mercy, that we may arise and sing befitting praises to the reverence of Thy Majesty, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Anthem.

Whither shall I go from Thy presence? When the trumpet of Thy sudden coming shall sound with great terror, and the circles of angels shall fly from heaven and shall descend in haste, and when all men shall rise out of their graves, in fear, to give an account of themselves, then shall the powers above be shaken because of the severity of that judgment wherewith those of earth shall be judged, and the cherubim who shall hear Thy voice shall praise Thee, O Thou righteous Judge. In that awful judgment when Thou shalt judge every one according to his works, have mercy upon me, O Thou Lover of mankind.

Where shall I hide me from Thy Presence? In that hour when the angelic hosts shall surround Thy Majesty, and shall with one accord, and with the sound of the trumpet, praise and glorify Thee, then shall severe pangs seize upon the earth and cause it to bring forth the dead, and the mortal children of Adam shall rise to meet Thee, O LORD, with loud hosannas, and the righteous shall be exalted, and the wicked shall be left upon the earth. Have mercy upon me, O LORD, in that great day of Thine when Thou shalt come to judgment. Have mercy upon me, O Thou Lover of mankind.

And they shall praise Thy name for ever. When JESUS our King shall appear, and shall set His throne in the highest, and shall command all the good and the bad together to come to the trial of His judgment, and shall separate the good to the light of His kingdom, and the bad to everlasting fire, then shall the angelic hosts praise and magnify Thee. In that hour, O LORD,

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make all those who have met Thee in Thy sacraments meet for Thy glory.

With trumpets we praise before the LORD *the King.* In the great day of Thy coming, the trumpets and shawms shall be sounded, and the angels shall come down out of their place, and shall sing praises to Thy Divinity; and thereupon those who sleep shall awake suddenly, and shall join in the song with their glorified voices, and such as have done righteously shall enter with Him into the bridal chamber, and the door shall be shut in the face of sinners. Shut not, O LORD, the wide door of Thy pity against Thy worshippers, but have Thou compassion upon us.

The earth is moved and is shaken. In the great day of Thy appearance the earth and the inhabitants thereof shall be shaken, and the unbelieving who denied the due glory of Thy Divinity shall tremble, and the profane shall be terrified, but all those who have persevered shall joy and rejoice. Then shall the hosts above and below cry out exultingly, and shall say: Glorious is Thy revival and resurrection, O CHRIST our King, who by Thy grace hast raised up the race of the dying. Unto Thee be praise.

Thou sendest forth Thy Spirit, and they are created. O LORD, when Thou shalt raise our bodies from corruption, and when all those who sleep shall rise up out of their graves, and shall come to Thy righteous judgment, and when the actions of all men shall be tried as by fire, and those who have wrought righteousness shall attain unto bliss at Thy right hand in the dew of light, then have pity upon me, and give rest unto my soul in Thy kingdom with all Thy saints, and have mercy upon me.

Who shall declare the wonders of the LORD? The grace which Thy love hath manifested toward our race is unutterable: in the beginning Thou didst create us in Thine own illustrious image, and when this had become corrupt through the sin of Adam, the head of human kind, who transgressed the law, Thou didst humble Thyself in Thy love, and by Thy coming didst raise us up from the dust through Thy blessed appearance. Glory be unto Thee, O Thou righteous One, Who of old didst redeem us by the first-fruits which Thou didst assume from our race.

In the days of old. When the LORD of all created Adam He

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called him His own image and likeness, and introduced him into an Eden full of blessed fruits and all good things, and there He placed him; but the evil one envied him, and cast him down from his exalted estate, and stripped him of his goodly glory. But the Creator would not that the wicked one should despise His image, therefore He sent His SON and restored him to His paradise, and made Him LORD in the heights above and in the depths beneath. We therefore praise our King Who has raised us up by His resurrection.

Praise the LORD *all the whole earth.* The congregations of the heavenly and earthly ones stand in amazement and joy whilst the sacrifice for the life of the world is offered up. With wings stretched out before their eyes, lest they should look upon the awful and incomprehensible sight, they tune their voices, and cry out with their tongues, Holy, Holy, Holy, art Thou, O LORD, for this tremendous gift which Thou hast given that thereby we may obtain the forgiveness of our sins. Vouchsafe unto us, O LORD, in Thy pity, and fit us by Thy grace, that we may give thanks unto Thee for the same, and say: Glory be to Thee.

Those who stand in the house of the LORD. Let us all who have been called to feast upon the glorious and divine sacraments, in fear and love praise and worship the LORD of all, and in love and faith receive the body of the Anointed SON, who was put to death that we might live, who atoned for our sins, and reconciled the FATHER unto us through the shedding of His blood, and now, behold, He is praised and magnified sitting on the right hand of the FATHER who sent Him; and since He is one and indivisible, above and in the Church, He is offered up every day without suffering pain. Come, therefore, and let us in purity approach the sacrifice of His all-sanctifying Body, and cry out with one accord, and say: Glory be to Thee.

The LORD *preserveth all such as trust in Him.* Let us all who believe in Him through the renewing of the SPIRIT, thankfully and undoubtingly approach when we see the Lamb of GOD Who is daily sacrificed sacramentally upon the altar, and Who, seeing that He is alive for evermore, is imparted unto every man without becoming less, and without being consumed. Therefore with fear and trembling let us cry out and say: Holy, holy, holy, art Thou, O GOD, heaven and earth are full of Thy glory.

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The King's daughter is all glorious. O Church, the Bride of CHRIST, Him Whom the wicked slew on Golgotha, Who redeemed her with His precious blood, and gave her the living food of His body, and into whose hands He put the cup of salvation in the precious blood which flowed from His spear-riven side,—incline thine ear, and hearken to the voice of the Bridegroom, cease to wander after vanities, and cry out to Thy SAVIOUR with the voice of thanksgiving, and say: Glory be to Thee.

Let us magnify the LORD *our* GOD. O Church, magnify, honour, and praise, the heavenly Bridegroom Who descended and dwelt in our humanity to work out salvation for thee, and Who hath set up priests in thee, and the order of Levites, to minister before thine altar with all reverence. Thy children with all the hosts above cry aloud with a glorious voice, and say: Holy is He in the heights above, and praised is He in the depths beneath, the FATHER, SON, and HOLY GHOST, One Essence, unto Him be glory.

They shall praise Thy name for ever. The spiritual choirs cry aloud with unbounded praise on the great festival of Thy celebration, O thou glorious and holy Church, and the sacred priests lift up their voices in thee and say: Holy, holy, holy, is the LORD, who caused His glory to rest upon thee, and gave thee the pledge of His sacraments. Come, therefore, and let us also sing and give praise, and let us say: O LORD, keep the Church, and her children through Thy grace, and have mercy upon her.

Glory be to the FATHER, *and to the* SON, *and to the* HOLY GHOST. The rebellious devils and the wicked shall stand with fear and trembling in that day when the sign of the SAVIOUR shall appear, when all the spiritual hosts shall run before Him, singing praises unto Him, and when all the archangels shall precede Him in great glory to confound the unbelieving. All these shall sound their trumpets, and shall play upon their harps; then the earth shall quake under the inhabitants thereof, and severe pangs shall seize upon it, and it shall bring forth the dead which are buried in it. Then the last trump shall sound, and the graves shall be rent, and the dead shall rise out of them, and greedy Death, that devouring lion, shall look on in

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sorrow, for his kingdom shall be dissolved and destroyed. Then all the dead shall cry out unto him, saying: Where is thy sting, O thou swallower up of all? behold, the hard yoke whereby thou didst rule over us without pity is broken. Then, under the mandate of CHRIST the King, he shall summon all the children of the earthly Adam together, and the angels shall run with loud songs to the door of the King CHRIST, Who it is that quickeneth them and raiseth them up. And He shall command that the righteous be separated unto light, and the wicked to the darkness of hell, and all the devils shall tremble when they see the glory which the just shall put on. There shall they see Adam, the head of the nations, standing in front of his children in glory and great majesty.[43] There they shall also see Abel, Seth, Noah, and Shem, clothed in incorruptible garments, there they shall see Moses bearing the tables of the law which he received by revelation on Mount Sinai; there they shall see Aaron, Eliezer, Melchizedek, Zechariah, and John the tried priest, who were not defiled; there they shall see Joshua, the son of Nun, who made the sun to stand still in the valley of Elon; there they shall see Enoch and Elijah exulting above the clouds; there they shall see Abraham and Isaac his heir, Jacob and Joseph, and all the believers who became inheritors of the kingdom; there they shall see David, the harp of the soul, who sang psalms and alleluias: there they shall see all the prophets standing on the right hand of GOD; there they shall see the choirs of chaste priests exulting in the spiritual feast; there they shall see the twelve Apostles clothed in light which no darkness can approach unto; and they shall see there the delectable crowns which shall be placed upon the heads of martyrs and confessors in the majesty of great glory; and they shall see there all the righteous and just, doctors and pastors, and the wonderful ranks of holy men rejoicing in the bridal chamber of light; and they shall see there all who have ministered and laboured in the vineyard of CHRIST, Who shall give them the denarius of an endless life. And such as have wrought iniquity and sin, and have not kept His words, neither obeyed His commandments, shall be left in the lower gulf where the wicked and the devils who rebelled shall be tormented, and from whence there is no road unto the righteous. And there those who have sinned and

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wrought iniquity in this world shall be punished in darkness and in fire, and they shall call upon the Merciful, but He shall not turn His face unto them. And they shall weep bitterly, and shall have no respite from their tortures, because they did not exercise mercy towards their fellow creatures. In that day, O LORD, fit all those who have partaken of Thy Body and Blood, and who have lighted their lamps with the oil of mercy and pity, to go forth to meet Thee, and to praise Thee with one accord, saying: True is Thy judgment, and righteous Thy summons, O Thou just Judge; and to glorify Thee together, saying: Glory be to Thee.

As it was in the beginning, is now, and ever shall be, world without end. The hosts above, and the spiritual ranks shall stand in awe and amazement when the hour of the last sun-setting shall arrive, when light shall flee away, and darkness shall prevail, and the earth return to its primeval state. When the sun shall be blotted out, and the moon shall be annihilated, and the bright shining of the stars shall for ever set, and the race of the lights shall come to an end, and the air shall no longer be, and the winds shall cease to blow, and the pillars which support this world shall quake and fall, and the excellency of the firmament and the waters thereof shall be dissolved, and the glory of the planets shall be abolished, and the flow of the springs shall be stopped, and the rivers and seas shall be dried up, and the palaces and cities shall pass away, and all places shall be uninhabited by man or beast. Then there shall be a great rebuke, and the angelic hosts above shall be shaken with the awe, and power, and fear, of His coming. Then shall appear the Divine Sign of the King, and the King Himself shall be revealed amidst the rejoicings and alleluias of the heavenly hosts, and the veil shall be lifted up, and darkness shall be cast over the universe, and all the ends thereof shall tremble; and the trumpet of the resurrection of the dead shall sound in the midst of its streets, and through the strong palaces of *sheol*, the mother of the dead, and they shall rejoice in the dust, and shall lift up their heads above the strong one who had reduced them to his sway, and the slain shall exult over those who slew them, and they shall throw off and cast away from them the garments of mortality, and shall put on the garments of the resurrection.

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Then the throne of death shall be overturned, and the arm of the adversary shall be broken, and death shall be trodden down at the gate of *sheol*, as was the great man at the entrance into Samaria, by the crowds of the dead who shall come forth thereat, and the mouth of all-devouring *sheol* shall be stopped, and the graves shall vomit out the bodies of men, and the tombs shall give birth to goodly bodies of the children of Adam which had become corrupt. And Adam himself shall stand up in the midst of his offspring, like a king in the midst of his armies, and he shall lift up his eyes and behold all his children gathered together in ranks round about him, myriads upon myriads shall there be, and he shall rejoice and be glad, and shall put on glory, when he shall see his descendants of every degree surrounding him on every side: tried, chaste, and undefiled prophets, apostles, priests, martyrs and fathers; and he shall praise and worship the FATHER, SON, and HOLY GHOST, Who raised them up from the dust. Then shall the throne of judgment be set, and the King shall sit to judge the world and the inhabitants thereof in righteousness. Then all hearts shall be confounded, and all imagination shall disappear, and every mouth and tongue shall be stopped, and every vile sin shall be brought to light; and truth shall stand as a balance, and shall weigh and apportion to every man according to his works. Then the righteous shall rejoice, but the wicked shall weep; then the just shall exult, but the evil-doers shall inherit blackness; then the children of Israel who persecuted the children of the kingdom shall weep and lament, with bitter grief and with a desolate cry shall they lament, when the King shall enter into His palace, and the door shall be shut, and the veil of the holy of holies shall be drawn, and the righteous shall inherit eternal happiness. Fit us, O LORD, in that day for the enjoyment of the bliss which is at Thy right hand, that with all the saints, the children of the kingdom, we may praise Thee, and say: Glory be to Thee.

Prayer.

Praise be to Thy sweet voice, and to Thy sovereign command, wherewith in Thy mercy Thou shalt call us out of our graves, and gather our dust from every quarter, and make us a new

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creation, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Doxology. Psalm cxxx. 1—8.

Connection. Bring my soul out of prison, that I may give thanks unto Thy name. Praise be to Thy Name, O Thou Who quickenest the dead.

Prayer.

Raise up our dead, O LORD, and make them to stand at Thy right hand, and clothe them with a goodly glory in Thy kingdom with all the just and righteous who approved themselves before Thee, O Thou merciful One, Who forgivest iniquities and sins, Thou LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

Blessed is He Who made us, our adorable Creator; and magnified and praised is He Who raised us up, and Who saved us from death when we fell, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then shall follow two hymns.*

¶ *These five Cathismata are to be said in the house where the corpse is laid out, after which they shall take up the bier, and shall proceed to the church,* singing the following*

PROCESSIONAL CHANT.

From this time forth and for ever. My harp is turned into mourning, and my lute into the voice of them that weep. Abide in peace, O temporary dwelling place, which canst not deliver those who possess thee; I am now going to a region of light, the abode of the righteous, who have ceased from their labours.

Ye are the blessed of the LORD. *Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.* Abide in peace, O my brethren and friends, the LORD requite your labour of love, and when you stand in the holy place remember me in your prayers.

* The bodies of laymen are not carried into the church as a general rule; exceptions, however, are sometimes made.

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The blessing of the LORD *be upon you. I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.* Abide in peace, O my companions: the LORD comfort your hearts with a sure and certain hope, and put far from you sorrow and pain.

You and your children. Weep sore for him that goeth away, for he shall no more return, nor see his native country. Abide in peace, O temporary dwelling place; I go forth from thee mourning, but the Good [GOD] Who formed me out of the dust shall give me joy in the bridal chamber of light.

We did eat in the house of GOD *in company.* Remember me, O my friends, for I am now going the way of death, and pray that I may deserve mercy in that day when CHRIST the King shall appear.

All ye servants of the LORD. By that sacramental service, wherein I ministered with you in the house of the LORD, pray for me that I may deserve mercy when the SON of GOD shall be revealed.

Thy blessing is upon Thy people for ever. Stretch forth thy right hand, O thou pure priest, and bless the assembly which celebrates thy death, and entreat of thy LORD that we may enter with thee into the bridal chamber of light.

Seek the LORD *and His strength.* Pray for me that I may deserve mercy in the day when CHRIST the King shall appear; and when the throne of glory shall be set for the trial of all, then have thou mercy upon me.

Salvation is from the LORD. Mourn not, neither be grieved, O thou pure priest, because death has dissolved thee and reduced thee to nothing; but hearken unto the preachers who preach unto thee of the renewal through the resurrection of the dead.

Seek the LORD *and call upon Him.* O thou pure priest, pray of thy LORD, that mercy and peace may dwell with thy flock, and that in the day when His mercy shall appear, we all may be counted worthy to enter into the chamber of the supper.

From this time forth for evermore. Abide in peace, O ye my friends, for I am going the way of death. The LORD bestow upon you a good reward for the tears which you have shed over my unworthy self.

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Seek His face evermore. Supplicate for me in your prayers when ye stand in the holy place, that the Body and Blood of the LORD JESUS may plead for me.

Now and ever. May thy prayers, O priest, be a wall around the congregation which celebrates the day of thy death, and through thy supplications, may the LORD cause peace and mercy to dwell with our souls.

Give me a token for good. Have mercy upon me, O LORD, when those who sleep in the dust shall rise, and when the heights and depths shall pass away, that I may meet thee with open face.

From the rising up of the sun unto the going down of the same. The glorious rays of the LORD'S SON have shined throughout the world like lightning, giving life to the dead, and raising them up from the grave, that they may sing praises unto Him Who raised them up.

Unto those who are true of heart a light has arisen in darkness. The light of the LORD, like lightning, has arisen upon and lightened the whole world, and the incomparable radiance thereof has rent the graves, and the dead have gone forth out of them.

Out of the mouths of babes and sucklings. Unto Thee, O MESSIAH the King, shall all the dead give praise in that great day, when Thou shalt come to reward every man according to his works.

The LORD *grant all thy requests.* Depart in peace, O our pure brother; Enoch and Elijah shall come forth to meet thee, and shall receive thee into their tabernacle to dwell with them in that life which is there.

From this time forth and for evermore. Abide in peace, O holy Church, the LORD be a defence to thy children; and pray thou and thy children that I may deserve mercy on the day of the resurrection.

This is the gate of the LORD, *the righteous shall enter in by it.* Go in peace, O our pure brother, for the gates of the highest are open before thee, and the FATHER invites thee, saying: Come in, thou righteous one, since the will of My Majesty is satisfied with thee.

Wash me with hyssop and I shall be clean. Sprinkle our

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faces, O LORD, with the dew of Thy mercies, for we are drowned in the gulf of death, and draw us up out of its waves lest we be swallowed up through the weight of our sins.

Wash me throughly from my sins. Sprinkle my face, O LORD, with the dew of Thy mercies, for I am faded away and withered, I am destroyed and ruined; and in the abundance of Thy grace pity me, and have mercy upon me.

He bowed the heavens and came down. The LORD of Angels flew and came down to the sainted daughter of David, and gave her a writing of peace and salvation for the children of men.

Their words have gone out into all the world. O ye chosen Apostles who went forth and preached a new Gospel in the four quarters of the globe, supplicate CHRIST your Saviour on our behalf that He may have mercy upon us in the day of His coming.*

Prayer.

Have mercy upon us, O LORD, pardon, blot out, and pass by, our transgressions, and in Thy overflowing mercies and pity cleanse us from all our sins, O LORD of our death and life, FATHER, SON, and HOLY GHOST.

¶ *Then the following Scripture shall be read:*

First Lesson. Numbers xx. 22, *to the end of the chapter.*
Second Lesson. Acts xx. 17—38.
Epistle. 1 Cor. xv. 34—38.
Gospel. S. John v. 19—30.

¶ *Then the deacon shall say the following Litany:*

Let us all stand in sorrow and sadness, and let us say: LORD, have mercy upon us.

O GOD, the Father of Spirits, and the LORD of all those who are in the body; we pray Thee to have mercy upon us.

O Thou, Who in Thy wisdom createdst us mortal, and by Thy will bringest us to nothing in hope of the resurrection; we pray Thee to have mercy upon us.

* Should the procession have reached the church, no more than this part of the chant need be said; but if not, there is a second part of like import which is omitted here for the sake of brevity.

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O Thou, Who in Thy inscrutable wisdom causedst the threatened sentence to be passed upon us all; we pray Thee to have mercy upon us.

O Thou, Who hast prepared an abode in the Jerusalem above for all such as perfect Thy Will; we pray Thee to have mercy upon us.

O Thou, Who in Thy grace madest ready a Church for the righteous first-begotten who call upon Thee, that their names may be written in heaven; we pray Thee to have mercy upon us.

We pray for the welfare of our saintly fathers Mar ———, Catholicos and Patriarch, and Mar ———, Bishop and Metropolitan, and for all who serve under their ministry; and we beseech Thee, O LORD, to have mercy upon us.

O Thou merciful GOD, Who upholdest all in Thy mercy; we pray Thee to have mercy upon us.

O Thou Who art praised in heaven, and adored on earth; we pray Thee to have mercy upon us.

Save us all, O CHRIST, at Thy coming, and restore to us in glory the garment of the soul which has been separated from us, that it may mingle with the souls of the just made perfect, and have mercy upon us.

Another.

Let us pray. Peace be with us.

Let us at this sorrowful time beseech GOD the LORD of all, the Creator of our nature, and the Former of it out of clay, Who in the beginning made man mortal and corruptible for the trial of his free-will, and now in these last times has promised the resurrection from the dead by the advent of GOD the Word, the Saviour of all, Who destroyed death in His human person, in a wonderful and ineffable manner, and hath set up in its place, in the city of this world, a living and reasonable image* for freedom from corruption and from inclination to evil.—Let us, therefore, my brethren, strive to attain newness of life and purity of conversation, such as befits the growth of faith, and let us prepare a viaticum for this long journey to the abode of light, and the place of life. And let us also pray for this our brother, the associate and companion of our ministry

* This seems to refer to the elements in the Holy Eucharist.

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and faith, the priest ———, who is dead and has departed out of this world, that GOD Who approved of his sincere faith and took him away, may guide him to the haven of all the righteous, so that when CHRIST our King shall come in the glory of His angels to restore us from our fall, to raise up our mortality, to set us free from our captivity, and to gather together our dust, He may call him and set him on His own right hand, write his name in the book of life, number him with His elect, and join him to the assembly of those who praise Him with all the righteous and just who were approved before Him, and who lived according to His will, through the grace of CHRIST, for ever and ever. Amen.

¶ *After which the deacon shall say:*

Let us pray. Peace be with us.

Prayer.

When this one world shall be dissolved, and the two lights shall be extinguished, and the three trumpets shall sound, and the four winds shall cease to blow, and the five senses shall fail, and the six days shall flow into one day, and the seven thousand years shall come to an end, and the eight tones of music shall sound and shout aloud, and the nine circles of the angels shall be amazed, and the ten commandments shall be inquired of, and the eleven Apostles with him to whom the ministry fell by lot shall sit upon thrones, and the twelve tribes of Israel shall be judged, and the righteous shall inherit light, but the wicked shall be confounded,—in that bitter and awful hour, fit this Thy servant, O LORD, to hear the welcome voice: Come, thou good and faithful servant, enter into the joy of thy LORD; O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

Blessed, adorable, magnified, and exalted, are the eternal mercies of Thy glorious Trinity, whereby Thou dost freely pardon sinners, O our righteous Hope, and our all-merciful Refuge, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Deacon. Praise the living GOD.

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¶ *The following anthem of the* Bema *is to be said whilst the people are communicating :**

O LORD, Who hast exalted the memory of the pure and sainted priests, accept the memorial of this our brother who ministered before Thee in righteousness.

O GOD, give us a good hope of him who worshipped Thee, and make him to rejoice at Thy right hand in Thy kingdom.

Since Thy decree has cut me off from the ministry of Thy sanctuary, grant that I may glorify Thy name in the Church of Thy First-Begotten above.

Doxology.

May these sacraments of which we have partaken, O LORD, in faith be effectual to the forgiveness of our sins; for Thou, O CHRIST, Who art in the form of a servant and the Image of the LORD, art the Sovereign of the two worlds, and by Thy Body and Blood Thou hast pardoned and passed by the transgressions of all those who believe in Thee. Fit us, O LORD, to stand before Thee and to go forth to meet Thee with confidence, in the day of Thy appearance, that with the heavenly hosts we may glorify Thee. Amen and Amen.

¶ *Then the deacon shall say :*

All we who through the grace of the HOLY GHOST have drawn nigh, and were made meet to partake in the communion of these glorious, holy, life-giving, and divine sacraments, let us all heartily give thanks and praise unto GOD Who gave them.

¶ *The communion ended, the priest shall lift up the bier, and shall carry it in procession on this wise: Whilst the precentor intones the following anthem, the procession shall stop, and the bier is to be borne only whilst the response is being chanted. The first verse is to be said at the step of the chancel; the second, at the door of the bema where the priest received ordination; the third, at the north side of the nave: the fourth, at the south side of the nave; and the fifth, at the entrance to the church.*

If the deceased be a priest, he shall be borne by priests; if a deacon, by deacons.

Anthem.

Abide in peace, O Church, for I am going away, and let those who dwell in thee in righteousness pray for me.

* The celebration of the Holy Eucharist still forms a part of the Burial Service of priests among the Nestorians.

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O my brethren, companions, and dearly beloved, keep me in remembrance, for I am now separated from you for ever, and pray for me.

I am going away and yet I am not afraid, for my LORD calleth for me; a crown of joy and glory will He place upon my head.

The angel who came and took thee away, may he guide thee to paradise, and present thee as an offering unto the King. Depart in peace.

O my brethren, companions, and dearly beloved, with those of my ministry, forget not to remember me in the holy Church.

Mourn not because the sound of thy harp is silenced; for, behold, with the angels thou dost now sing glory to JESUS thy LORD.

Depart in peace, thou pure priest who didst minister well; the LORD Whose service thou lovedst, He will repay thee.

The angel who came and took thee away, may he guide thee to paradise, and set a crown of joy and glory upon thy head.

Rejoice, O priest who didst minister well in the church below; for, behold, thou shalt put on glory in the Church above.

Depart in peace, O pure priest of the household of GOD, for, behold, thy companions Moses and Aaron come forth to meet thee.

Thy hire, and thy labour and worship before the altar, they shall plead for thee with thy LORD Who elected thee. Depart in peace.

The Spirit Which thou didst call down over the font of baptism, He shall make thee to fly with spiritual wings to the heights above.

O ye fathers and pastors, remember me what time the sacrament of the Body and Blood is offered up.

The Church deplores thee, O priest, the altar has put on mourning, and the veil of the sanctuary weeps for thee with a broken heart.

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¶ *Then all shall go forth into the court of the church,* where the following chants† shall be said:*

Chant the tenth.

O LORD, *Thou* GOD *of my salvation.* O LORD GOD, the LORD of life and death, let Thy good Spirit lead me in the way of life when Thou shalt come in Thy Kingdom.

And his memorial endureth throughout all generations. Blessed is the Anointed who humbled Himself and tasted death, and gave us His Body and Blood, and quickened Adam, and saved his children by His cross.

All ye servants of the LORD. Pray for me, all ye my friends and dearly beloved, that I may be meet for the bosom of Abraham, and rejoice with Lazarus in the kingdom.

We did eat in the House of GOD *in company.* Remember to pray for me in the holy temple, for death hath suddenly snatched away my life, wiped out my image, dissolved me, and cast me into the grave.

The LORD *is faithful in His sayings.* Be not cast down, O ye who love the heavenly Bridegroom, because death has reduced your bodies to corruption; for, behold, ye are called to the kingdom to receive the reward of your labours.

There the LORD *commanded a blessing and life for evermore.* Behold all the just and righteous dwell and walk in the light of paradise, and await the appearance of the Bridegroom from on high.

There shall thy abode and rest be. The LORD will give thee rest, O thou happy one, with all the saints in the kingdom, and will reward thy labours in the bridal chamber of light with all the righteous who have approved themselves before Him.

There is no end of His greatness. How glorious and terrible is the day of Thy appearing, O our SAVIOUR; for by Thy voice the graves shall be rent, the gates of *sheol* shall be broken, and all those who sleep in the dust shall awake.

* In many parts of the East, the prayers, and more especially the vespers, are frequently said in the yard before the church, particularly during the summer season. A rude lectern is raised to support the requisite rituals, and the congregation assembles around this in the open air.

† The chants are ten in number; but I have selected one only for translation on account of their great length.

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They shall bear thee up in their hands. The living cross of CHRIST is borne by the priests of the Highest, who shall go forth to meet Him with hosannas, and He shall receive them into glorious habitations, far above all danger, in the lightsome bridal chamber of His kingdom, for ever and ever.

For Thy mercy and for Thy truth's sake. All the heathen shall praise Thee, and all creatures shall worship Thee, O Thou SON of the Highest, Who endured the cross, and by Thy death hast destroyed death, and redeemed us out of the captivity thereof. Praised art Thou of all tongues, O JESUS our Saviour and King.

Bless the LORD, *all ye His angels.* The holy Church doth glorify CHRIST by her priests as do the cherubim; she bears the living cross and sings praises unto Him, that He may turn towards her, help her, and give her joy in the bridal chamber of light.

Prayer.

He will be merciful to His land and to His people. Pardon and save all sinners, for Thou art the merciful One, and canst forgive sins, and blot out the iniquities of such as repent and come unto Thee.

Create in me a clean heart, O GOD. Give us, O CHRIST, to praise Thee at all times, and fit us at all times, O LORD, to keep Thy commandments, and to thank and worship Thee, O our SAVIOUR, with all Thy saints in heaven.

O LORD, *Thou knowest.* Thou knowest, O LORD, better than any what is profitable for us. In Thy grace direct us how to live, and let Thy mercies pardon our sins, Thy pity be our physician, and Thy great love our teacher. Unto Thee be glory, and upon us be Thy mercy.

For Thou, O LORD, *art good.* Thou, O LORD, at all times art just and compassionate, and a well-spring of help, and a depth of tenderness towards our nature. O Thou Who didst create us in Thy grace, have pity upon us, and pardon our sins, that we may praise and give thanks to Thy holy name.

One generation to another declareth His works. Throughout every generation we have moved Thee to anger, yet throughout every generation Thou hast forgiven our sins, and hast not restrained Thyself from doing us good. The earth bringeth

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forth food, and the heavens produce clouds and rain, and Thou dost visit everything by Thy motions. Therefore in Thy grace make us to be thankful.

O LORD, *Thy mercies are from everlasting.* We beseech the overflowing mercies of Thy grace, O CHRIST our King, to give help to our weakness, and because the times are troublous, and the world is confused and tossed about with sin, give us fixed rest that we may ever praise Thee.

Rich and poor together. Body and soul together cry out for mercy and salvation from the treasury of Thy compassion; pardon the sins of both as Thy grace is wont, O Thou Who art the LORD of both, that they may ever be the abode of Thy will.

Our help is in the name of the LORD. Send forth help, O LORD, to the congregation of Thy blessed worshippers through the great power of the cross; save them, by Thy grace, and sow Thy peace among them, that they may give thanks to Thy holy name, O Thou glorious One Who dwellest in the heavens.

He is thy LORD, *worship thou Him.* O Mary, the sainted Virgin, the Mother of JESUS our Saviour, plead and supplicate for mercy upon the sinners who flee to thy prayers, that they may not be lost. Let thy prayers be to us a wall of defence in this world, and in that which is to come.

Let Thy mercy keep those who draw nigh unto Thee. May the prayers of the righteous who appeased Thee, and of the just who approved themselves before Thee, of the prophets, apostles, doctors, martyrs, priests, and hermits, keep all Thy worshippers, that they may offer unto Thee a new song of praise, O FATHER, SON, and HOLY GHOST.

And let their prayers be upon us all. May the prayers of Mar Sawr-Yeshua the saint, Mar Hnan-Yeshua the conqueror, John bar Hazzâyé, Maran Ammé of Zeena, Mar Shooha 'l Mâran, (peace be to him,) Rabban Fransé, Mar Yosep, Mar Knoobâya, and of Jeshua Sawran, be to us a wall of defence.

¶ *The following chant shall be sung whilst the bier is being borne from the church to the grave:*

I was glad when they said unto me, Let us go up to the house of the LORD. The LORD shall come to raise up the departed, and to fulfil the hope of the dead.

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His name endureth for ever. Blessed is He Who hath made death incapable of being bribed, for it taketh away the righteous and the wicked together.

My feet stand in thy gates, O Jerusalem. At the opening of their graves shall all the souls stand looking for the SON Who shall appear from heaven.

From this time forth and for evermore. Thy will has been perfected, and Thy decree has taken me away; quicken me, in Thy mercy, that I may rise and praise Thee.

Both small and great. Cease to weep, all ye my friends, for CHRIST shall awaken us from our sleep.

Thou hast fashioned me and laid Thine hand upon me. O FATHER, Who in the beginning didst form us out of the dust, in Thy pity have mercy upon us, that we may give thanks to Thy grace.

Preserve me, O LORD, *for in Thee have I put my trust.* O our LORD, make the mourning of Thy servants to cease, and raise up the dead who confessed Thee.

For His merciful kindness is great towards us. Come and let us give thanks unto the SON, Who hath redeemed us from subjection to all-destroying death.

He lifted up His voice and the earth shook. He called Lazarus and raised him up from the grave. Thee also will He call and raise thee up with him.

Come and I will declare unto you. The voice of the SON will cause death to tremble, and will demand the children of Adam from him.

Joy in the whole earth. Death shall be annihilated when the resurrection shall be, and when the hope of all the dead shall be perfected.

Both small and great. The companions of thy ministry no longer hear thy harmony, nevertheless they rejoice, because thy bark has reached its haven.

There shall thy abode and thy rest be. Amidst the delectable trees of paradise, there shall thy abode and thy rest be.

They shall bear thee up in their hands. Moses and Elijah shall come forth to meet thee, and shall receive thee into tabernacles of light.

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All ye servants of the LORD. By the prayers which ye offer, remember me in the holy Church.

I sought him but did not find him. I looked among the congregation assembled on a solemn festival, but the Priest was not there, because he had been removed to his LORD.

The sun knoweth his going down. The sun has set, the shadows have declined, but the priest has not come to his ministry.

The people which He chose for an heritage. O all ye priests with whom I ministered in the sanctuary, remember me at all times in your prayers.

The blessing of the LORD *be upon you.* Stretch out thy right hand, O holy priest, and bless the assembly which hath done honour to thy members.

As far as the house of GOD. Behold, thy bark has reached its haven. Blessed art thou, for the reward of thy labours is laid up for thee.

From this time forth for evermore. The altar mourns, the Church also mourns, and the place of thy worship awaits thy prayers.

Come, ye children, hearken unto me. The Church weeps, the Church is sorrowful, and all thy disciples are clothed with deep mourning.

The LORD *preserve thy soul.* Depart in peace, O our happy brother; CHRIST, Who hath taken thee away, receive thee into His bridal chamber.

O Thou Who art the hope of all the ends of the earth. The hope of life which thou didst wait for, now awaits thee at the door of the kingdom.

There shall thy abode and rest be. Give rest, O LORD, to the soul of Thy servant, who has slept in Thy hope, in the bridal chamber of light.

Thou hast set a crown of glory upon my head. Thy crown shines among the saints, O Thou pure Priest and lover of CHRIST.

We did eat in the house of GOD *in company.* When ye enter the holy temple, then remember me in your prayers.

Glory be to the FATHER, *and to the* SON, *and to the* HOLY GHOST. Glory be unto the FATHER, and thanks be unto the SON and HOLY GHOST, Who raiseth us up.

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As it was in the beginning, is now, and ever shall be, world without end. Unto Thee be glory, O JESUS our Saviour, for death is in Thine hands, and life in Thy will.

¶ *After the bier is placed beside the grave, the deacon shall say the following litany:*

Let us pray. Peace be with us.

Pray for our brother, the Priest, the son of our faith, who has departed out of this world, that GOD, Who approved of him and took him away in the true faith, may guide him to the haven of all the righteous, so that when he shall awaken and raise up all those who sleep in the dust, and when the righteous and just shall attain a good end, He may call him and exalt him to His own right hand.

R. Amen.

And write his name in the book of life.

R. Amen.

And number him with His elect.

R. Amen.

And mingle him, through the grace of CHRIST, with the assembly of those who praise Him, and with all the just and righteous, who were approved before Him, for ever and ever. Amen.

R. Amen.

Prayer.

In Thy compassion, O LORD, visit our life; and through the overflowing mercies of Thy grace forgive and blot out all our follies; and give a good resurrection to the dead who have slept in the hope of Thy resurrection, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

Blessed is the mighty decree of Thy Majesty which killeth and maketh alive, which bringeth down to *sheol* and raiseth up, and which clotheth our bodies with glory in the resurrection, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

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¶ *Whilst the following anthem is being said, all present shall take leave of the Priest.**

Give me your peace, O my brethren, and ye also abide in peace, for this is your last salutation for ever. [*Repeat.*]

I give peace and have peace,—a peace which shall not be taken from me for ever.

The peace which CHRIST gave to His disciples, that peace be with you until the day of resurrection.

Abide in peace, my brethren and associates, the LORD in His grace comfort you in your sorrow.

Depart in peace, O happy brother, for the LORD will give thee eternal life.

Abide in peace, O Church, and her children, the LORD in His grace keep all thy flocks.

Depart in peace to the abode of bliss: the LORD Whom thou lovedst mingle thee with the angels.

Abide in peace, O ye priests and believers, the LORD grant you the reward of your labours.

O my brethren and dearly beloved, pray and beseech CHRIST in my behalf.

Depart in peace, thou busy workman: the LORD Whom thou servedst, give thee bliss in His kingdom.

Abide in peace, all ye of the Church: the LORD in His grace preserve your ranks.

Depart in peace, thou victorious priest: the LORD, Whom thou lovedst give thee joy in His kingdom.

Abide in peace, my brethren and dearly beloved; for I am now separated from you henceforth and for ever.

Abide in peace, O world full of trouble; how tried and vexed is he who labours in thee.

Abide in peace, my country, town and its inhabitants: may peace increase in thee henceforth and for ever.

Thou art separated from our company, O our brother; but we shall see thee again in the assembly of the saints in the kingdom.

* This is done by touching his hands with both hands, and raising them to the lips, as the salutation of peace is still given and received in the Nestorian congregations. The anthem may profitably be compared with that *of the last kiss* in the Constantinopolitan Church.

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¶ *Whilst the Priests are putting the corpse into the grave, the following anthem shall be said.*

Peace be with you, my brethren and friends who sleep; open the gate to me, that I may enter in and rest among you.

Come, enter in, and see how many giants sleep here, and are become as dust for the moths and worms in the pits of *sheol.*

Come, enter in, and see how the spoils of death have become like miry clay in the heart of *sheol.*

Come, enter in, thou child of the earthly race of Adam, behold and consider what mortality is reduced to.

Come, enter in, and see our mournful state, and give glory to Him, Who shall raise up the children of Adam.

Come, enter in, and see the ranks of human kind, how their mouths are stopped up with dust in the bosom of *sheol.*

Come, enter in, and see how goodly bodies have here become as chaff, and have turned into putrefying clay, in the heart of *sheol.*

Come, enter in, O our brother; bid farewell to thy dearly beloved, and ask them to pray for thee.

I conjure you in love, O my brethren, to remember me, and to pray for me, and for the brethren deceased.

In Thy mercy, O our LORD, raise up all the dead, and give them bliss at Thy right hand in Thy kingdom.

And thou, O our beloved, who art separated from us to-day, may the LORD mingle thee in the ranks of the assemblies above.

¶ *The following shall then be said.*

O LORD of Priests, keep the Priests, the Church, and her children, and may they ever be kept in Thy mercy. And the soul of this our brother, who has this day separated from us, may it be numbered with the assembly of the just.

O my brethren, companions, and associates, abide in peace, for death hath separated me from your company. Pray for me.

O ye children of the Church with whom I ministered, abide in peace, for I am separated from you for ever. Pray for me.

O ye children of the town from which I have gone forth, abide in peace; the peace of the LORD be with you. Pray for me.

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O ye pure Priests and Deacons with whom I ministered, when ye stand in the sanctuary then pray for me.

Remember me in the ministry in which I ministered with you, and in the divine oblation. Pray for me.

When the table of the awful sacraments shall be spread, then, O my beloved, do not forget me, but pray for me.

When ye give the salutation of peace one to another in the sanctuary, let not my name be forgotten, and pray for me.

We offered the pure sacrifice of the Body and Blood of the Son of God upon the same holy altar, therefore pray for me.

We ministered together in the same sanctuary, and there we sang the praises of God in company, therefore pray for me.

Behold, my feet are restrained from walking to the sanctuary, and my tongue has ceased to sing with the voice of praise, therefore pray for me.

Behold, I am now far removed from the ministry of the awful sacraments, and have become an alien to your company, therefore pray for me.

I have begun to walk in the fearful way of death, therefore, O my companions and associates, pray for me.

My days and the years of my life have been spent in vanity, and who shall have pity upon me in the judgment? Pray for me.

The degree which I received I did not exercise as I ought, and who will plead for me in the judgment? Pray for me.

In the day when the living sign of the Son of God shall appear, lest I should meet Him with confusion of face, pray for me.

In that day when He shall reward those who have served Him, lest I should not meet Him with open face, pray for me.

The weight of my sins keepeth me from the reward which those shall receive who laboured well for Him, therefore pray for me.

The number of my iniquities preventeth me from having the open face of those who served Him, therefore pray for me.

In the hour when the judgment shall be set, who shall mediate for me? therefore pray for me.

When my stains shall be disclosed before the Searcher of

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all, whom shall I then ask to intreat for me? therefore pray for me.

When the righteous shall be sent into light, and the wicked into darkness, who shall save me from hell? therefore pray for me.

I conjure you, my beloved, by the one only GOD, to plead for me in sorrow and tears. Pray for me.

Most dreadful is the judgment of GOD, upright is His searching out, and blessed is he upon whom He shall have mercy. Pray for me.

All of you entreat Him for my unworthy self, perchance He may have pity upon me, and fit me for mercy. Pray for me.

Conclusion.

Praise be unto Thee, O Thou SON, for there is none like unto Thee. The righteous wait for Thy appearing. [*Repeat.*]

R. May CHRIST bless the reader and hearers, through the grace of His mercy, for ever. Amen.

¶ *Then the priest shall take earth in his right hand, and shall say this*

Prayer.

GOD, the LORD of all, Who passed this sentence upon mortal man: Dust thou art, and unto dust thou shalt return, may He raise thee up therefrom rejoicing in the resurrection of the dead; and the holy sacraments of which thou hast been a partaker, may they stand up for thee and be to thee for the forgiveness of sins; and in that fearful judgment of righteousness when the righteous shall receive the reward of their labours, and the just their recompense, mayest thou meet JESUS with them with open face, and ascribe thanksgiving and praise to the FATHER, SON, and HOLY GHOST, for ever and ever. Amen.

¶ *Whilst naming the Trinity the priest shall cast the earth into the grave in the form of a cross, and the people shall respond:*

Give rest to the soul of this Thy servant in the place where the righteous dwell. [*To be repeated thrice.*]

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¶ *Whilst the grave is being covered in the following two anthems* shall be said. After which the priest shall say this*

Prayer.

Thy living and life-giving voice, O LORD, which called and raised up Lazarus to a temporary resurrection, may it call and exalt this Thy servant to Thy right hand in that great and glorious day when Thy Majesty shall be revealed from heaven, O Thou just, all-merciful, and forgiving Judge, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Another.

In Thy pity raise up the dead, and in the abundance of Thy mercy keep the living, and give a good resurrection to the dead who have slept in hope of Thy resurrection, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Conclusion.

We supplicate Him Who through His Cross hath redeemed us from death and corruption, and by His own resurrection hath promised us life and resurrection;—we pray the depth of His mercies in behalf of this believer, who has been loosed from this fleeting life, and put in the road in which all generations must walk, that He would number him with all the true children of His sacraments; and comfort those who mourn and weep for him with the hope of His heavenly promises; and sprinkle their hearts with the cooling dew of His mercies; and that the right hand of His mercies may rest upon all this assembly which has honoured his burial, both here and there, so that we all may be meet to ascribe praise to the FATHER, SON, and HOLY GHOST, for ever and ever. Amen.

Hymns.†

1. *Antiphon.* The LORD, Whose cross thou hast confessed, He give rest to thy soul, O our brother; and when He

* These anthems differ but little from the preceding, and are omitted on account of their length.

† Appointed to be read at the end of the five *Cathismata*. They are twenty-two in number, of which only four are given above to serve as a specimen of the whole.

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shall come in His great glory, may He give thee bliss in His kingdom. [*Repeat.*]

Depart in peace, O our brother, the LORD accompany thee, and the cherub who keepeth the door of paradise open the gate thereof before thee.

By the ministry in which I served with you, let not my remembrance be forgotten from among you, and when you stand in the sanctuary think of me in your prayers.

2. *Ant.* Go, thou true priest, thou corporeal angel, go and possess glorious happiness in the bosom of Abraham. [*Repeat.*]

The kingdom which passeth not away, and spiritual bliss, are reserved for thee in the heavenly abode with all the tried and elect priests.

The company of the household of Ananias, of Aaron the priest, and of Zecharias, receive thee forthwith in the city not made with hands.

3. *Ant.* Show me, show me, O Jerusalem, the way in which the righteous do walk.

The road in which the righteous walk, and whereby they enter into bliss, is like the King's highway.

The seraph calleth, and stretcheth out his wings for thee, [saying,] Come now, for thou hast passed over the place of fear.

4. *Ant.* O Thou Living Voice, which callest the righteous to the kingdom, grant me, O LORD, Thy pity when Thy Majesty shall be revealed. [*Repeat.*]

Thou, O LORD, Who art full of mercy and compassion towards sinners, in Thy great love guide me to the city of bliss.

O JESUS our King, in the day of Thy appearance quicken and raise me up that I may give thanks to Thy Majesty.

THE CONSOLATION,*

to be said over priests and deacons on the morrow after their burial.

¶ *All the church shall assemble at the grave, and dividing themselves into two choirs, the priest shall first say this*

Prayer.

We praise Thy grace, O Thou Good GOD Who doest good,

* A similar service is appointed to be said over the graves of laymen, and

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and doest not injustice; and we praise Thy mercy, O Thou Who art merciful and upbraidest not; and we praise Thy adorable TRINITY, O Thou glorious One, whose glory passeth not away, and endeth not, O LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Prokimenon. Psalm xxvi.

¶ *Then shall be said the following.*

From the beginning of his formation love dwelt in him, and did not depart from him, neither shall it leave him for ever or pass away.

From his childhood he hired himself in the vineyard of his LORD, and actively bore the heat and burden of the day.

From his youth the LORD chose him as His portion, for He knew him before he had any being that he was a child of His right hand.

From his youth he laid hold of the way of holiness, and did not grow weary in well-doing.

From his youth he was separated from his father's house by a token which showed him the good way of eternal life.

How long wilt thou sleep, thou greedy one, who lovest sleep? Listen to the voice of the birds rebuking the idle.

How long wilt Thou forget me, O LORD, like the wicked? How long wilt Thou turn away Thy face from the child of Thy household?

The idle love the sleep of iniquity overmuch, and love not to hear the voice of the morning.

Our good deeds have been short like the days in the month of December, and our iniquities have increased as the length of its nights.

How long wilt thou sleep, thou sluggard? Rise up, and pray, and listen to the notes of the birds reproving the idle.

The circles of the spiritual ones pray for mercy upon sinners, and truth is gone far from us through the weight of our iniquities.

another on the day following, which I have omitted. Should the relations of the deceased desire any further commemoration, the priest generally selects some portion of the burial service which he thinks best adapted to the occasion.

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Prayer.

The troubled call upon Thee, O Thou compassionate One: and the afflicted flee to Thee for mercy, O Thou merciful One; and the mourners seek comfort from Thee, O Thou Comforter. Comfort Thy servants with the hope of Thy righteous promises, for Thou art the LORD of the two worlds which Thou hast created, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Another.

Have mercy upon us, O LORD our GOD, and forgive and blot out all our follies, through the overflowing mercies of Thy grace, O Thou merciful One, Who forgivest iniquities and sins, the LORD of our death and life, FATHER, SON, and HOLY GHOST. Amen.

Canon. Psalm lxvii.

¶ *After which shall be said the following.*

When Thou shalt appear to judge the works of all men, cast me not out of Thy presence, O LORD.

Let the soul of Thy servant, O LORD, mix with the ranks of the assemblies clothed in light.

When Thou shalt appear to reward Thy labourers, give Thy servant joy in the kingdom which passeth not away.

In that hour when Thy great day shall appear, then have pity upon us, O LORD, that through Thy grace we may find mercy.

Fit me, O LORD, to meet Thee with the thief, and to enter into Thy bridal chamber of light.

Judgment draweth nigh, and I have no answer to give before Thy seat. May the loving-kindness which formed me have mercy upon me.

Have compassion, O LORD, upon Thy servant who hath slept in Thy hope: give him to enjoy bliss in the kingdom which passeth not away.

O Thou Chief of the high priests, through Whose blood we are cleansed and sanctified, receive, O LORD, the soul of Thy servant departed.

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¶ *Then shall follow a doxology, after which this Anthem.*

Bitter, O our brother, is thy death, and sad is the day of thy separation from us; for death took thee suddenly away, and hath shut thee up in the darkness of the grave.

CHRIST give thee bliss with all the priests thy associates, and to all who have assembled at thy funeral may bliss be given with thee in the kingdom.

How fatal is greedy Death, which like a hungry lion hastened and carried away the pure priest, and snatched him from temporary life!

CHRIST shall give him bliss in His bridal chamber with the sheep at His right hand, and to those who have bewailed his death He will give joy through His compassion and mercy.

¶ *Then shall be said the Trisagion. After which shall follow two prayers, and then this*

Anthem.

Mourn not, ye children of Adam, for CHRIST the King has lifted up your heads.

Mourn not in the day of your death, O ye prudent ones, for death is but a sleep in which the righteous and wicked rest.

It is a cup which justice has mingled for the children of Adam, and all his children must drink of it.

It is a bridge over which all generations must pass from this world to the next where no fear is.

Behold how every man tastes the cup of death, and not one is free from its power and sovereignty.

Where is Adam whom the LORD formed out of the dust, and called him His image, and made heaven and earth subject to him?

Where is Abel the first-begotten, the righteous and just, whose righteous blood crieth unto GOD?

Where is the goodly Seth, the likeness of Adam, who became the father of all the righteous after him?

Where is the meek Noah, the new world; and where is the righteous Shem and his two brothers?

Where is Abraham who offered up his only son in sacrifice; and where is Isaac in whose stead GOD sent a lamb?

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Where is Moses who saw his Maker on mount Sinai, Who strengthened him by His Spirit, and spake with him face to face?

Where is the son of Nun who stayed the sun, and stopped the moon, and who slew thirty-one kings by his might?

Where is David who was called the Heart of the LORD: and where is the learned Solomon the first among the wise?

Where is Goliath the giant, the captain of the Philistines; and where is Samson who slew the Philistines?

Where are the wise who made proverbs, and who filled the earth with the narratives of their writings?

Where are the kings who have ruled the world, and laid up their possessions in treasure-houses?

Where are those whose mandates were terrible, and whose majesty reduced the earth to their sway?

Where are those who were clothed with sumptuous garments, and who revelled in beds of silk?

Where are the necks on which hung wrought gold, and the hands which were adorned with pearls?

Where are the generations which have been since the beginning, and the nations from Adam until now?

Behold all these, O ye prudent ones, and see to what the beauty of their persons is reduced.

Ask of *Sheol* and she will tell you where they are: ask of the earth and she will show you the place of their burial.

They all are embosomed in the ground, and there shall they remain till the resurrection-day.

One decree shall go forth to the four quarters of the world, and shall gather together and separate the dust of man from the dust of earth.

One decree shall shake the earth, the mother of the dead, and they shall rise from the dead and sing praises.

Whilst there is space for repentance let us labour a little, and now that the door of mercy is open let us pray for mercy;

That in the day when the SON of GOD shall appear in His glory, we may meet Him at His right-hand in the kingdom.

And to Thee, with the FATHER, and the HOLY SPIRIT, be glory and worship, and upon us Thy mercy, for ever and ever. Amen.

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Some of the Chaldeans use an abridgment of this service, whilst others have introduced into it prayers and intercessions for the souls in purgatory.

The following rubric from the *Anneedha* of the Nestorians directs how unbaptized children are to be interred:

"Unbaptized children from one to seven or ten days old are to be buried by women; but if a child shall live to be six months old without receiving baptism, and his mother the meanwhile shall have partaken of the sin-forgiving body and blood, which shall have mingled with the milk which he has sucked, one *Moutwa* shall be said over him, and in consideration of his parents one priest shall attend his funeral."

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CHAPTER XLV.

THE FORM FOR THE ORDINATION OF THE CLERGY BY THE IMPOSITION OF HANDS.

PART THE FIRST.

The ordering of Readers, Sub-deacons, Deacons, and Presbyters, drawn up by Mar Kiprianos Metropolitan of Nisibis, by Mar Yeshua-yau Catholicos and Patriarch, and by the learned Mar Israel.

¶ *Be it known unto thee, our brother, that the imposition of hands may take place on any day of the week, either before the commencement of the liturgy or after, either before the Nicene Creed or after, either before communion or after the conclusion of the liturgy, or on any day when there is no liturgy.*

¶ *Ordination may be conferred on a day when no liturgy is celebrated only up to the order of Priest. The ordination of the heads of the Priests* [*Bishops, &c.*] *may only take place, on festivals, Sundays, and on days of commemoration.*

¶ *If only one is to be ordained the singular number is to be used throughout, if more, the plural.*

¶ *Know also, that at the beginning of every doxology, of every prayer, and of every canon, those about to be ordained shall bow themselves to the ground.*

¶ *Those to be ordained shall be brought to the Bishop, who shall cut off some of their hair, and shall gird their loins with a girdle whilst they stand by the step leading into the bema. Then the Bishop, Archdeacon, and other clergy, shall enter the bema, the curtain of which shall be drawn aside, and they shall take their proper places in the choir. Then the Archdeacon shall present those to be ordained before the steps of the bema divested of their upper garments, with their hands crossed upon their breasts, whilst one of the Deacons standing by shall hold the stoles and parts of the* Karyânê *in his hands. Then the Bishop, standing in the bema, shall begin with*

Glory to God in the highest, &c.
Our Father, which art in heaven, &c.
Archdeacon. Peace be with us.

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*Prayer.**

Let Thy power, O LORD our GOD, perfect through our weak hands this spiritual service, the gift of the priesthood, of which by grace we have been made stewards, O Thou Giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST.

R. Amen.

¶ *Then the Bishop shall precent* Psalm cv. 1—8, *whilst those within and without the Choir shall respond as follows:*

He sent a messenger of peace to make known the glad tidings of His conception; and by the gate through which death came in, life hath entered, and death hath passed away.

¶ *Whilst this psalm is being said, the Bishop shall kneel before the altar, and when it is ended he shall salute the altar, and shall go forth out of the sacrarium holding his staff in his hand, and shall stand on the lowest step of the bema, and shall give his staff to the Archdeacon, who shall say:*

Peace be with us.

¶ *Then the Bishop shall rehearse this prayer, which is to be said before all ordinations. With his hands stretched out in a supplicating posture he shall say:*

The grace of our LORD JESUS CHRIST, which perfects at all times that which is wanting, by the will of GOD the FATHER, and the power of the HOLY GHOST, be with us evermore, and perfect through our feeble hands this high and awful service for the salvation of our life, [*then with a loud voice he shall add,*] now and for ever and ever.

R. Amen.

¶ *Here the Bishop shall sign himself, but not those about to be ordained; for in the above prayer he prays for himself. After this the office for the ordination of Readers shall commence, the Archdeacon proclaiming as follows:*

The Readers are about to be ordained; pray for them.

¶ *Then the Archdeacon shall assist them to ascend the first step leading into the bema; after which the Bishop shall say this benediction over the Readers, in a low voice, with his hand laid upon their heads.*

O LORD GOD, the strong, the almighty, bless these Thy servants, and in the abundance of Thy grace elect them with a

* All the Prayers in the following offices are to be said by the ordaining Bishop or Patriarch.

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good election, and in Thy mercy make them fit stewards to read the Holy Scriptures, the Divine words, before Thy chosen people in Thy holy Church. Keep them blameless all the days of their life, through the grace and compassion of Thy Only-begotten, to whom with Thee, and the HOLY GHOST, we ascribe glory, honour, praise, and worship, [*with a loud voice,*] now and for ever and ever.

R. Amen.

¶ *Here the Bishop shall sign each of the ordained from the centre of the face to the back of the head, and from right to left.*

*Then the Archdeacon shall bring the stoles to the Bishop, who shall lay them over the outstretched arms of the ordained, and he shall give into their hands a part of the Lectionary, or a portion of the writings of the Prophets, or one of the two parts of the Book of Life.**

THE ORDERING OF SUB-DEACONS.†

Archdeacon. The Sub-deacons are about to be ordained; pray for them.

¶ *Here those who are already in orders shall assist those about to be ordained to ascend as far as the middle step leading to the bema. Then the Bishop, standing upon the upper step, shall say this prayer in a low voice over the sub-deacons, with his right hand laid upon them, and his left stretched out as in supplication.*

O LORD GOD, the strong, the almighty, look upon these Thy servants, and in the abundance of Thy grace elect them with a holy election. In Thy mercy fit them to perfect that which is wanting in Thy holy Church, and in Thy pity, O LORD, grant that they may minister before Thee without blame, with a pure heart, and upright conscience. And grant that Thy wisdom may perfect in them every virtue, through the grace and compassion of Thy Only-begotten, to whom with Thee and the HOLY GHOST we ascribe glory, honour, praise, and worship, [*with a loud voice,*] now and for ever and ever.

R. Amen.

* *The Books of the Living and Dead* are two lists containing the names of such as desire the prayers of the Church. These are generally read by a Deacon during the celebration of the liturgy.

† Persons admitted to holy orders are generally made Readers and Sub-deacons on the same day.

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¶ *Then the Bishop shall sign over their heads, and shall take the books from the hands of those being ordained, and shall give them to the Archdeacon. Then he shall kiss them on the head, and shall wind the stoles round their necks.*

¶ *The Readers and sub-deacons are not to be signed betwixt the eyes, neither is the prayer for the descent of the* Holy Ghost *to be said over them; but only the prayer which distinguishes them from laymen, for their office is merely to keep the doors, to serve before the Levites, and to read the prophetical books. The sub-deacons are to be admitted as far as the lamp hung in the centre of the bema; beyond this they are not permitted to enter.*

¶ *Then the Bishop shall conduct the newly ordained up the steps of the bema in this order: the first shall lay hold of the Bishop's vestments, and the rest shall lay hold of one another, and the Bishop shall direct them to proclaim:*

Let us pray. Peace be with us.

THE ORDERING OF DEACONS.

Prayer.

O Lord of all purity, who lovest those who are pure, pour out Thy purifying light upon these Thy servants, and vouchsafe unto them the companionship of Thy power and help, that they may minister to Thy sacraments in all purity, and fulfil Thy holy commandments to the sanctification of their members, for Thou art the high and holy One Who didst humble Thyself from the height of Thy greatness to descend to this our world, and didst minister to the salvation of all mankind. O Lord, make these Thy servants meet to enter Thy holy sanctuary, and to minister before Thy high altar which is set up on earth after the pattern of that which is in heaven, Thou Who art the giver of all spiritual gifts, O Lord of all, Father, Son, and Holy Ghost. Amen.

¶ *Here the Bishop shall take them by the hand, and shall conduct them as far as the lamp hung in the centre of the bema; after which he shall precent the following*

Canon.

Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?

O Lord, cause me to stand before Thine altar with pure thoughts. [Ps. xv. *to the end.*]

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¶ *Then the Bishop shall stand on the step of the altar, and those about to be ordained shall bow their heads under the lamp, and the Archdeacon shall say:*

Let us pray. Peace be with us.

Prayer.

O LORD, may the desirable help of Thy mercies, which is given from Thy holy altar to all such as worship Thee in every generation of the world, surround these Thy servants, who now worship before Thee seeking to obtain the same, on the right hand and on the left, before and behind, Thou Who art the Giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the Bishop shall throw incense into the censer, and shall intone the following anthem:*

Teach me, O LORD, *the way of Thy commandments, that I may keep them. Show me Thy way, O* LORD, *that I may walk uprightly.* Teach me, O LORD, to walk in the way of Thy commandments, to keep Thy words, and to do Thy will. Set a watch over the doors of my members, lest the treasure of Thy gift be stolen from me.

Glory be to the FATHER, &c. Be watchful at all times, having your loins girt about, with your lamps always burning, that ye may be worthy of that bliss which He has promised to those faithful servants whom when He cometh He shall find watching.

Archd. Let us pray. Peace be with us.

Prayer.

We pray and beseech Thee, O CHRIST, Who being ministered unto wast yet pleased to minister to the salvation of all, to admit and number these Thy servants among the Stephanite seven chosen by Thy holy Apostles, Thou Good [GOD] Who lovest the service which is performed heartily, Thou Giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the Bishop shall precent the following Canon, and whilst it is being said, those to be ordained shall bow themselves.*

Psalm xxi. 2—8.

O our SAVIOUR, let the power of Thy grace rest upon these

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Thy servants, that they may minister within Thine altar in all purity, even as do Thy Angels.

O LORD, Who art praised by those who are nigh unto Thee, and magnified by Thy chosen ones, vouchsafe the companionship of Thy help to Thy worshippers who have partaken of Thy gift.

[In the original a number of supplementary Canons are added at the end of this office, having special reference to the Christian names of those who are to be ordained. Such as are applicable are directed to be inserted here.]

Prayer.

O LORD our GOD, Thou vast and immeasurable Ocean of mercy and pity, Thou unfathomable Depth of tenderness and compassion, we pray, supplicate, and beseech, that Thou wouldest increase Thy help to these Thy servants, and so strengthen them that they may approve themselves unto Thee in their ministry, reconcile Thy Majesty by their works, live in the straight way of Thy commandments, and evermore meditate in Thy life-giving and divine Scriptures, Thou Giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Psalm cxxiii. 1—3.

O LORD, pour out Thy grace upon these Thy servants.

¶ *Whilst this Canon is being said the first time, the Bishop shall kneel before the altar, and give thanks unto* GOD *from his heart for having raised him to so high a degree. When it is repeated he shall rise, and shall approach those about to be ordained, whom the Archdeacon shall cause to kneel upon the right knee, the left being bent upwards to signify that they have already received one talent; and they shall place their closed hands upon their ears, the forefingers being pointed upwards, and their faces bent downwards. (This posture is to indicate that they are crucified to their ministry, and are become servants to the Priests and to the heads of the Priests.) Then the ordainer shall give his staff to the Archdeacon, who shall say:*

Let us pray. Peace be with us.

¶ *Then the Bishop shall lay his right hand upon the heads of those to be ordained, and extending his left in a supplicating posture, he shall say in a low voice:*

O our righteous GOD and all-merciful King, Who art rich in mercy, and Whose pity is overflowing, in Thy unspeakable grace

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Thou hast made me, O LORD, a channel of Thy gift to Thy holy Church, that in Thy name I may impart the talents of the ministry of the SPIRIT to the ministers of Thy holy sacraments. And now, behold, according to the apostolical tradition which has descended in a chain to us by the laying on of hands of the ministration of the Church, we present unto Thee these Thy servants, that they may be elect Deacons in Thy holy Church; and we all pray in their behalf [*Repeat,*] that the grace of the HOLY GHOST may descend upon them to perfect them for the performance of this ministry to which they have offered themselves through Thy grace, and through the mercies of Thy Only Begotten, to whom with Thee and the HOLY GHOST, we ascribe glory, honour, praise, and worship, [*With a loud voice,*] now and for ever and ever.

R. Amen.

¶ *Here the Bishop shall sign over their heads. Then the Archdeacon shall say in an audible voice:*

Lift up your eyes to the heights of the highest, and pray for mercy from the compassionate GOD in behalf of the sub-deacons *A. B.*, *B. A.* and *D. C.*, who are being ordained Deacons to the Church of GOD dedicated to Mar ——, in the town (or village) of ——, to which they are appointed. Pray for them.

¶ *Then the Bishop shall place his right hand upon their heads, and shall stretch out his left hand as in supplication, and shall say in a low voice:*

O LORD GOD, the strong, the Almighty, [*Repeat,*] the holy and glorified One, Who keepest Thy covenant of grace and truth with such as fear Thee and keep Thy commandments, in Thy grace Thou hast given a knowledge of the truth to all mankind through the appearance of Thy Only Begotten, our LORD JESUS CHRIST, in the flesh, and hast elected Thy holy Church, and set up in her Prophets, Apostles, Priests, and doctors, for the perfecting of the saints, and hast also set up in her righteous Deacons for the ministry of Thy glorious and holy sacraments. And as Thou didst choose Stephen and his companions, so give now, in Thy mercy, to these Thy servants, O LORD, the grace of the HOLY GHOST, that they may be elect Deacons in Thy holy Church, and serve Thy pure altar with a

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pure heart and upright conscience, shine forth in works of righteousness for the ministry of Thy life-giving and divine sacraments, and be made meet to receive from Thee the heavenly reward in the day of recompense for the pure and holy ministry which they serve before Thee, through the grace and compassion of Thy Only Begotten, to Whom with Thee and the HOLY GHOST we ascribe glory, honour, praise, and worship [*with a loud voice,*] now and for ever and ever.

R. Amen.

¶ *Here the Bishop shall sign their heads, and shall direct them to bow themselves to the ground and to rise again. After which he shall take the stoles from off their necks, and shall place them over their left shoulder. Then the Archdeacon shall give the book of the Epistles to the Bishop, who shall place it in the hands of each of them, and he shall sign them betwixt the eyes with his forefinger from below upwards, and from right to left, saying in a loud voice:*

A. B. has been set apart, *consecrated,* and perfected, to the work of the ministry of the Church, and to the Levitical and Stephanite office, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *Here the Bishop shall kiss their heads, and shall take from them the book of the Epistles, and shall give it to the Archdeacon. Then the Bishop shall take his staff in his hand, and shall ascend the steps of the altar, and after having bowed and risen again, he shall turn towards the south and begin this*

Canon.

The LORD *is nigh unto all such as call upon Him in truth.* O CHRIST, who gavest to Thy servants the spiritual talents of silver, give Thy help to these Thy worshippers who have received Thy gift.

It is not in us, O JESUS our SAVIOUR, to make our way prosperous; for Thou art the disposer of our affairs by Thy power and wisdom.

We call upon Thee, O LORD, and we pray for pity and compassion out of Thy treasure, for we know that Thou art the compassionate and merciful One who forgiveth our sins.

¶ *Whilst this Canon is being said the Archdeacon shall conduct the Deacon from the right to the left of the altar, and they shall salute the right and left of the altar, and shall bow to the Bishop and kiss his hand. And the Bishop shall bless each of them separately, and shall say:*

CHRIST, Who has advanced thee to His ministry, perfect in thee the work of righteousness for ever.

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¶ *Then the Deacons shall salute those who stand on the right and left of the altar, and these shall kiss their heads and invoke a blessing upon them. And when the Canon is ended, if the Liturgy is to be celebrated, the Bishop shall say the prayer from the Communion office beginning with:* O LORD, before the glorious throne of Thy Majesty, &c. *Then they shall come forth into the nave of the church bearing the cross, censer, and lights. But if there be no Liturgy,* the LORD'S Prayer *shall be repeated, after which the Bishop shall say this*

Prayer.

Unto Thee be praise from those above, and thanks from those below, and glory and worship from all Thy creatures in heaven and in earth, O Thou Who art the cause of our life, and the righteous hope of our souls, and the enricher of our race by Thy gifts, O LORD of all, FATHER, SON, and HOLY GHOST.

R. Amen. Give Thy blessing, O LORD.

Another.

Bless and sanctify our souls, purify our consciences, and strengthen our weakness, that we may minister before Thee in holiness and righteousness all the days of our life, O LORD of all, FATHER, SON, and HOLY GHOST.

Concluding Prayer.

O Thou adorable and glorious One, Whose ministers are light and spirit, in Thine unspeakable grace and unlimited goodness, set apart and offer to the ministry of Thy holy will these Thy servants, that in all humility and devoid of all glorying they may approve themselves before Thee as did Stephen and his companions, all the days of their life, now and for ever. Amen.

THE ORDERING OF PRESBYTERS.

¶ *The Bishop shall first cut off some of the hair of those to be ordained, and shall gird their loins with a girdle, and shall place the surplice on their left shoulder. And they shall stand in the centre of the bema, according to the order of their diaconate, and the Bishop shall begin with*

Glory be to GOD *in the highest,* &c.

Our FATHER, which art in heaven, &c.

Prayer.

Let Thy power, O LORD our GOD, perfect through our weak-

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ness and imperfection this spiritual service, the gift of the priesthood, of which Thy grace has made us stewards, O Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm lxxxiv.

O ye priests, how exalted is the order of your ministry! The ministers of light and spirit, the glorious Gabriel and the great Michael, whose names proclaim their excellency, stand in awe of it, and if we compare them with the priesthood they are much inferior to it.

¶ *Then the* Doxology *shall be said, and the first verse of the above psalm shall be repeated; after which the following:*

Come and let us draw near to the priesthood, which is the salt of the earth, and which by the might of the Spirit gives a savour to the unsavoury.

Archdeacon. Peace be with us.

Prayer.

O LORD, clothe these Thy worshippers whose hands are stretched out before the throne of Thy Majesty, with the mantle of the priesthood wherewith Thou didst endue Thy faithful ones under the old and new covenant, and strengthen them that they may be blameless, and that they may offer up unto Thee by day and by night the sacrifices of reconciliation, O Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

¶ *Then the Bishop shall put incense into the censer, and shall precent this anthem:*

He that is of clean hands and a pure heart. For the LORD *holdeth him by the hand.* When the Priest comes before the holy altar he stretcheth forth his hands unto heaven in purity, and he invokes the Spirit which descends from on high, and consecrates the body and blood of CHRIST. [*Repeat.*]

Glory be to the FATHER, &c. The Priest secretly invokes the SPIRIT, Who descends from on high to do his will, and consecrates the body and blood of CHRIST, which the people partake of, and thereby live for ever.

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¶ *If more than one are to be ordained the following shall be said:*

Thy priests, O LORD, *are clothed with righteousness, and Thine upright ones with glory. Stand in awe and sin not.* O ye holy Priests, wash your consciences from the pollution of sin. [*Repeat.*]

Glory be to the FATHER, &c. O ye Priests, who are made meet to be angels, keep yourselves from iniquity.

Prayer.

O LORD, anoint these Thy servants with a holy anointing, and let Thy hand help them, and Thy arm strengthen them, that they may exercise their priesthood in Thy Holy Church, and perfect the ministry of Thy sin-forgiving sacraments to the edification of the souls of Thy worshippers, Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Psalm lxxxix. 15—22.

¶ *If only one is to be ordained, the following Canon shall be said:*

Psalm xxi. 2—8.

O Thou King, the Maker and the Made, the one LORD and united SON, present these Thy servants to the work of the consecration of the sacraments and of baptism, and strengthen them by Thy adorable command that they may be priests unto Thee in all chastity, both secretly and openly, according to the requirements of the law, and be adorned and furnished [with good works] here and in the world to come.

O CHRIST, the true Priest, Whose priesthood never faileth, vouchsafe to these Thy servants what they stand in need of, and clothe them with beauty and comeliness, that they may exercise their priesthood before Thee, diligently—a priesthood which Thou shalt approve of. And grant that at the last they may lay down the talents which they have received in hope of profiting the soul together with what they have gained thereby, and be worthy to hear the joyful invitation: Enter into the joy which passeth not away.

[Here follow the supplementary Canons adapted to the Chris-

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tian names of those about to be ordained, as in the office for the ordering of Deacons.]

Prayer.

Pour out Thy grace, O LORD our GOD, upon these Thy servants, and perfect their hands in purity, that they may approach the ministry of Thy sin-forgiving sacraments, and consecrate the bosom of holy and sin-forgiving baptism, the spring in which mortal children are begotten to immortality, through Thy grace and mercy, Thou giver of spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Do good, O LORD, *to Thy servants, according to Thy word.* O Thou righteous One, Who committedst to Thy Apostles power and authority over the heights and depths, grant, O LORD, to these Thy worshippers the power of Thy grace.

Vouchsafe, O LORD, that the HOLY GHOST, the Comforter, Which descended and rested upon the disciples, may rest upon the heads of these Thy worshippers.

Prayer.

Pour out, O LORD, Thy overflowing grace, and Thine abundant gift upon the heads of these Thy worshippers, who seek Thy Divine gift; strengthen them to minister at Thy holy altar, and to declare the tidings of Thy glory to the people who are redeemed by Thy Cross, and to make known Thy wonders to the flock, sealed by Thy living and life-giving sign, O Thou giver of all spiritual gifts, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Unto Thee lift I up mine eyes, O Thou Who dwellest in the heavens. O LORD our GOD, pour out Thy grace upon these Thy worshippers.

¶ *Then the Archdeacon shall cause those to be ordained to kneel on both knees, with their hands lifted up above their eyes, their heads bent downwards, and with the surplice still on their shoulders like deacons.*

Note. *The kneeling of the presbyter on both knees shows, that he has received*

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two talents, and his hands outstretched above his eyes is intended to denote that he has received permission, authority, and grace, to invoke the Spirit and to bless, to beget sons of the Spirit, and to feed them with spiritual food.

¶ *Then the Bishop shall give his staff to the Archdeacon, who shall proclaim:*

Let us pray. Peace be with us.

Prayer.

[*In a low voice.*] The grace of our LORD JESUS CHRIST, which perfects at all times that which is wanting, by the will of GOD the FATHER, and the power of the HOLY GHOST, be with us evermore, and perfect through our hands this high and awful service for the salvation of our lives, [*in a loud voice*] now and for ever and ever.

R. Amen.

Archdeacon. Peace be with us.

¶ *Then the Bishop shall lay his right hand upon those to be ordained, and shall say in a low voice:*

O our righteous GOD, *&c.* [*as in the office for the ordering of Deacons, with the substitution of the word* "Presbyter" *for that of* "Deacon."]

R. Amen.

¶ *Then the Archdeacon shall proclaim:* Lift up your eyes, *&c.* [*as in the ordering of Deacons, with the change just noted.*]

¶ *Then the Bishop shall lay his right hand upon their heads, and with his left stretched out, he shall say in a low voice:*

O LORD GOD, the strong, the Almighty, [*Repeat,*] Maker of heaven and earth, and all that therein is, Who hast chosen Thy holy Church, and set up in it prophets, apostles, doctors, and priests, for the perfecting of the saints, for the work of the ministry, and for the edification of the body of the Church;—look now, O GOD, the LORD of hosts, the Sovereign ruler of all the world, upon these Thy servants, elect them with a holy election by the descent of the HOLY GHOST, give them the word of truth in the opening of their mouth, and choose them to the priesthood, O LORD, the mighty GOD, [*Here the Bishop shall take hold of their right hand,*] that they may lay their hands upon the sick that they may be healed; and may minister at Thy holy altar, with a pure heart and upright conscience, offer-

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ing up unto Thee oblations of prayer and sacrifices of thanksgiving in Thy holy Church, and consecrating, through the power of Thy gift, the sin-forgiving bosom of mystical birth towards such as shall be called by Thy grace to the communion of the adoption of Thy Majesty, and adorn with works of righteousness the children of the holy Catholic Church, to the glory of Thy name, so that in the new world they may be approved for this pure ministry which they shall serve, and stand with confidence before the awful seat of Thy Majesty, through the grace and mercy of Thy Only Begotten, to Whom with Thee and the HOLY GHOST, we ascribe glory, honour, praise, and worship, now and for ever and ever.

R. Amen.

¶ *Here the Bishop shall sign the heads of the ordained, after which he shall direct them to bow themselves and to stand up again. Then the Bishop shall take the surplice from off their shoulders, and shall invest them therewith, and he shall take the stole from off their left shoulders, and shall hang it round their necks. This done, the Bishop shall take the adorable Gospel, and shall place it in the hands of the ordained, and shall sign them betwixt the eyes with the thumb of his right hand, and shall say:*

A. B. has been set apart, consecrated, and perfected, for the work of the presbyterate of the Church, and for the office of the Aaronic priesthood, in the name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *Then the Bishop shall kiss their heads; and the above shall be done to each in rotation.*

After signing them, the Bishop shall take from them the Gospel, and shall give it to the Archdeacon, and the ordained shall bow and rise up again. Then the Bishop shall take his staff in his hand, and shall ascend the step of the altar and do obeisance, and turning towards the south, he shall begin this

Canon.

The LORD *is nigh unto all such as call upon Him in truth,* &c. [*As in the office for the ordering of Deacons.*]

Concluding Prayer.

O LORD, the mighty GOD, [*Repeat,*] let the right hand of Thy mercy rest, and pour out the power of Thy grace upon these Thy servants, and sanctify them, that they may perfect the great work of the priesthood of the Church which is the

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possessor of the sacraments, and the giver of divine gifts. Crown them with the crown of the Aaronic priesthood, that they may exercise the office of priests to Thy holy altar in all chastity; beautify them with the ornament of righteousness; endue them with power to perfect Thy ministry gladly and joyfully; and brood over their heads, that through the power of Thy gift, they may receive the gift of the spiritual priesthood, and in purity serve Thy holy and pure altar; make known to all the churches of the East the glad tidings of life; consecrate the sin-forgiving bosom of holy baptism in which mortal children are begotten to immortality; grant pardon to Thy people, through the oblation of Thy body and blood; and take from Thy holy altar a heavenly power from Thy holiness, that they may perfect Thy commandments, and be made worthy to stand before Thee at the last day, when Thou shalt come with Thy holy angels, and for ever and ever. Amen.

PART THE SECOND.

THE ORDERING OF AN ARCHDEACON, TO BE HEAD OVER THE PRIESTS AND DEACONS, AND OVER ALL THE FLOCK TO WHICH HE SHALL BE APPOINTED.

¶ *At morning tide, the Bishop shall enter the bema with the clergy, he being with them who is to be ordained, and they shall begin the service with,*

Our FATHER which art in heaven, &c.

One of the Priests. Peace be with us.

Prayer.

Unto Thee, O Thou Who dost bestow Thy talents upon the merchants of the Spirit, and vouchsafe Thy gifts to such as perfect Thy will, we ascribe thanksgiving, worship, and praise, at all times, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm cl.

Psalm cxvii.

Gloria Patri, *&c.*

Priest. Peace be with us.

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¶ *Then the Bishop shall put incense into the censer, and shall say:*

He is great in all the earth. Thy altar, O mighty LORD, Thou hast exalted with glory, and the faithful ones of Thy Church Thou hast crowned with honour; let security and long peace be increased to Thy people.

Glory be to the FATHER, &c. The angelic hosts kneel and worship, and unceasingly praise the one TRINITY, the adorable Essence, and with holy voices, sing alleluias to the one hidden power of the Self-existent.

Prayer.

Strengthen, O LORD, in Thy compassion, this Thy servant, and in Thy grace help this Thy worshipper, and in the abundance of Thine overflowing mercy enable him to perfect the will of Thy Majesty all the days of his life, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Psalm xxv.

Unto Thee, O LORD, lift I up mine eyes, that in the multitude of Thy mercies Thou wouldest strengthen my weakness, and for Thy name's sake, fill me with the power of the help of Thy grace.

Do Thou, O FATHER, SON, and HOLY GHOST, strengthen this Priest who was anointed by Thy right hand, that he may order Thy flocks.

All. Peace be with us.

Bishop. Glory be to Thy name, and praise be to Thy Majesty, because Thou hast adorned this Thy servant with the gift of the Archidiaconate. O LORD, make him a chosen vessel to Thine honour, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Canon.

Psalm cxix. 65—73.

O Thou good [GOD,] Who gavest to Thy Apostles authority over the heights and depths, give, O LORD, the power of Thy grace to this Thy worshipper.

Vouchsafe, O LORD, that the HOLY GHOST the Comforter,

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Which descended and rested upon the Disciples, may rest upon the head of this Thy worshipper.

Prayer.

Pour out, O LORD, Thy grace and salvation, and the help of Thy mercies, upon this Thy chosen priest, that he may be an Archdeacon in Thy holy Church all the days of his life, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm cxxiii.

O LORD, pour out Thy grace upon this Thy servant.

¶ *After which the* Gloria Patri *shall be said. Then he who is to be made Archdeacon shall kneel before the Bishop, and they shall say:*

Peace be with us.

Prayer.

O LORD, the mighty GOD, [*Repeat,*] Thine is the holy Catholic Church, which was purchased, *&c.* [*As in the Liturgy, with the following ending:*] Perfect, O LORD, towards this Thy servant Thy grace, mercy, and compassion, all the days of his life, and for ever and ever. Amen.

¶ *Then the Bishop shall sign his head, and one of the Priests shall say:*

Lift up your eyes to the heights of the highest, and pray for mercy from the compassionate GOD in behalf of Presbyter ——— who is being made Archdeacon to the Church of the LORD in the town of ——— to which he is appointed. Pray for him.

Prayer.

O Thou Treasure, that enrichest all who possess Thee, from the great riches of Whose meekness and wisdom all rational creatures visible and invisible are enriched,—the Holy One by Whose holiness all Thy saints are sanctified,—sanctify, O LORD, this Thy servant who has been set apart to the office of Archdeacon, to be head over the priests in the flock of ———, and to oversee and perfect the things which are ordered by us, that he may minister before Thee in chastity and holiness; and pour out Thy grace upon him, and upon Thy people here and everywhere, both now and for ever and ever.

R. Amen.

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¶ *Here the Bishop shall sign his head. Then he shall sign him betwixt the eyes, and shall say:*

A. B. has been set apart, consecrated, and ordained, to the office of Archdeacon to the Church of GOD over the flock of ———, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *Then the Bishop shall give him his staff to carry, and they shall go forth taking with them the cross, after having done all according to order.*

Note.—*An Archdeacon has permission to consecrate an altar without oil when no Bishop is present, and to open and close the services, and to carry the Bishop's staff.*

THE ORDERING OF THE PATRIARCH'S ARCHDEACON,

To be head over the priests and deacons, to bear the Patriarch's crozier, and to carry out the orders of the Patriarch.

¶ *At morning tide the Patriarch shall enter the bema, and one of the Priests shall say:*

Peace be with us.

Our FATHER, which art in heaven, *&c.*

Prayer.

Brood, O LORD, with the hidden broodings of Thy grace upon this Thy worshipper, whom Thou hast called and brought near to stand at the head of the *bema* of Thy Church; fill his soul and mind with the overflowings of the operation of Thy Spirit; and strengthen him in those things which are necessary for the edification of such as believe on Thy name, O LORD of all, FATHER, SON, and HOLY GHOST. Amen.

Psalm cl.

¶ *Then shall be said the canons as appointed in the foregoing office; after which one of the Priests shall say:*

Lift up your minds towards the heights, and pray for mercy from the compassionate GOD in behalf of Presbyter ———, who is being made Archdeacon to the great church of Kokhé* in

* This was the name of the cathedral church whilst the seat of the Nestorian Patriarch was at Seleucia.

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Seleucia and Ctesiphon, to which he is appointed. Pray for him.

Patriarch. O Thou Treasure, &c. [*As in the preceding office.*]

¶ *After which the Patriarch shall sign his head. Then he shall sign him betwixt the eyes, and shall say:*

A. B. has been set apart, consecrated, and ordained to the office of Archdeacon to the great church of Kokhé in Seleucia and Ctesiphon, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ *Then the Catholicos shall begin the anthem of the* Kanké. *After which they shall approach the bema, where authority shall be given to the Archdeacon to stand at the head of the Priests and Deacons, and to order them.*

THE ORDERING OF BISHOPS.

Note.—*Bishops and Metropolitans are not to be ordained except on Sunday, or on one of the greater festivals, or on a day of commemoration.*

¶ *The Bishops, Priests, and Deacons, together with the faithful, shall meet the Patriarch carrying the cross, gospel, lights, and censer, and he who is to be ordained shall stand and read the symbol of his faith before the believers. Then the fathers shall enter the vestry and shall put on their robes, and he who is to be ordained shall stand with them in the order of his presbyterate. After which they shall go forth bearing the cross, gospel, censer, and lights, and shall pass through the nave of the church into the bema.*

Note.—*If a Patriarch be the ordainer, the Bishops and Metropolitans shall not carry their staves in their hands, neither shall they put on their robes without his permission. If a Metropolitan, they shall take their staves. And they shall cause him who is to be ordained to come into the centre of the bema, where he shall worship, and the Head shall begin with—*

Our FATHER, which art in heaven, &c.

Archdeacon. Peace be with us.

Prayer.

The adorable and glorious name of Thy great Godhead is worshipped, praised, and blessed, by those above and those below, O Thou giver of divine Gifts, O LORD of all, &c.

Psalm cxxxii.

Archdeacon. Peace be with us.

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Prayer.

We pray and beseech Thee, O Thou living and life-giving Spirit, the Spring of divine sanctification, the overflowing Treasure of all wisdom, the Source of all spiritual gifts,—Thee Who shinest and art resplendent with theholy radiance of glory, and Who in the motions of Thyself, and without time, being of the substance of the *propriety* of the FATHER, ever proceedest and pervadest, and doest everything in heaven and in earth by Thine own command, from the overflowing of Whose eternal gifts the streams of prophecy overflow, and from whose atlantic ocean the apostolical gifts are rained down,—we pray and beseech Thee to pour forth the gifts of Thine apostolic priesthood into the heart of this Thy servant, and to crown his head with the honourable crown of the high-priesthood of the Church, that by the rays of the light of his doctrine the souls of his children may be enlightened, and the armies of darkness be destroyed from among his flock; O Thou who art the Offspring of the glorious essence of the FATHER, the Offspring of the Council of the adorable Godhead, Thou Giver of spiritual gifts, O LORD of all, &c.

Anthem.

Let Thy priests be clothed with righteousness, and Thy saints with glory. Clothe her high priests with righteousness and her saints with glory. Those who served unto the example and shadow of heavenly things. The priesthood of the house of Aaron ministered to the mystery, figure, and shadow of the law: but the apostleship of Simon has received the substance, perfection, and the truth, wherewith the Heir of the FATHER was pleased to fish the earth, and through fishermen He fished the whole world, which now offers up glory, and is baptized in the perfection of the Persons of the FATHER, SON, and HOLY GHOST. Glory be to Thee. [*Repeat.*]

The LORD *our* GOD *doeth whatever pleaseth Him in heaven and in earth. It is not of him that willeth, nor of him that runneth, but of* GOD *that showeth mercy.* The HOLY GHOST doeth all things by the power of His gifts: He causeth the race of prophecy to run, and by His grace maketh the priests perfect; it

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is He Who giveth wisdom to the simple, Who revealed to the fishermen the Persons of His Godhead, and Who in His power holdeth all wonderful the ordinances of the Church. He is the Offspring of the essence of the FATHER, the Offspring of the Council of the Adorable FATHER and His Only-begotten SON, —the HOLY GHOST. Glory be to Thee.

I will magnify Thee, O LORD, *my King. He received from the* FATHER *the promise of the* HOLY GHOST. *And this is the promise that He hath promised us, even eternal life.* O JESUS, our LORD, Thou didst perfect and confirm, by the hands of Thy holy disciples, the promise of the FATHER which He promised, and they received the gift of the HOLY GHOST, and went forth discipling by baptizing the nations and the people, and through divers tongues converted them to the truth.

Glory be to the FATHER, *&c.* Blessed is He Who exalteth you, O ye holy priests. Blessed is He Who maketh you prosperous, O ye soldiers of the truth. Adorable is the HOLY GHOST by Whose power ye have weakened all heresies, and have brought together the rational sheep of JESUS our SAVIOUR, which He purchased with His precious blood on Golgotha, O Mar Ignatius, Polycarp, Athanasius, Eustathius, Meletius, Gregory,* Basil, Gregory,* Ambrose, Diodorus, John [Chrysostom,] Theodorus the sea of wisdom, Mar Nestorius the persecuted martyr, and Alexander the conqueror, the builders-up of the Holy Church, the stewards of the mysteries of GOD, and the teachers of the true worship. Their prayers be to us a wall.

Archdeacon. Peace be with us.

Prayer.

Brood, O LORD, with the broodings of Thy Spirit, and spread the light of Thy countenance, upon this Thy servant who stands before Thee, that he may be a shepherd to Thy flock. Cause the rays of Thy brightness to shine upon him, clothe him with the garment of Thy glory, and give into his hand Thy power, and the sword of the word of Thy command, that he may feed the sheep of Thy pasture according to the will of Thy Majesty. And give him authority from Thy power, and strength from Thy

* Gregory Thaumaturgus, and Gregory the Enlightener.

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right hand, that he may approve himself before Thee agreeably to Thy will, and be a temple of Thine honour, O LORD of all, &c.

Canon.

Psalm cxix. 65—73.

O Thou righteous [GOD,] Who committedst to Thy Apostles power and authority over the heights and depths, give, O LORD, the power of Thy grace to this Thy worshipper.

O Thou good [GOD,] Who enrichedst Thy Apostles through the descent of the Comforter, gladden this Thy servant with the gift which Thou shalt give unto him.

¶ *Then every Bishop present, according to the order of precedence, shall say one of the supplementary canons: after which the Head, [the Patriarch or Metropolitan,] shall say this*

Prayer.

Pour out, O LORD, the power of Thy grace upon this Thy servant, and set on his head the beautiful and glorious crown of the high priesthood, and give into his hand the shepherd's staff, that he may guide, feed, and nourish the flocks of Thy pasture all the days of his life, and finally be of the number of those who shall stand at Thy right hand, O LORD of all, &c.

Canon.

Psalm cxxiii. *or* Psalm lxvii.

O LORD, pour out Thy grace upon this Thy servant.

¶ *After which the* Gloria Patri *shall be said. The canon ended, the Archdeacon shall spread the cover of the Gospel upon the back of him who is to be ordained, and the Head shall place the Gospel upon the cover, in such wise as that the book shall face him who is to read therefrom. Then the Archdeacon shall say:*

Let us stand prepared to hear the holy Gospel.

The holy Gospel of our LORD JESUS CHRIST from the preaching of S. Matthew.

S. Matt. xvi. 13—19. S. John xxi. 15—18. S. Matt. xvi. 19.

¶ *Then the following shall be read upon the backs of two Bishops or more.*

The holy Gospel of our LORD JESUS CHRIST from the preaching of S. Luke.

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S. Luke x. 1, 2, *and*,

Go ye into all the world, and preach the Gospel to every creature. Behold, I send you forth as lambs among wolves; be ye therefore wise as serpents and harmless as doves. Beware of men. Behold, I give you a new commandment, that ye should love one another. Heal the sick, cleanse the lepers, cast out devils; freely ye have received, freely give. Verily I say unto you, that if two of you shall agree together on earth, as touching anything that they shall ask in My name, it shall be done for them of My FATHER which is in heaven; for where two or three are gathered together in My name, there am I in the midst of them. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. Blessed are the eyes which see the things which ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And when He had said this, He breathed on them, and saith unto them: Receive ye the HOLY GHOST: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. And whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. As My FATHER hath sent Me, even so send I you. Go ye therefore, and disciple all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

People. Glory be to CHRIST our LORD.

¶ *Then the Bishop shall close the Gospel, and shall leave it upon the back of him who is being ordained. After which the Bishops shall place their right hands upon his sides until the ordination is pronounced, and the Archdeacon shall say:*

Peace be with us.

Prayer.

The grace of our LORD JESUS CHRIST, which perfects at all

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times that which is wanting, by the will of GOD the FATHER, and the power of the HOLY GHOST, be with us evermore, and perfect through our feeble hands this high and awful service, for the salvation of our life, now and for ever and ever. Amen.

¶ *Here the Head shall sign himself, and the Archdeacon shall say ·*

Peace be with us.

¶ *Then the Head shall say this prayer with his right hand laid upon the head of him that is being ordained, and his left stretched out :*

O our good GOD and all-merciful King, [*Repeat,*] Who art rich in mercy, and whose pity is overflowing,—Thou, O LORD, in Thine unspeakable mercy hast made me a channel of Thy divine gifts to Thy holy Church, to give the talents of the ministry of the Spirit to the ministers of Thy holy sacraments; and now, according to the apostolical tradition which has descended to us by the laying-on of hands, of the ministration of the Church, behold, I offer before Thee this Thy servant to be an elect Bishop in the holy Church in the town [*or* city] of ——. And let us all pray on his behalf, [*Repeat,*] that the grace of the HOLY GHOST may descend upon him to perfect him to the work of this ministry unto which he is advanced, through the grace and pity of Thy Only-begotten, to Whom with Thee, and the HOLY GHOST, we ascribe glory, honour, praise and worship, now and for ever and ever.

R. Amen.

¶ *Here he shall sign the head of him who is being ordained.*

Archdeacon. Lift up your hearts to the heights of the highest, and supplicate the mercy of the compassionate GOD in behalf of Presbyter ——, [*or,* the Monk ——,] who is being ordained Bishop over the town of —— [*or,* over the church of GOD in the city of ——,] to which he is appointed. Pray for him.

R. It is meet and right so to do.

¶ *Then the Head shall lay his right hand upon the head of him who is being ordained, having his left stretched out as in supplication, and shall say :*

O Thou great and everlasting GOD, Who knowest all mysteries, who createdst all things by the power of Thy word, and upholdest and governest all by the meek command of Thy will, and who doest for us at all times far more than we can ask or

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think, according to Thy might which worketh in us;—Thou, Who hast redeemed Thy holy Church by the precious blood of Thy well-beloved SON, our LORD JESUS CHRIST, and hast set up in her apostles, prophets, doctors, and priests, that through them the knowledge of the truth, which Thy Only-begotten SON gave to mankind might be multiplied;—Lift up, now, the light of Thy countenance upon this Thy servant, and elect him with a holy election, through the unction of the HOLY GHOST, that he may be a perfect priest unto Thee, and a follower of the true High Priest, Who gave Himself for us, and through the same HOLY SPIRIT, confirm to this Thy servant, that unto which he is advanced. Vouchsafe, O GOD, the FATHER of truth, the holy and glorious One, that he may feed Thy flock in uprightness of heart; that with his tongue he may preach the right word of the truth; be a light to those who sit in darkness; an instructor of such as lack knowledge; and a teacher of babes and children.—Clothe him, O LORD, with power from on high, that he may bind and loose both in heaven and on earth; that by the laying on of his hands, the sick may be healed, and miracles be wrought by him in Thy holy name, and to the glory of Thy great Godhead; and that through the power of Thy gift he may make priests and deacons, sub-deacons, and deaconesses, for the ministry of Thy holy Church; and gather together Thy people, and the sheep of Thy pasture, and perfect the souls over which he is made overseer, in the fear of GOD and in all purity; and at the last, stand before Thy awful throne with confidence, and be worthy to receive from Thee the reward promised to the faithful stewards of the household, through the grace and pity of Thy Only-begotten, to Whom with Thee, and the HOLY GHOST, we ascribe glory, honour, praise and worship, [*with a loud voice,*] now and for ever and ever.

R. Amen.

¶ *Here he shall sign the head of the ordained; after which the Bishops shall remove their hands from his sides, and the Gospel from his back, and he shall worship, and then stand up. Then the Archdeacon shall take the* Mäapra *and* Berona* *from off the altar, and shall give them to the Head, who shall invest therewith the ordained, and shall say:*

The LORD clothe thee with the garment of heavenly glory;

* Episcopal vestments.

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arm thee with hidden and spiritual weapons; adorn thee with the works of righteousness; and beautify thee with the gifts of chastity; that without spot or blemish, thou mayest feed the sheep committed to thy reverence, in the fear of GOD and in all holiness, now and for ever. Amen.

¶ *Then the Head shall give the staff into his right hand, and shall say:*

The rod of power which JESUS CHRIST the LORD sent out of Zion. May He feed thee, and through thee guide those whom thou shalt feed. Amen.

¶ *Then he shall sign him betwixt the eyes with his thumb from below upwards, and from right to left, and shall say:*

A. B. is set apart, consecrated and perfected, to the great work of the Episcopate in the city [*or* town] of ———, in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

R. Amen.

¶ *Then he shall kiss his head, and shall say:*

CHRIST, Who has elected thee to feed His sheep, strengthen thee to approve thyself to the will of His Majesty, even unto the end. Amen.

¶ *Then the ordained shall bow before the Head, and kiss his right hand, and the Head shall make him stand in his proper place where all present shall salute him. After which the prayer of the* Kanké *shall be said; and then all shall go forth into the choir, and the newly ordained shall read the Gospel, preach and offer the oblation. If two are ordained at the same time, one shall read the Gospel and the other shall offer. If three, the third shall preach.*

ORDERING OF METROPOLITANS.

Note.—*Two hours after sunrise, the Patriarch, Metropolitans, and Bishops, shall put on their robes, and shall enter the bema, and the Patriarch shall stand on the step of the altar holding his crozier in his hand.*

¶ *If he who is to be made Metropolitan be a Presbyter, or a Monk who ministers to the Church, the office for the ordering of Bishops shall be read over him, and he shall rise from the presbyterate to the degree of Metropolitan, except that in the ordination prayers,* O our good GOD, *&c. and,* O Thou great and everlasting GOD, *&c., the word* Metropolitan *shall be substituted for that of* Bishop. *If he be a Bishop, he shall enter the bema, not as a high-priest, but dressed in the surplice of a Presbyter, though he be a Bishop, and the Patriarch shall say:*

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We give thanks to Thy superabundant holiness, O LORD, and we worship the throne of Thy Majesty, and we praise the perfect power of Thy adorable TRINITY, O Thou, Who art the Cause of every beginning, the Giver of every gift, the Being without beginning and without end, O LORD of all, &c.

Psalm cxxxii.

They divided the nations and cities to their work, that each might approve himself through his labours. They went forth depending upon the word which He spake: Lo, I am with you always, even unto the end of the world.

Prayer.

We pray and beseech Thee, O Thou Exalted King and adorable LORD, Who doest whatsoever pleaseth Thee by Thy own authority, both in heaven and on earth, and upholdest and rulest over all by the meek power of Thy will, that Thou wouldst send down the right hand of Thy mercies, and brood over this Thy servant whom Thy grace hath chosen, that he may be perfected to the mysterious work of the high priesthood, O Thou Giver of all spiritual gifts, O LORD of all, &c.

¶ *Then shall follow the canon:* The LORD our GOD doeth whatsoever pleaseth Him, *&c., as in the office for the ordering of Bishops to the end of the doxology. After which each of the Metropolitans and Bishops shall say one of the supplementary canons. Then the Patriarch shall pray as follows:*

O LORD, clothe this Thy worshipper with the garment of the high-priesthood, and endue him with the high-priesthood, and give into his hand the pastoral staff, and make him a wise steward over Thy household, to dispense the portion of meat in due season, O LORD of all, *&c.*

Psalm cxxiii.

O LORD, give to this Thy servant the gift of the authority of the high-priesthood.

¶ *Then shall be read the Gospel appointed for the feast of Peter and Paul; after which the Archdeacon shall say:* Peace be with us. *Then the Head shall say:* The grace of our LORD JESUS CHRIST which perfects at all times, *&c. as far as the response:* It is meet and right so to do, *as in the office for the ordering of Bishops, the word* Metropolitan *being substituted for that of* Bishop. *After which shall follow the prayer:* O Thou great and everlasting GOD, Who knowest all mysteries, &c. *with this addition after the word* "Deaconesses:" and that after our departure from this world, according to

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the will of Thy Godhead, the office of the Patriarchate may be perfected through him to all the people in the Church of GOD. *This prayer ended, the Head shall invest the Metropolitan with the pall and vestment, and shall give into his hand a crozier, and shall sign him betwixt the eyes and say:*

A. B. has been set apart, *&c.* to the office of Metropolitan, *&c.* [*as in the preceding service.*]

¶ *Then he shall kiss his head and say:*

CHRIST Who hath raised Thy degree, and magnified the gift which He hath given unto thee from His compassion, may He in His grace and mercy perfect thee in all virtuous and godly living now and for ever. Amen.

¶ *Then the Head shall take him by the hand and set him in his proper place. After which, all the Priests and Deacons shall salute him, and he shall go forth with the Patriarch into the choir, and shall read, and, if he can, he shall preach.*

CONSECRATION OF CHURCHES.

There is a long office for the "Consecration of the Bema," answering to our Consecration of Churches, which consists chiefly of extracts taken from the *Khudhra*. In this service it is directed that the four corners of the Altar shall be anointed with oil, but not with the oil used in Baptism.—"It is not meet that the Bema should be signed with the Oil of Unction used in Baptism, which has descended to us from the holy Apostles; but with oil consecrated by the Head of the Priests." *Rubric.*

An Archdeacon may consecrate a church without oil, but consecration by anointing can only be performed by a Bishop. The following rubric declares what are the accidents which defile a church, and render it necessary that it should be re-consecrated *without oil.*

"If one of the cakes, [used in the holy Eucharist,] should be left in the oven, or should fall from the hands of the Priest in the bema, or a beetle or any other insect should fall into the chalice, or the Priest should consecrate without [mingling the wine with] water, or water without wine, or a child should enter the bema, or the girdle [of a Priest or Deacon] should become loose in the Bema."

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"If water should be spilt in the bema, or the chalice should be overturned, or there should be found a dead mouse in the chalice, or a beetle or mouse should eat of the body, or the chalice should be broken in the bema, or a thief should break into the bema, or any of the utensils thereof should be stolen, or one of the cakes should be stolen, the bema must be re-consecrated *with oil.*"

RESTORATION OF OFFENDING PRIESTS.

¶ *If an offending Priest shall have been suspended from his priesthood, the Bishop or Metropolitan who restores him shall say over him this prayer.*

O our good GOD, and all-merciful King, Whose grace and mercy abound towards all, pour out, O LORD, the pity of Thy love upon this Thy servant, and renew in him the HOLY GHOST, that he may administer Thy life-giving and holy sacraments; purify him from all uncleanness of body and soul, confirm in him Thy hope, order his steps in the way of righteousness, fit him in Thy mercy to offer unto Thee pure oblations, upon Thy holy altar in behalf of Thy chosen people, and to consecrate the sin-forgiving bosom of spiritual birth towards such as shall be called by Thy grace to the communion of the adoption of Thy Majesty; make him a companion of the pure priests in Thy holy Church, and strengthen him by Thy grace, that he may keep Thy commandments, perfect Thy will, and minister before Thee with a pure heart and a good conscience, so that he may be worthy to receive the heavenly inheritance at the appearing of Thy well-beloved SON, our LORD JESUS CHRIST from heaven, to whom with Thee and the HOLY GHOST, we ascribe glory, honour, praise and worship, now and for ever and ever. Amen.

¶ *Here the Bishop shall sign his head with the sign of the cross.*

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CHAPTER XLVI.

CONCLUSION.

ENOUGH has been advanced in the foregoing pages to show that the Nestorian Church abounds in noble gifts and rightful titles, and as such possesses a strong claim upon the sympathy and ready help of all Catholic Christians. Most things in her theology are absolutely good, some things are just tainted and sullied, and some things are decidedly erroneous. These latter however are few in number, and of minor import, if we except the doctrine of the Two Persons in our Blessed LORD, for which the followers of Nestorius were first cut off from the communion of the Catholic Church. Viewed, then, on the one hand, it cannot be doubted that this people in their great reverence for the Word of GOD, in their respect for antiquity, in the undoubted apostolicity of their orders, in their agreement with us in almost all the essential articles of the faith, as well as in their ecclesiastical rule and discipline, and in their expressed good-will towards us, and their disposition to be admitted to closer union with us,—it cannot be doubted, I say, that with these qualifications the Nestorians form a desirable and promising field for the exercise of our zealous labour and support. And, on the other hand, if we regard the state of spiritual destitution into which they have fallen, the ignorance of their clergy and laity, their lack of energy as well as of the means to bring about a reformation of their community, their want of the Holy Scriptures and other useful books, the entire extinction of schools and other nurseries of knowledge among them, their late disasters, their continued oppression by the infidels, who rule over

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them with a rod of iron, and the efforts which are being made on the one hand by independent missionaries to induce them to embrace latitudinarianism or a negative creed, and on the other by agents from Rome to bring them into subjection to the Papal See,—if we look upon this side of the picture, surely the Nestorians have a double claim upon our sympathy, which we may not disregard without being guilty of hardness of heart, and contempt for our suffering brethren in CHRIST.

But the great difficulty here presents itself: How is the Church of England to enter upon this charitable work, and what plan is she to pursue in endeavouring to restore the Nestorians to all the privileges of the Catholic faith, and to the Communion of the Catholic Church? The way of the Romanists is a plain way, as says the French Jesuit M. Eugène Boré: "Les missionaires Catholiques n'ont qu'une chose à dire aux Nestoriens: Croyez à l'Eglise," which coming from him, meant nothing less than this: Submit yourselves to the Supreme Pontiff, and receive all his decrees as infallible. The way of the Independents is equally plain: disregarding the high authority which committed to the Nestorians the Apostolical succession, and gave them in deposit those holy doctrines, sacred rights, and ecclesiastical discipline, which they hold by tradition from the fathers, and deeming most of these things as relics of superstition or subversive of vital godliness, they lend all their energies to the dissemination of what they call "spiritual religion," i.e. in reality, religion without a creed, or a creed which every one is at liberty to form by his own private judgment from the written Word, and to take to himself the honour of acting as a Priest therein to others just as he may choose.

Instead of seeking to make proselytes from among them,—a course of proceeding, which by exciting the just anger of the existing ecclesiastical authorities, and by creating never-ending schisms, insubordination, rivalry, covetousness, and other bad passions among their people, has never proved successful in any mission to the Christian Churches of the East,—it appears to me, that the Church should in the first instance strive to act upon the heads of the Nestorian community, and to induce them by every available and lawful means to receive such truths, and to abandon such errors, as may warrant her in holding out to them

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every available and lawful means to receive such truths, and to abandon such errors, as may warrant her in holding out to them the right hand of fellowship. This might be done through the medium of delegates sent out and empowered by competent authority, whose business it should be to hold constant intercourse with the Patriarch and with the other Nestorian Bishops, whom they should seek to convince of the great benefits which, by the blessing of GOD, would result to their Church and people through their cordial assent to the plan proposed. The following is the substance of a proposal, such as we might wish the Nestorian Bishops to make to us, drawn up by an esteemed friend of mine, of Magdalen College, Oxford, at a time when little more was known certainly of any other error held by them than that of the Two Persons. Whatever other points of doctrine the Church may see fit to demand that they should receive or reject, in order to the establishment of intercommunion, might be added hereto, and the whole put into such a form as her wisdom may direct and approve of.

Rough Sketch of Proposal.

"Whereas it has been made known to us, that the Primate and the Bishops of the Apostolical Churches of England are kindly disposed towards us on account of the name of CHRIST which we bear among the infidels, and desire the re-establishment of that solid union and intercommunion which our LORD and SAVIOUR prayed so earnestly might exist between His followers when He was about to suffer, but which has been broken off between the Nestorian Church and all the other Apostolical Churches (which followed the councils of Ephesus and Chalcedon) ever since the fifth century.

"And whereas, this desire of the English is good and Christian, and we desire the same thing no less than they, and we can see many blessings which might in time, by the mercy of GOD, come to our Nestorian Church and people, from a close and brotherly union with the English Apostolical Church and people: and besides this, we learn that the English Church agrees more closely with our Church in its doctrine and worship than any other Church, excepting only in that one point which

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caused the original separation, for in that they agree with the Pope of Rome and the Greek Patriarch of Constantinople, and with the Chaldeans, who are now united to the Pope, in the plain country on the banks of the Tigris.

"Whereas these things are so, and there is nothing else necessary in order to the full and perfect union of the English and the Nestorian Churches, but that this one point should be explained, and that both parties should for the future consent in one doctrine and one language, (and there cannot be any real union unless we are thoroughly agreed both in the doctrine of the faith and in the right words to express it,) therefore let us attempt, by the grace of GOD, to examine this difficulty, and approach Him with humble prayer that He will clear the eyes of our spirits, and not suffer those who are brethren in wish and charity to be separated any longer, either by error of understanding or by ambiguity and imperfection of words.

"For our parts, we sincerely wish to be reasonable, and we will try to offer here a reasonable proposal, considering not only our own feelings, but also those of our brethren, as we trust they will be ready to consider ours, and having heard and considered what we say, they will be able to tell us in return whether they have any thing to object to in our offer, or whether there is yet any thing to impede the re-establishment of one common faith and one brotherly communion between our Churches.

"First, then, we think it is clear, that since there cannot be two truths contrary to each other, nor two faiths, but there is 'one LORD, one faith, one baptism,' it follows that either the difference between those Apostolical Churches which have followed the councils of Ephesus and Chalcedon, and the Nestorian Church, which has hitherto rejected them, is trifling in itself and irrelevant to the faith; or else, secondly, that either one party or the other are heretics who have fallen away from the true faith; or, thirdly, that there is no real difference at all, but only a misunderstanding about words.

"Now that the question itself is trifling, or that it is irrelevant to the saving faith, no one can pretend. That all the rest of the Apostolical Churches which have adhered to the councils of Ephesus and Chalcedon, (for in this all are agreed, both the Latins who are under the Pope, and the Greeks, and the Eng-

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lish,) that is, in a manner, all the Churches of the whole world, excepting the Nestorians, are heretics, is what we do not think it reasonable to suppose; for though it is not right to measure truth by the number of its supporters, still, if our LORD sent His Apostles to teach and baptize the nations to the end of the world, and promised always to be with them, we cannot without too great improbability suppose that He suffered almost all His Church to become heretical and wander from the true faith by the councils of Ephesus and Chalcedon, and that then afterwards He increased the heretics continually, and let them convert many nations, and spread over all the world during 1400 years, so that they now number perhaps 240,000,000 souls of Christians, while He suffered the true and orthodox Church to remain confined in the mountains of Coordistan, oppressed by infidels, and scarcely numbering more than fourteen Bishops, and 70,000 souls. This we allow is not reasonable to assert; nor, on the other hand, can the English blame us for thinking that GOD, Who has so wonderfully preserved us for 1400 years since our separation from the rest of the Church, has not utterly cast us off nor rejected us, nor has suffered us absolutely to fall away into any fatal heresy.

"Wherefore, seeing that we neither say on the one hand, that all the rest of the Apostolical Church which is in all the world is dead and fallen away from the true faith, nor yet suppose on the other hand that our own Nestorian Church, though small, is abandoned by GOD to the guilt of heresy, it follows that the difference between our Nestorian Church, and the rest of the Apostolical Churches which adhere to the councils of Ephesus and Chalcedon, however fiercely it may have been contended about, must really be a misunderstanding of words, and no true difference in the essential faith at all.

"We are willing, therefore, to suppose that when the Church of Rome, or the British, or the Greek, say in accordance with the decrees of Ephesus and Chalcedon, that there are 'in one person of CHRIST our Saviour two Natures,' and when we say in seeming opposition to those councils that there are 'two Natures, two Persons, one Parsopa,' we do both of us after all mean only one and the same thing.—And this being the case, the question which remains for us to consider is, which language

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of the two is to be adopted and followed for the future by all the Churches in common when union is re-established? Are all the other Apostolical Churches to relinquish their own words and adopt ours? or are we to accept theirs? We freely acknowledge that we cannot reasonably call upon them to adopt the language of our Church and give up their own, but rather we are willing of our own selves to offer to adopt theirs; for if we must choose for the future one language to express our common faith, it is safer and more pious to prefer that which God has more evidently favoured and prospered during so many ages, and besides it is more reasonable that our Nestorian Church should follow the language of all the rest of the Apostolical Church in all the world (for we need not mention the Monophysites), than that all the rest of the Christian world should follow us who are so few in number.

"We offer therefore freely, and consent for the future, to receive the Decrees of the Councils of Ephesus and Chalcedon, (copies of which are subjoined,) and we consent to remove from the calendar of saints, and from our church books, the names of Nestorius and Theodorus, and any others whom the rest of the Church may have anathematized by name, and likewise to erase and omit all passages from the offices of the Church in which language contrary to that of the rest of the Church and to the councils of Ephesus and Chalcedon occurs.

"On the other hand, we desire of our brethren the English Bishops, and of the rest of the Apostolical Churches which have ever followed the Councils of Ephesus and Chalcedon, that they will allow us liberty to think as we please of the persons both of Nestorius, Theodorus, and others, so that anathematizing from henceforth with the rest of the Church those errors which were anathematized at Ephesus and Chalcedon, we need not join in anathematizing any particular persons whom they anathematized, but may think that either Nestorius or others were misunderstood, and did not really mean to maintain those heresies with which they are charged; and in like manner we desire that we should by no means be expected to anathematize, or be taken hereafter to have anathematized, our fathers, though we consent to disuse their language for the future, but rather that we should be free to suppose that they used that language, which we now disuse,

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in a sense which was not necessarily contrary to the true faith affirmed by the councils of Ephesus and Chalcedon.

"If this our proposal appears good and reasonable, and there is no longer any impediment to the establishment of unity, we desire further that two copies of the canons of the councils of Ephesus and Chalcedon should be prepared and signed, the one by the Primate and other Metropolitans, Archbishops, and Bishops of the British, the other by the Patriarch and Metropolitans, and Bishops of the Nestorian Church, and that the Nestorian Bishops should send the one copy so subscribed by themselves to the English Primate, and receive in return the other copy subscribed by the English Bishops from the Primate of the English Church; and that after this interchange has been made the liturgy shall be celebrated in common, and there shall in future be intercommunion between the Churches, so that any Bishop, Priest, Deacon, or Layman, going from us to any English Bishop or Priest, shall be received on exhibiting letters communicatory from his own [Bishop or] Patriarch; and any Bishop, Priest, Deacon, or Layman, coming in like manner from the English to any of our Churches, shall be received on exhibiting letters communicatory from his English Bishop [or Metropolitan.]

"And in the meantime it would be our care to make the alterations which we have above spoken of in the Service Books of our Church, in which, as well as printing the service books themselves, and in establishing schools, we shall be glad to receive any assistance which our brethren may be willing or able to offer."

From my own intimate acquaintance with the Patriarch and with a great number of the Nestorian clergy, (many of whom, as has been related in the preceding volume, were regularly present at our Church services at Mosul, and thus became familiar with our ritual,) I am persuaded that it would not be found so difficult a matter, as it may at first sight appear, to obtain their consent to such terms of union, if the plan were carried out in a proper spirit, and backed with promises of assistance to restore their churches, to supply them with rituals, to establish schools among them, and otherwise to contribute to the building-up of their long-neglected community. This union once effected,

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how different would be the position of a missionary among them from that of several missionaries of our Church Societies who have been labouring for years in the East without any adequate success. Instead of being eyed with suspicion, and regarded as an alien who is striving to form a sect of his own, he would be looked upon as a brother, and revered as a teacher of the truth. Their churches would be open to him at all times to preach the glad tidings of the everlasting Gospel, in them he might dispense the life-giving sacraments to crowds of humble worshippers, bless and absolve in the name of his Master, catechize children and youth, and exercise all the other functions of his ministry, no man forbidding him. To what end would it serve to establish schools among the Nestorians, and otherwise to assist them, before some such intercommunion should take place between the two churches? To what end have such measures served in Egypt and Syria, in Greece and Turkey? Many, it is true, have been taught to read, and have been educated in different branches of knowledge, and whilst such instruction has been limited to ordinary science, or has been in accordance with the tenets of the Churches to which the pupils belonged, the ecclesiastical authorities have not opposed their proceedings. But the instant that any attempt was made to trespass upon these, a conflict arose which obliged the missionary to desist and to leave the field. Thus those who would have made proselytes have signally failed, and those whose object was rather to scatter seeds of general knowledge among the Eastern Churches, in the hope that it would eventually work as a leaven of religious reformation among them, from not enjoying the full confidence of the native clergy, and from the very imperfect Christian doctrine which they were at liberty to teach, have lived to see their most promising scholars grow up more opposed to the religion of the Missionaries than others who had never enjoyed their tuition, or coveting after such places and appointments, (for which their education now fitted them,) as left them little hope that any good and lasting benefit would result from all the pains which had been spent upon them.

But the prosecution of a mission on the system now proposed would be subject to no such drawbacks or hindrances, and the effect thereof would not be confined to the Nestorian community.

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Like a city set upon a hill which cannot be hid, the light of Evangelical truth and apostolical order proceeding forth from this reformed body would in due time scatter the darkness which partly pervades the other Churches in this district. The Chaldeans already begin to feel the thraldom of papal domination, and many of them yearn to throw off this yoke of servitude, which neither we nor our fathers could bear, and would gladly join themselves to their brethren the Nestorians when once these, by abjuring their alleged heresy, and by otherwise restoring the ancient land-marks of the faith, shall rightly lay claim to all the titles and privileges of a true and living branch of the one, holy, catholic, and apostolic Church. And what heretical or heterodox sect could stand against this phalanx of reformed Christians? One after another the Jacobite and Papal Syrian communities would abandon their errors and enlist themselves under the same banner of Gospel truth and primitive discipline. And when these Churches shall have become one in faith and charity, then and then only, may we hope that from them will go forth a fervent zeal and love, as in by-gone days, which through the power of GOD shall reduce the followers of the false prophet to the sway of the Crucified One, and gather the heathen Yezeedees into the fold of the Shepherd of Israel.

But, it may be asked, should the basis upon which this plan is founded fail, what then? Are the Nestorians to be left in their destitute spiritual condition because their ecclesiastical superiors are opposed to a reformation among them? I answer, Certainly not; yet I would rather close my eyes to such a contingency, feeling persuaded as I do that GOD would bless so good a work, undertaken by His own command, and in His own appointed way, to the good of those who confess His holy name, and look for salvation from His only-begotten SON our LORD JESUS CHRIST. Yet, if He should be pleased to leave some to the hardness of their hearts, the Church of England may at the outset pursue the same work on a less extended scale. There are, as has been shown, a number of Nestorian villages on the mountain borders, and on the plains of Mosul, which the Patriarch hardly considers within the limits of his jurisdiction, and with which he has little intercourse. One or two Bishops can certainly be found, (and I can vouch for the

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Presbyters in this district generally,) who would gladly fall in with the plan proposed, and enter at once upon the reformation of the Churches under their care. For these let an edition of the Holy Scriptures in the original Syriac, and a translation of the same into the vulgar dialect be printed, together with an entire series of their expurgated church rituals, and such other books as may be necessary for the education of children in schools, and let them be otherwise assisted in the pious task of reformation by the preaching and teaching of the missionaries sent out from us, and by all other legitimate means, and the grain of mustard seed thus sown and watered would, by the grace of GOD, grow up and flourish until the birds of heaven should find a lodgement in the branches thereof.

May the LORD put it into the hearts of the Fathers of the Church of England to undertake this great and glorious work, and may the blessing of GOD the FATHER, SON, and HOLY GHOST, be upon her and upon her children to all generations. Amen.

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APPENDIX A.

INDEX OF BIBLICAL AND ECCLESIASTICAL WRITINGS,

Drawn up by MAR ABD YESHUA, *Metropolitan of Nisibis and Armenia*, A.D. 1298.

IN the strength of Thy help, O LORD, and aided by the prayers of all the eminently righteous, and of the Mother of great name, I write an excellent treatise, in which I shall enumerate the Divine Scriptures, and all the ecclesiastical writings of ancient and modern times. I shall moreover record the names of the authors of the different books, and the subjects of which they treat; and, depending upon GOD, I begin with Moses.

[PART FIRST.]

[*Old Testament Scriptures.*]

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Samuel.
Kings.
Chronicles.
Psalms.
Proverbs.
Ecclesiastes.
Cantica.
Wisdom.
Jesus the son of Si-
Job. [rach.
Isaiah.

Moses wrote the Law in five books, viz.: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. After these follow the book of Joshua the son of Nun, Judges, Samuel, the book of Kings, the Chronicles, the Psalms of David, the Proverbs of Solomon, Ecclesiastes, the Song of Songs, the Great Wisdom, the Wisdom of the son of Sirach, Job, Isaiah,

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Hosea.
Joel.
Amos.
Obadiah.
Jonah.
Micah.
Nahum.
Habbacuc.
Zephaniah.
Haggai.
Zechariah.
Malachi.
Jeremiah.
Ezekiel.
Daniel.
Judith.
Esther.
Susanna.
Ezra.
Daniel the Less, probably comprising the Song of the Three Children, and Bel and the Dragon.
Baruch.
Maccabees.
Tobit.

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbacuc, Zephaniah, Haggai, Zechariah, Malachi, Jeremiah, Ezekiel, Daniel, Judith, Esther, Susanna, Ezra, Daniel the Less, the Epistle of Baruch, the Traditions [or Expositions] of the Elders, Josephus the historian, the book of Proverbs, the Narrative of the sons of Solomona, the Maccabees, an account of Herod the king, the book of the destruction of the latter Jerusalem by Titus, the book of Asenath the wife of Joseph the son of Jacob the righteous, and the book of Tobias and Tobit the Israelites.*

[PART SECOND.]

[*New Testament Scriptures.*]

Having enumerated the books of the Old Testament, we shall now record those of the

Matthew.

New Testament. First, Matthew wrote in Palestine, in the Hebrew tongue. After him

Mark.

comes Mark, who wrote in Latin at Rome.

Luke.

Luke, in Alexandria, spoke and wrote in Greek.

John.

John also wrote his Gospel in Greek at Ephesus.

Acts of Apostles.

The Acts of the Apostles were written

Epistle of James.
Epistles of Peter.
Epistles of John.

by Luke to Theophilus; and the three Epistles of James, Peter, and John, were written in all languages, and called *Catholic*. Besides these

Epistles to the
Romans.

there are fourteen Epistles of the great Apostle Paul, viz., the Epistle to the Romans, written

1 Corinthians.

from Corinth; the First Epistle to the Corinthians, written from Ephesus and sent by the

* The "Narratives," and several of the other works enumerated in the latter part of this paragraph, are probably legends such as are frequently met with in the East. Some of these are written with much pathos, and form epic poems, set to the most plaintive chants. The Legend of Joseph is very common among Mohammedans as well as Christians, and many strolling derweeshes obtain a living by reciting it from house to house.

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2 Corinthians. hands of Timothy; the Second to the Corinthians, written from Philippi of Macedonia the great, and sent by the hands of Titus;

Galatians. the Epistle to the Galatians, written at Rome, and sent by the same person; the Epistle to

Ephesians. the Ephesians, also written at Rome, and sent

Philippians. by Tychicus; the Epistle to the Philippians, written at the same place, and sent by the hands of Epaphroditus; the Epistle to the

Colossians. Colossians, written at Rome, and sent by Tychicus the true disciple; the First Epistle to

1 Thessalonians. the Thessalonians, written at Athens, and sent by the hands of Timothy; the Second to the

2 Thessalonians. Thessalonians, written at Laodicea of Pisidia, and sent also by Timothy; the First Epistle to

1 Timothy. Timothy, also written from Laodicea of Pisidia, and sent by the hands of Luke; the Second

2 Timothy. to Timothy, written from Rome, and sent by the hands of Luke, the Physician and Evan-

Titus. gelist; the Epistle to Titus, written at Nicapolis, and sent by the hands of Epaphroditus;

Philemon. the Epistle to Philemon, written at Rome, and sent by Onesimus, the slave of Philemon; the

Hebrews. Epistle to the Hebrews, written in Italy, and sent by the hands of Timothy, the spiritual son. And the [Harmony of the] Gospels, called the *Diatesseron*, collated by a man of Alexandria named Amonis, who is Tatian.

[PART THIRD.]

[*Writings of Western Fathers.*]

The following were written by disciples of the Apostles: the book of Dionysius, the heavenly philosopher; the book of Clemens, one of the Seventy; the Narratives of Peter, Paul, and John, and the other Apostles; and the Apostolic Constitutions.

Africanus the Happy, Bishop of Emmaus, wrote a Commentary on the New Testament and a Chronicon.

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Hippolytus, Bishop and Martyr, wrote a book on the Life and Actions of CHRIST, an Exposition of Daniel the Less and Susanna, also Sentences against Gaius, an Introduction on the Advent of CHRIST, and an Exposition of the Gospel of S. John.

Damasus, Bishop of Rome, wrote an account of the Faith, and drew up several Canons, as did also Ignatius.

Symmachus is mentioned by the Expositor [Theodorus of Mopsuestia] as having written several works, one of which is entitled the Distinction of the Commandments.

Eusebius of Cæsarea wrote a history in two volumes, a treatise on the Divine Advent, a Chronicon, a book solving the contradictions contained in the Gospels, another entitled a Picture of the World, an account of Constantine and of the Martyrs of the West, and an epic poem in their praise, a narrative of a drought of rain, and a defence of Origen which was condemned by Theodorus.

Athanasius the Great, Patriarch of Alexandria, wrote many epistles and treatises on the orthodox faith, an account of his flight, and a narrative of S. Anthony, which was sent by him to Epictetus.

Basil the Great wrote a work on the Six days of Creation, besides many other dissertations, narratives, and epistles.

Gregory of Nyssa wrote many treatises, among which are an Exposition of the LORD'S Prayer and of the Beatitudes, a book of poems, a dissertation on the Resurrection, a dissertation on the Creation of Man which he sent to his sister, another on Natural Philosophy, one against the Gentiles, an exposition of the Song of Solomon in two volumes, and a treatise on the soul.

Gregory Nazianzen the Great wrote five volumes, and a collection of Poems, several Essays for Cæsar, a work called Tragœdia, and a book against the Theopaschites.

John Chrysostom wrote an exposition of the Gospels of SS. Matthew and John, each consisting of two volumes, an Exposition of the Apostolic writings, a book on the Priesthood, another on Baptism, a treatise against the Jews, a book on the Monks of Egypt, a book of Consolations, a treatise on Repent-

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ance, a treatise written to Justinian, another to Mitidus the Bishop, another on Generations, besides many epistles on various subjects.

Diodorus of Tarsus wrote sixty books, most of which were burnt by the Arians; among those remaining are the book entitled the Division of Food, one written against Chaldeanism, one against the Eunomians, another against the Manicheans, another against Apollinaris, and an exposition of a portion of S. Matthew's Gospel.

Theodorus the Expositor wrote forty-one volumes containing one hundred and fifty prophecies, each prophecy divided into thirty chapters. He also wrote a theoretical and practical exposition of Genesis in three books, which he sent to Elipia the great; an exposition of the Psalms in five books, sent by him to Cedron and his brother; an exposition of the Twelve Prophets in two volumes for Maurice; an exposition of Samuel in one book, which he sent to Marius; an exposition of Job, sent to Cyril of Egypt; an exposition of Ecclesiastes in one book, written at the request of Porphyry; also an exposition of Isaiah, Ezekiel, Jeremiah, and Daniel, each in one book. These were his labours on the Old Testament.

On the New Testament, he wrote an exposition of S. Matthew to Julia in one book, and another of SS. Luke and John, in two books, to Eusebius; an exposition of the Acts in one book, to Basil; on the Epistle to the Romans, also to Eusebius; on the Epistles to the Corinthians, in two books, at the request of Theodora; and on the Epistles to the Galatians, Ephesians, Philippians, and Colossians, for Staurachius. The Epistles to the Thessalonians he expounded for Jacob, and the two Epistles to Timothy for Peter, and those to Titus and Philemon for Corinne, and the Epistle to the Hebrews he expounded for the same person. All his expositions of the Apostle Paul he collected in five volumes, and he wrote, besides these, a work on the Sacraments, and another on Faith, and another on the Priesthood, also two books on the Holy Spirit, and one on the Incarnation, in two volumes; and two other books against such as say that man cannot help sinning, and two against the Magians, and one addressed to the Monks, and one on Perfection, and another for Basil, and another on the union of the two

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natures and persons in CHRIST, and a book of Jewels in which he collected all his epistles, and a treatise on the enacting of Laws, with which he concluded his writings.

Nestorius the Patriarch wrote many celebrated works, most of which were destroyed by the blasphemers. Of those remaining, one is entitled the Tragœdia, one dedicated to Heraclides, and an epistle to Cosmas, which was written in the time of Paul. He wrote, moreover, a large liturgy which was translated [into Syriac] by Tooma and Mar Awa. There is also of his a book of epistles, an Antiphonary, and a collection of epic poems.

Theodotus, the disciple of Theodorus the Expositor, wrote an exposition of Isaiah in two volumes, and in another work he has explained the occasion of the writing of the different Psalms of David, and to what occasions their use is adapted.

Aquilinus wrote a commentary on S. Matthew and S. John the son of Zebedee after the traditions of the ancients.

Basilius wrote several Antiphonaries, and other treatises.

Chiore wrote on the different kinds of worship, and several narratives.

Irenæus of Tyre wrote five histories on the persecution of Mar Nestorius, and on all the events which transpired during that period.

Phileteus expounded Ezekiel in two volumes, and wrote a book named, from its subject, the Healer.

Theodoret of Cyprus wrote a book entitled "Phileteus," one against Origen, another called the "Division of Food," an exposition of Daniel, excellent histories, Apologies for our righteous Fathers in two volumes, a solution of the Sentences of Cyril, a book against the Philosophers, and many epistles containing much learning and knowledge.

Socrates wrote two volumes of History, and an account of the Emperors Constantine and Jovian.

Titus wrote a work against Manes.

Arniastatæus also wrote a work against Manes.

Theophilus, the Persian, wrote against Dostæus, and another work in which he solved the Sentences of Cyril.

Eutheris wrote a book against the Patripassians, several narratives, antiphonæ, and expositions of the Gospel.

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Epiphanes wrote a work on the Divine Advent, and another on the different heresies which had arisen up to his time.

Zenobius wrote against Marcion and Pamphilus, and epistles to Isidore, Lycullus, Abraham and Job.

Eusebius of Emesa wrote a book against the Jews, and on the ceremonies of the Old Testament, and a narrative of Stephen.

Father Macarius wrote three books on the right mode of living.

Marcus wrote a book of chapters.

John wrote histories.

Evagrius wrote three books.

Father Isaiah wrote one book.

Ammonius wrote epistles.

Macarius, not the same just mentioned, wrote several narratives.

Xistus wrote a book of sacred poems, and a work on the Lovers of GOD.

Nilus the Monk wrote two wonderful volumes.

Palladius and Hierome wrote the book of Paradise, and the sayings and injunctions of the Elders in three volumes.

John of Apamea, wrote three books, and several epistles on the Spiritual Life, on the Effects of Sin, and on Perfection.

Jacob, the disciple, wrote a short exposition of S. Matthew, of the Epistles, and of the Prophet Jeremiah.

[PART FOURTH.]

[*Writings of Syrian Fathers.*]

After having enumerated the writings of the Greek Fathers we now begin to record the writings of the Syrian* Fathers.

Shimeon Barsabbaï wrote epistles to Mar Acac.

Meelis wrote epistles and treatises on various subjects.

Mar Yaw-ahui wrote an epistle to the Eastern Papa, in whose days a letter was written by the Westerns raising this Eastern

* "Syro-Nestorian" Fathers are doubtless intended. The Syrian authors in this list who existed prior to the Council of Ephesus, are claimed as co-religionists by the Nestorians.

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See into a Patriarchate. The letter was sent, with all honour, by the hands of Agepta of Elam.

Ephraem the Great, called the Prophet of the Syrians, wrote a commentary on Genesis, Exodus, Leviticus, Joshua, Judges, Samuel, the Kings, the Psalms, Isaiah, the Twelve Prophets, Jeremiah, Ezekiel, and Daniel; besides other books and Epistles on the faith of the Church, poems, anthems, and hymns, and the *Anneedhé*, [Services for the dead]. He wrote also on the alphabet, a controversy with the Jews, and treatises against Manes, Bardassenes, and Marcion, and an answer to the blasphemy of Julian.

Narsai, the Harp of the Soul, wrote an exposition of Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ecclesiastes, Isaiah, the twelve minor Prophets, Jeremiah, Ezekiel, and Daniel. He wrote also twelve other books, three hundred and sixty poems, a Liturgy, an exposition of the Sacraments, and a treatise on Baptism. He wrote, moreover, Consolations, Antiphonæ, hymns, litanies, homilies, and a treatise on an Evil Life.

Barsoma wrote homilies, anthems, and other poems: also a liturgy, and many epistles.

Auraham of Beit Rabban wrote an exposition of Joshua, Judges, Kings, the Wisdom of the son of Sirach, and Isaiah, in two volumes; also a Commentary on the twelve minor Prophets, on Daniel, and the Song of Solomon, and a book of *Moutwé*,* divided into chapters.

Johanan of Beit Rabban, wrote a commentary on Genesis, Leviticus, Numbers, Job, Jeremiah, Ezekiel, Proverbs, a book against the Magi, one on the Customs of the Jews, and another against heretics. He wrote also a poem on the humiliation of the Ninevites, one on the death of Chosroes, and another on the plague which visited Nisibis, together with consolations for all conditions of men, a Catechism on the Old and New Testament, hymns, poems, and a treatise on Chanting.

Maroutha, Bishop of Meiparket, the learned physician, wrote a book of Evidences, Antiphonæ, and hymns in honour of the

* Literally, "Thrones," as in Coloss. i. 16, of the Syriac version. The term is here applied to certain prayers appointed to be used at the Nocturns, and which are recited alternately by priest and people, all being seated on the ground.

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Martyrs. He also expounded the Canons of the 318 [of Nice], and wrote a full account of that Holy Synod.

Mar Awa the Great translated the entire Old Testament from the Greek into this Syriac tongue; he also wrote an exposition of Genesis, the Psalms, Proverbs, the Epistle to the Romans, the second to the Corinthians, the three following Epistles, and that also to the Hebrews. He wrote, moreover, several poems and anthems for the *Canons* * of the Psalter, a synodal epistle on the Discipline of the Church, and other Ecclesiastical Rules and Canons.

Hnâna of Hdheiyyeb wrote a Commentary on the Psalms, Genesis, Job, the Proverbs, Ecclesiastes, the Song of Solomon, the Twelve Prophets, on the Gospel of S. Mark, and the Epistles of S. Paul. Also an exposition of the Faith and Sacraments, a Catechism and a Treatise on the Origin of the Festival of Palms, with poems thereon. Besides these he wrote on the origin of the festivals of Golden Friday,† of that in commemoration of the Humiliation of the Ninevites, and on the Invention of the Cross, with many other works condemned by Theodorus of Mopsuestia.

Eprahat, the wise Persian, of happy memory, wrote two books, and many poems alphabetically arranged.

Heeba, Comar, and Proba, translated the writings of Theodorus of Mopsuestia from Greek into Syriac, as they did also the works of Aristotle. This same Heeba wrote also a commentary on the Proverbs, Antiphons, and other poems, and a polemical work against the heretics.

The Disciples of Mar Awa wrote many poems, and an exposition of the prophecy of Daniel.

Tooma of Edessa wrote on the origin of the Feasts of the Nativity and Epiphany, an epistle to Kâlé, a work against astrology, a book of Consolations, and a polemical treatise against heretics.

Serghees of Reish Aina wrote a treatise on Logic.

Paul of Nisibis wrote a Commentary on the Bible, a treatise against Cæsar, and various epistles.

* *Canons* here signify the occasional collects introduced into the Psalms as used in the Church.

† The first Friday after Whitsunday: so called from the answer of S. Peter to the impotent man: "Silver and gold have I none," &c. Acts iii. 6.

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Babai the Great wrote eighty-three books, in one of which he gives an account of the origin of the Feast of Palms, a dissertation on the union of CHRIST'S humanity and divinity, and an exposition of the Book of Hundreds.* He also expounded the book written by the Father Marcos, wrote an account of Diodorus and his followers, of the Feast of the Cross, and of the Saints for the cycle of the year, such as the Feasts of S. Mary, S. John, and the other feasts and commemorations. He moreover wrote a book for conventual Novices, an epistle to Joseph the Seer, rules for Monks, and an exposition of the whole Bible. Also a work on the Causes of Things, in which he speaks of Mattai who was translated, of Auraham of Nisibis, and of Gawrièl of Kutr [or Kutra.]

Dad-Yeshua expounded the "Paradise" of the Westerns, and the work of Father Isaiah, and wrote other books on the right mode of living. He also wrote a hymn on the consecration of a Cell, a funeral Dirge, several Epistles, and a Catechism on the Spiritual Life and Quiet.

Joseph the Seer wrote 1900 chapters on various theological subjects, and a book called the "Treasure," in which he solves many difficult questions. He also wrote a work on Calamities, an Exposition of the work entitled the "Merchant's Book," and another, in two volumes, on the Paradise of the Easterns, which contains many historical notices. Besides these, he composed a commentary on the Prophet Ezekiel, a treatise on the Festivals, and an exposition of the Heads of Knowledge, and of the works of Dionysius. He moreover expounded the Vision of Mar Gregorius, and wrote epistles on the life of Anchorites.

John of Dilyâtha wrote two books, besides epistles on the monastic life.

Ishâk of Nineveh wrote seven books on the spiritual and divine Sacraments, and one on the Distribution of Food.

Yeshua-yau, of Gadhla, wrote a commentary on the Psalms, together with epistles, dissertations, and poems on various subjects.

* *Kthâwa d'Mawâtha*, a learned but very difficult treatise, of which there are a few copies still extant. It is divided into a hundred sections, and is supposed to have been written by Evagrius.

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Yeshua-yau, of Erzona, wrote a work against Eunomius, and another against an heretical Bishop. Also twenty-three Queries on the Sacraments of the Church, a Synodal Preface, Epistles, and Canons.

Cyprian, of Nisibis, expounded the Theology of Gregory the Great, and compiled an Ordination Office.

Yeshua-yau, of Hdheyyeb, wrote on a Change of Mind, and an Advice to Monastic Novices. He also arranged the *Khudhra*, and the Baptismal Office, and wrote an Office for the Consecration of a New Church, as also an Ordination Office, and the Office of *Hoosdyé*. He wrote, moreover, many antiphons, epic poems, epistles, anthems, and Consolations, in the most beautiful style, and a controversial treatise against certain persons.

Hnan-Yeshua wrote a treatise on Chanting.

Michael composed a book of Inquiries into the Bible, in three volumes.

Theodore, Metropolitan of Marro, wrote an account of Mar Eughène, and of the Greek doctors, in poetry; also an Exposition of the Psalms, and other poems, in which he answered the ten theses of Serghees. He composed another excellent book, moreover, at the instance of Mar Awa, the Catholicos.

Gawrièl, brother of the above, and Bishop of Hormuzdshir, wrote a work against Manes, and another against the Chaldeans, besides Homilies and other treatises on various subjects, to the extent of about three hundred chapters.

Elîa, Metropolitan of Marro, wrote antiphons, Consolations, and a Commentary on all the Gospel Lessons; also epistles, and an account of the origin of the *Moutwé*, and an Exposition of the Proverbs, Genesis, the Psalms, Ecclesiastes, the Song of Solomon, the Wisdom of the Son of Sirach, Isaiah, the Twelve Prophets, and the Epistles of the Apostle Paul. He also compiled an authentic History.

Gheorghees, Catholicos, wrote hymns, anthems, a Litany for the Fast of the Ninevites, and a few other Canons and poems.

Gawrièl Arya, of the family of Ishâk of Nineveh, wrote an Exposition of many extracts taken from the whole Bible.

Hnan-Yeshua, surnamed Hgheera [the lame] wrote anti-

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phons, epistles, Consolations, homilies, poems, and several catechisms: also a book of Thanksgiving, on account of Serghees Doda, Two Reasons for Schools, and an Analogical exposition.

Awa, of Cashgar, wrote several homilies and epistles, a book on the rules of Logic, and another in which he explains the Logic of Aristotle.

Hnan-Yeshua, Catholicos, wrote a collection of epistles, Consolations, and anthems, in five books, besides other poems and ten dissertations.

Awa bar Brikh Sowyâne wrote a work on Strategy, several expositions, and antiphons full of wisdom.

Timatheos wrote a book on the Stars, another against the Mehdi, another on Church Matters, with many Synodal Canons, two hundred epistles collected into two volumes, a catechism, and a dissertation against heretics.

Ephràm, of Elam, wrote a work on the Faith.

Tooris, the Anchorite, composed a book in two volumes.

Hoonein, the physician, the son of Ishâk, wrote a book on the fear of God, a Grammar, and a Vocabulary.

Yeshua bar Nun wrote a work called "Theologia," Inquiries into the Bible, in two volumes, a book of sentences, of the Causes of things, Consolations, and epistles. He wrote also on the different Church Services, antiphons, and anthems.

Elisha, the Expounder, wrote a Commentary on Job, and on the Second Epistle to the Corinthians, and on the three following epistles. He also composed an account of the *Moutwé*, and another of the Martyrs, a book of Thanksgivings, and a poem on Shimoon of Germakh. Besides which he explained the Chronicon of Eusebius.

Soreen, the Expounder, wrote in Greek against the heretics, and a book of evidences.

Bar Had-Bshabba, the Arab, wrote a work entitled "The Book of Treasures," in three volumes, and other polemical treatises, against the Gentiles, such as idolaters and others. He also wrote a history, and an account of Mar Diodorus and his followers, and an exposition of Mark the Evangelist, and of the Psalter.

Mikha, the Doctor, wrote Five Causes of the *Moutwé*, a poem

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on Cantropos [?], and another on Mar Sawr-Yeshua, of Lashum. Also an exposition of the books of the Kings of Israel.

Kioré wrote various dissertations, homilies, and anaphoræ.

Paulona wrote poems, a dissertation against inquirers, a treatise against Marcion, a book on Believers, and another on the Creed.

Serghees wrote an exposition of Jeremiah, Ezekiel, and of Daniel, after the style of the ancients.

Mari, the Persian, wrote a Commentary on Daniel, an explanation of the epistle of Akak, and a work against the Magi of Nisibis.

Auraham, of Mahozé, wrote Consolations, Epistles, an account of all the Festivals, and a book of Antiphons.

Paulos, of Ambar, wrote a work against the epistle of Omar, Consolations, and Antiphons, and a treatise against different persons.

Gawrièl, of Kotra, wrote a poem on the union of CHRIST, and a solution of the difficulties of the Faith.

Yakoob, of Kelta, wrote an exposition of the Proverbs, poems on Diodorus, and a book on the Faith of the Church.

Barsoma, of Kerkook, wrote a work called "the Liver," and another containing thanksgivings, Consolations, and Antiphons.

Ab Yeshua, Bar Bahrees, Metropolitan of Athur, wrote on the Division of Inheritances, and an Explanation of the different Church Services.

Danièl, of Toowaneetha, Bishop of Tahl, wrote a work entitled "the Book of Lilies," Consolations, and Antiphons. Also a book solving the difficulties contained in Holy Scripture, Replies to different Queries, one of Thanksgiving, another of Poems, a Solution of the difficulties in the writings of Mar Ishak of Nineveh, and an exposition of the Heads of Knowledge.

Auraham, Metropolitan of Basra, wrote several epistles.

Ahoob, of Kotra, wrote a Commentary on the Old and New Testaments with the exception of the Pentateuch.

Dinha expounded the Psalms, and wrote Consolations, and other treatises on Church subjects. He also explained the two books of Gregory, and the Logic of Aristotle.

Shalleeta, Bishop of Reish Aina, wrote Antiphons, Consola-

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tions, Prayers, Canons, and *hootamât*, [collects for the conclusion of Divine Service]. He also expounded two Litanies.

Babai, the Persian, who became Bishop of Riu Ardsheer, wrote a work solving various difficult questions.

Shehdost, of Teheran, wrote several Synodal Epistles and Letters, besides many small poems and Antiphons.

Habeeb, the Anchorite, wrote Meditations on the Life of CHRIST, Elements of Knowledge, and made several chants and tunes for Anthems.

Babai of Nisibis, wrote poems, epistles, hymns, narratives, and several homilies.

Shimoon of Taibootha, wrote a work entitled "the way to live," another on Medicine, and an Exposition of the Sacraments.

Yohanan el-Ezrak, of Heerta, wrote a book of Homilies, a Guide, and two hundred and eighty epistles.

Yohanan of Deilom wrote nine poems.

Mar Yau, wrote an epistle and an exposition of the same for Epni Mâran.

Yeshua Pâna, of Kotra, wrote hortatory poems, an exposition of the "Book of Hundreds," another on the Philosophy of the Soul, and many poems, anthems, epistles, Consolations, and hymns, arranged alphabetically.

Babai, the Scribe, of Maarra, wrote a work on the Distinction of Things.

The Turkish Expounder wrote a work on the Joys of Heaven.

Mar Shooha 'l Mâran, of Seleucia, wrote a work called the "Book of Portions," another on Elements of Knowledge, besides many useful epistles.

Yohanan bar Pinkhâyé wrote seven books, one on the Education of Children, a controversial treatise against the "Words of a Merchant," one against Idolatry, one on the Seven Eyes of the LORD, one on Perfection, and a Catechism.

Auraham, of Nethpra, wrote many works.

Gregorius, of Deir, wrote one book and several epistles.

Akb-Shma wrote homilies, Consolations, anthems, on the Principles of Knowledge and Proverbs.

Akhoodemé wrote against the Philosophers and Magi, and on the limits of things. He also wrote a book on Logic, another on the Persons [of CHRIST], and a third on the inquiry: "Has

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the will power over the nature of man?" in two parts. He also wrote on the Soul, showing that man is a small world in himself, besides many other instructive treatises in beautiful style and language.

Auraham bar Dishendd, wrote a Book of Advice, an exposition of the writings of Father Marcos, a treatise against the Jews, another entitled "the Way of the King," poems on Repentance, and many epistles on various subjects.

Yeshua-Bukht wrote a book on All Things, and another on Church Matters, and poems on the Air.

Yeshua-Dnah, of Basra, wrote three books of History, an exposition of Logic, Consolations, Anthems, and Poems, and a treatise on Chastity, in which he collected an account of all the Saints.

Auraham bar Lipah wrote a Rationale of the different Services.

Alexandros wrote a work against the blasphemy of Julian.

Poplius wrote two books, one on Holy Things, and a Remembrancer.

Abd Mesheeh, of Heerta, wrote a book rich in meaning.

Theodorus bar Coozai wrote a Scholion, a History, and many other dissertations.

Abd Yeshua bar Akarwé wrote several anthems, and a work on the origin of Things.

Andraos wrote antiphons, and a work on the diacritical and vowel points.

Gawrièl, of Basra, collected all the Synodal Canons, in two volumes, and added thereto several dissertations.

Yohanan, of Germaka, wrote on the Principles of Knowledge, Rules for Novices, a short Chronicon, an account of Mar Koodehwi, and many poems and anthems.

Auraham, of Beit Hâlé, wrote a treatise against the Tai [Arabs.]

Mar Shlemon, Bishop of Hdhetta near Mosul, wrote several narratives, and a treatise on the Monastic Life.

Yeshua-dad, also of Hdhetta, wrote a Commentary on the New Testament, and a short exposition of the Pentateuch.

Aboo-Nuah wrote a work against the Koran, a treatise against Heretics, and on several other subjects.

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Kindi wrote an excellent work on Polemics, and another on the Faith.

Dad-Yeshua wrote a wonderful exposition of Daniel, of the Kings, and of the book of Wisdom, in three volumes.

Yohanan, of Nineveh, wrote a work on Controversy.

Kuriakòs wrote an exposition of the Faith and Sacraments, another work on the Nativity and Epiphany, and a Commentary on the Epistles of S. Paul.

Shimoon bar Tabbâhé wrote a History.

Meshikha Skha also wrote a History.

Mar Athken, the Anchorite, wrote a Controversy with the Wise Brother, and many epistles on the right way of living.

Gheorghees, of Nishra, wrote a book on Obedience.

Anos, of Piros-Shaboor, wrote poems, Consolations, and many other works.

Bood Piryadotha wrote poems on the Faith, a treatise against the Manichees, and another against the followers of Marcion. He also wrote a work in Greek, entitled "Alep-Megheen," and it was he who translated "Kleilagh oo Dimnagh"* from the Indian language.

Daniel, of Reish Aina, wrote poems against the Marcionites, Manichees, Heretics, and Chaldeans.

* This famous collection of Fables is recorded by all Arabian historians to have been translated from the original into Pehlvi by one Barzooyah, who was commissioned to execute the task by the then reigning king of Persia Nooshirwan, about the year A.D. 510. Baron de Sacy, who published in 1816 an excellent edition of the Arabic Version translated from the Pehlvi by Abdallah bin 'ool Mukatta, after expressing his doubt of this testimony to Bood's labour as recorded by Mar Abd-Yeshua, suggests the following adjustment of the apparent contradiction existing between him and the Arabian historians: "On the other hand, we may suppose that Barzooyah was a Christian monk, who had been employed in the Indian territory bordering on Persia, and that to a knowledge of his own native tongue, and the Syriac of his Church, he joined an acquaintance with the language of India, and hence was employed by Nooshirwan to translate the work called Calila oo Dimna. Abd-Yeshua does not state that the translation made by Bood was into Syriac; he moreover speaks of it as a fact generally known; hence it is not improbable that he understood Bood and Barzooyah to be the same person." De Sacy adduces several plausible reasons in support of this hypothesis, in his "Memoire Historique," appended to his Arabic edition of the work in question.

Assemanni, as quoted by the learned Baron, states that Bood lived during the patriarchate of Ezekiel. This is a mistake, since the name of the Patriarch who

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Auraham bar Kardâkhé wrote anthems, Consolations, poems, and homilies, and an Epistle against Shisban.

Nathnièl wrote against the followers of Severus, against Manes, and against the Kanthi and Mandri [Sabæans], and an Exposition of the Psalms.

Elisha bar Sabîné wrote an Exposition of the Psalter, on Different Opinions, and a chapter of Proverbs.

Auraham Katteena wrote Catechisms.

Shimoon, of Kurdlah, wrote 1,028 poems and anthems.

Father Yazeedad wrote a vocabulary called "Lookaté."

Bar Shhak wrote one book.

Damanis wrote poems.

Susai, of Sus, wrote a book of Thanksgivings.

Auraham Saba wrote a beautiful Catechism.

Gregor, of Shushtre, wrote a work against Heathenism, on Natural Evidences, Consolations, anthems, a narrative of Auraham of Shushtre, a History, and an account of the different Festivals. It was he who originated the chant "Ittayyeb b'awadheicon."*

Bar Sehdé, of Kerkook, wrote a History, and a work against the Magi, the disciples of Zoroaster.

Jacob, of Edessa, wrote a Book of the Times, and a Chronicon.

Shimoon, of Bedhka, wrote a History.

Ara wrote a work against the Magi, and another against Bardassenes, entitled "Beetles."

Pâkor wrote one book.

Bar Dkôsi wrote two volumes against the Chaldeans, and another against Porphyry the heretic.

Danièl ibn Mariam wrote a History in four volumes, and another expounding the Chronicon.

Zacchai, of Supna, wrote on the Wonders of the World.

Bar Daknâna wrote poems for the consolation of the sorrowing.

Yohanan bar Abgaré wrote Canons and Homilies on Church matters, and on the Division of Inheritances.

filled the Eastern See during the reign of Chosroes Anooshirwan was "Sheela" [Silas.]

"Piryadotha," the title given to Bood, signifies "Presbyter circuitor, seu visitator;" and seems to be cognate with our "Dean." I have so translated it wherever it has occurred throughout this work.

* This chant is still in use among the Nestorians.

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Mar Daweedh, of Beit Rabban, wrote on the Boundaries of countries, and on the Changes of nights and days.

Yohanan, of Estooni, wrote a Grammar.

Yohanan bar Khâmees, Bishop of Temnoon, also wrote a Grammar.

Bar Bahlool collated a Lexicon from many books, assisted by Yeshua bar Ali the Physician, Marozi, and Gawrièl.

Elîa, of Azak, wrote three books of poetry, questions, epistles, prefaces and anthems.

Dad-Yeshua, Bishop of Heerta, called Mattushuah, wrote a Catechism on the Holy Scriptures, and Anthems.

Andor, the Scholar, wrote a dissertation on many things, arranged alphabetically, which he sent to his friend Koorta.

Elîa bar Kanosh wrote Benedictions, Narratives, a treatise on the use of the Psalms, and on the Sacraments of the Church.

Mar Elîa, the First, wrote Decrees, a treatise on Church matters, and a Grammar.

Yohanan bar Keldon wrote a valuable work called "Busnâya," another on the Most Beautiful, and a third on the Merchandize of the Monks.

Elîa bar Yeshnâya, Metropolitan of Nisibis, wrote a History, a Grammar, poems, four books of Church rules, and epistles on various subjects in Syriac and Arabic.

Behishua, of Kamool, wrote on the Monastic life.

Yohanan Hermis wrote poems.

Emmanuèl, the Doctor, wrote a work on the six days of Creation in poetry, homilies, and expositions.

Gawrièl, Bishop of Shabookhwest, wrote a catechism, homilies, controversies, Consolations, and anthems.

The Greek Emperors Constantine, Leo, and Theodosius the Great, convened the Synods of the Westerns, that of the Apostles, of Nice, of Byzantium, of Gangra, the false one of Ephesus, that of Chalcedon, of Antioch, and the —— of the Greek Emperors.*

And we possess the Eastern Synods of Ishâk, of Barsoma, of Mar Awa, of Mar Hezkièl, of Yosep, of Yeshua-yau, of Mar

* The meaning of the original is somewhat obscure in this passage, but I conceive the writer to signify that the Nestorians possess the Acts of these Councils and Synods.

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Timataos, of Yeshua bar Nun, of Yohanan, the Acts of Shimoon, the Acts of Yeshua-Bukht, Metropolitan of Persia, and those of Abd Yeshua and of Gheorghees, Metropolitans of Athor, besides two volumes of Synods collated by Gawrièl, Metropolitan of Basra, and another of the Catholicos Mar Elîa the First, and four of Elîa of Nisibis, surnamed Bar Ishnâya. We possess, moreover, many other books whose authors' names are unknown; such as the book entitled "the Enlightenment," and the book on the *Union*. [Here several lines of the original are destroyed.]

Shlemon, of Khlât, of Basra [prob. Metrop.], wrote a work entitled Debboreetha [lit. *The Bee*], another on the Heavens and the Earth, and several poems.

Abd Yeshua, my vile self, wrote a Commentary on the Bible [MS. defaced], the book of the Paradise of Eden, a collection of Synods in Arabic, the book entitled *Marghianeetha** on the Truth of the Faith, a treatise on the Mysteries of the Grecian Philosophers, and another called "Scholasticus," against heresy. I also collated a book of Church Laws and Discipline, and another consisting of twelve treatises on knowledge in general, besides Consolations, antiphons, and anthems, for various occasions, an explanation of the Epistle sent by Aristotle to Alexander the Great [MS. defaced], also a work solving many difficult questions, and one of arguments, proverbs, and riddles.

After the best of our ability we have recorded the books which we have seen, our object being to show that the perusal of them is profitable. The authors spake by the Spirit, according to the testimony of Paul the Apostle; may their prayers keep and invest with glory us, the sheep of CHRIST, and may their memory endure for ever, inasmuch as they enlightened the Church by their wisdom, and enriched her children by their attainments. Glory be to that Spirit by whom they themselves were enriched.

Here endeth the catalogue of all the Church books, written by the undeserving Abd Yeshua, Metropolitan of Nisibis and Armenia. To GOD be thanksgiving and glory for ever. Amen.

* For a translation, see the next page.

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APPENDIX B.

A TRANSLATION OF

THE JEWEL,

Written by Mar Abd Yeshua, Nestorian Metropolitan of Nisibis and Armenia, A.D. 1298.

In the strength of our Lord Jesus Christ we begin to write the book called *Marghianeetha*, (lit. "The Jewel,") on the truth of Christianity. Written by the undeserving Abd Yeshua, Metropolitan of Nisibis and Armenia. O Lord, help us. Amen.

[*Preamble.*]

O God the Cause of all things, the Enlightener of all men, the Giver of life and existence to all beings corporeal and incorporeal, the Vast Ocean of every blessing, the Unfathomable Depth of every knowledge, the Righteous One whose Nature is all-merciful, the Lover of mankind, and the Eternal Spring of all goodness.—Thy Godhead is worthy of all praise and honour, and to Thy Greatness it is fit that unceasing thanks should be offered for Thy wonderful providence towards the world above and the world beneath, and for the abundance of Thy mercies towards Thy heavenly and earthly creatures. With the humility of a servant we implore Thy Eternity, and with earnest longing we beseech Thy Unspeakable Love, to select us as unsullied and chosen vessels for Thy hidden Treasury, and to make us abodes

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of beauty and purity for the inhabitation of Thy Trinity: that by Thy help we may be drawn up out of the drowning sea of this material world, and be lifted up to the holy of holies, the place of Thy divine mysteries, and be transformed into That Likeness which is above all likeness; and that through the rays of Thy Everlasting Light we may shine forth for ever, being eternal, and live and be confirmed far beyond the reach of all error of mind or of body, and become the companions of those who are near to Thee in spirit and in act, and be happy both here and there for ever and ever. Amen.

The chief of our community and the father of our people, after having been graciously pleased to approve of my book entitled "the Paradise of Eden," written by me in varied versification, directed me to write another in proof of the truth and certainty of the Christian faith, for the perusal and study of his disciples, and for the benefit of all the lovers of CHRIST under his sway, as it will be an evidence of his own zeal and renown to those who shall come after. As an obedient servant I obeyed his profitable injunction, and wrote this small book, small in size and brief, but precious in its subject matter. Hence I have called it "The Jewel" of the truth of Christianity; and herein I have briefly treated of the origin, roots, plants and branches of the teaching of the Church, and have divided it into five parts, each part subdivided into chapters. And now I conjure, and most humbly and earnestly beseech, every lover of GOD into whose hands this book may fall, or who may read it, copy it, or hear it, that, for the love of CHRIST, he will not censure me for whatsoever I have written, but on the contrary pray for me, inasmuch as I have spent much labour therein, although as regards myself I am very weak and unworthy. Let every one follow herein whatever approves itself to his own mind; and may GOD make them and us meet for blessedness, and enable both to attain the truth.

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PART I.

OF GOD.

CHAPTER I.

That there is a GOD, *and that the world is created, made, and temporal.*

S. PAUL the heavenly apostle, the treasury of the HOLY GHOST, and the spiritual philosopher, has, through the Spirit, laid an admirable foundation for Theology, by his saying, that men "should seek GOD, and feel after Him, and find Him out from His creation." Inasmuch as the artificer is known by his work, and the maker through the thing made.

That the world is made, and created, and had a beginning in time we know from this:—This world is compounded, framed, and disposed, as a whole, and in all its parts; and every thing that is compounded, framed, and disposed, must have a compounder, framer, and disposer. That it is compound is proved from its whole being made up of many parts, and from all its bodies being made up of matter and kinds, and from the visible and invisible movers therein. But the most certain witness of its being framed is man, who is a small world in himself, and in whose formation all creation is brought together, as one of the sages has said: "Man is an epitome of the whole world, and of the whole frame of creation."

Now that the world is disposed is clear from the wonderful order of the heavens, the planets, the elements, with all their productive powers, generating plants, trees, mines, and the members of beasts and of men, the astonishing order of which surpasses the wisdom and knowledge of all created beings.

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In the same way the ancient philosophers concluded that every motion must have a mover, until they arrived at Him Who is not moved, Who is the Cause of all, and of Whom they predicated that He must be good, wise, and almighty. Good, inasmuch as He created the world without a cause [i.e. of His own motion]; wise, because of the admirable order and frame displayed in the universe; almighty, because He overcame the things which are naturally destructive of each other, and brought them together in one agreement.

Further, this world is made up of quality and quantity, as respects its bodies and spirits, and of different dimensions and extensions, of which the mind can inquire, why they were not less or more, higher or lower than they are. And when it would know a cause for the appropriated designs, resemblances, and dimensions, of all and of each, and for their existence and continuance as they are, it can find no other than the will and intelligence of the Creator, who created and disposed them after His own will, and as He knew would be best and most fit. The artificer must of necessity exist before the work, in order that it may be proved of him that he is really the maker of that which did not exist before, and that he made it. This truth, then, being confirmed, it results that the world is made, and had a beginning in time, and is not eternal. It also results that it has a Maker, Who is good, wise, eternal, strong, and possessed of a will.

CHAPTER II.

That GOD *is one and not many.*

That the Maker of this world is one and not many may be proved thus:—It is impossible that many can possess one, perfect, unchangeable, self-consentaneous will; because they must either be co-equal in substance, and in every thing appertaining thereto, which would destroy plurality by the non-existence of distinction, or anything distinguishing, just as it is inconsistent to conceive of the existence of two *blacknesses*, alike in every respect, and not distinguishable, and having but one and the same substance:—or they must be distinct from

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each other in substance, and in what appertains thereto; when they would be contrary the one to the other, and destructive the one of the other. But existence could not exist between two opposing makers, nor could a perfect work proceed from them.—Or they must be alike in substance, and distinct in what appertains thereto, each one having an appropriate quality by which he is distinguishable from his associates; when they would all be compounded of the things in which they are alike, and of those in which they are distinguishable. But every compound thing is made, and must have a maker and compounder; hence results the truth of that declaration: "The LORD our GOD is One GOD; and though there be gods many and lords many, to us there is but one GOD."

CHAPTER III.

That GOD *is Eternal.*

Everything that exists must be either eternal or temporal; and everything temporal has a cause and maker, and time and maker must be pre-existent to it. But that the cause of all things is without a cause, and that the Maker of all things has no maker, every right and unprejudiced mind is assured of, because it is natural to it so to judge. It results, then, that the Self-existent is the Creator, and the Eternal, anterior to time, because He Himself created time. For time is a reckoning of the motions of bodies, and as we have already proved that He is the Creator of these, therefore He is eternal, and without beginning. Now that which has no beginning, can be reachable by no end, and must possess of these two opposite extremes whatsoever is the most high and the most glorious, as truth, light, and life, and must be the Best, the Wisest, the Almighty.

CHAPTER IV.

That GOD *is incomprehensible.*

Every thing comprehensible is comprehended either by the senses, or by the mind; and that which is comprehended by

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the senses must be either a body or an accident. But the adorable GOD is not a body; for every body is compound, and every body occupies space, and every body has limits, all which is opposed to the Self-existent. Nor is He an accident; for an accident cannot exist alone, but requires a substance wherein to exist.

All that is comprehended by the mind, the mind must either stretch to the ends of its length and breadth, (which are parts of its limits distinguishing it from what it is not,) in order that it may in reality comprehend it; but hereby the thing is at once limited, and extension and dimension are foreign to the nature of the Self-existent:—or the mind does not stretch to its end, or to the boundaries which limit it; but this is not comprehension. Hence the Divine Nature is incomprehensible, it being impossible for the mind to comprehend aught of the knowledge of the Self-existent, except that He does exist.

It is said of a certain great philosopher, that he always used this prayer: "O Thou cause of the motion of my soul, grant me to know that subtle essence which moves me, what it is, and what it is like. But not even that subtle essence wherewith I am endowed, and whereby I am capable of knowing, can comprehend what Thou art, and how Thou art. This only it can know, that Thou dost exist."

Now, when we say [of GOD] that He is invisible, incomprehensible, impassible, and immutable, we do not describe what He is, but what He is not.

CHAPTER V.

Of the Trinity.

Everything that exists must be either a material body whose existence is the subject of accidents and changes, and is acted upon by whatever is opposed to it; or *not* a body, and consequently not the subject of any of these things. Now, we have already proved, that GOD, (glory be to His incomprehensibility,) is not a body, and therefore is not subject to anything pertaining to materiality, from which He is infinitely removed.

Whatever is immaterial, and not subject to anything appertaining to matter, the traditions of the ancients call Mind.

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And whatever is exclusive of matter, and of what appertains thereto, must be knowing, and must know himself, because himself is ever present and known to him, and he is not dependent on anything but himself. And whatever knows himself must be living. Therefore GOD is Wise and Living.

Now, he who is wise is wise because of his wisdom; and he who is living is living because he has life. This is the mystery of the Trinity, which the Church confesses of the Adorable Essence: The Mind, Wisdom, and Life. Three co-essential *proprieties* in One, and One who is glorified in three *proprieties*. [The Church] has called the Mind, FATHER and Begetter, because He is the Cause of all, and First. [She] has called the SON, Wisdom and Begotten, because He is begotten of the Mind, and by Him everything was made and created. [She] has called Life the HOLY GHOST, and Proceeding, because there is no other HOLY GHOST but He. He who is Holy is unchangeable, according to the expositions of received expositors; and this is that which is declared by John the Divine, the son of Zebedee: "In the beginning was the Word;" and, "the Light is the life of man."

Now, as the reasonable soul has a three-fold energy, mind, word, and life, and is one and not three; even so should we conceive of the THREE IN ONE, and ONE IN THREE. The sun also, which is one in its disk, radiance, and heat, is another simile adduced by the second Theologus Paul, the chosen vessel: "He is the brightness of His glory, and the Express Image of His Person;" and, again: "CHRIST, the power of GOD, and the wisdom of GOD."

Further, every thing that exists is either an accident or a substance. But the Self-existent can in no wise be susceptible of accidents. Therefore these three *proprieties* must be essential, and are on this account called *persons*, and not accidental powers, and do not cause any change or plurality in the essence of the Self-existent; for He is the Mind, the Same He is the Wisdom, the Same He is the Life, Who ever begat without cessation, and puts forth [makes to *proceed*] without distance [i.e. without removal from Himself.] These things [cessation and distance] are infinitely removed from Him, and appertain to bodies.

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Now, there is no real likeness between created natures and the Nature of the Self-existent, and a simile does not in every thing resemble that which is compared by it; for then the simile and that which is compared by it would be the thing itself, and we [who have just instituted several comparisons] should not be unlike the man who attempts to compare a thing by the self-same thing.

The mystery of the Trinity is expressed in the words of the Old Testament: "Let us make man in our own image, after our likeness;" the occurrence of the letter *noon* three times in this sentence is an indication of the Trinity. The "Holy" thrice repeated in the seraphic hymn, as mentioned by Isaiah, joined with one "LORD," attests Three Persons in One Essence. The words of David, also, are of the same import: "By the Word of the LORD were the heavens made, and all the host of them by the breath of His mouth;" and many other like references. Let the heathen, then, and Jews who rail at the truth of the Catholic Church, on account of her faith in the Trinity, be confounded and put to shame. Here endeth the first part.

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PART II.

ON THE CREATION.

CHAPTER I.

On the Creation of the Universe.

He to Whom time was before He wrought, and subsequently began to work, must have wrought either by compulsion, or through necessity, or from a motive of goodness. But God did not create the world of compulsion, because there was no other God beside Him, nor any other Essence to compel Him to act. Neither of necessity, because His Essence is perfect, and in nothing wanting, and He is the Giver of all perfection, and is Himself imperfect in nothing, either in His Essence, or in what appertains thereto. It justly results, then, that He created the world of His goodness and love, He being essentially the origin of all good and bounteous things.

First He created the Angels, the heavens, and the four elements, the light, and the planets. After that trees and plants; then the different classes of animals, with their various species. And when He had adorned the universe with every good thing, and made it like the chamber of a bridegroom, and a wonderful paradise, on the sixth day, after the heavens and the earth with all their hosts were finished, He created the first Adam, the father of the human race, "in the Image of God created He him," according to the testimony of the blessed Moses, the first-born of the Prophets, and the first of the scribes. And he was called an image [of God] for three reasons: *First*, on account of the reasonable soul with which he was endowed, and which

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is a likeness of the Divine Image in a twofold respect, first, in its spirituality, subtilty, and incorporeality; and, again, because in his mind, word, and life, man is an emblem of the TRINITY. *Secondly*, on account of his power over all, [Gen. i. 26,] his sovereignty, and his free will. *Thirdly*, because from him GOD intended to take a temple for His union [thereto], and to be worshipped of all with it for ever and ever.

CHAPTER II.

On Man's First Sin.

After GOD had thus created man a reasonable image, a wonderful temple, and a bond of the universe, in short, a small world existing in the great world, He took from him a rib and made therewith woman, and placed them in the delectable paradise of Eden which He had prepared for them, and commanded them that they might eat of all the trees in paradise, but of the tree of the knowledge of good and evil they were not to eat. And He further decreed, that in the day they should eat thereof they should die the death. Now, hereby GOD declared the freedom of man's will; for, had they not been free to act, He would have wronged them in punishing their transgression of the command; whereas, if they were really free agents, He justly condemned them, inasmuch as with wicked intent, and in their own self-sufficiency, they trampled upon and despised the Divine command, in order that they might become gods, and be released from obedience to their Creator, after the advice of the devil who deceived them. Because of this, they became debtors to death, and fell under subjection to the devil, and were shorn of their glory, and put on shame, and were removed from the companionship of angels, and became mourners in a land of curses. Their children also, because they walked in the self-same way of transgression, bound more tightly the yoke of the devil, and of death, on their necks, and these forgat their Creator, and walked after their own hearts' lust, and the desires of their own minds, and nourished iniquity, and strengthened rebellion,—"who, being past feeling, gave themselves over unto

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lasciviousness, to work all uncleanness with greediness." On this account justice woke up, and led Noah and his family into the ark, which the Long-suffering had ordered to be made in the hope of their repentance. And every mortal was destroyed by the flood, and the earth was cleansed from their wickedness. And thus after two thousand years, more or less, that barbarous dispensation was brought to an end.

CHAPTER III.

On the Divine Laws and Ordinances, and of the Prophets.

When Noah went forth from the ark, GOD gave him ordinances adapted to the infancy of human nature; but, gradually, as his race increased, they forgat these, and some of them deemed it right to worship the images of those whom they revered, whilst others joined in a ruinous confederacy, and made a vain counsel that they would build a tower and a place wherein to rebel against GOD; so that in case of another flood being sent in His anger, it might serve them as a place of refuge; or in case of His commanding any thing contrary to their will, they might thereby ascend and war against heaven. And after that GOD had confounded their tongues, and scattered them to the four winds of heaven, because of this, they added idolatry to their wickedness, and sacrificed their sons and their daughters to devils, and served the creature more than the Creator. GOD then chose our father Abraham, from whose seed He purposed to take to Himself an everlasting temple, gave him the covenant of circumcision, and entered into a compact with him, and in him began the way of the fear of GOD called *Hebrew*. After this, through successive generations, GOD raised up of his family good and righteous persons, who laboured in vain to make men return unto the LORD. Then Moses, the head of the Prophets, was chosen, and to him were given written laws and ordinances, such as were not vouchsafed to the three dispensations which preceded him. And in him began the Jewish dispensation, which like a child who has not yet attained to perfect knowledge, was taught to read in the old law, which enjoined that

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good should be done towards relations, and towards the good, and evil to evil doers and enemies. It moreover represented GOD after the similitude of man, with bodily members, as dwelling at Jerusalem, as abiding on Mount Sion and among the congregation of Israel. It makes no mention of hell, or of the kingdom of heaven; but it threatens the transgressors of its laws with corporal punishments, such as submission to enemies, the being scattered among the heathen, with drought, famine, poverty, and barrenness; whilst, on the other hand, the good are rewarded with earthly and temporal rewards. All the Prophets who succeeded Moses followed and confirmed this way, and for it they submitted to every species of trial and persecution.

CHAPTER IV.

Prophecies concerning CHRIST.

All the holy Prophets prophesied of CHRIST, Who was to bring salvation to the world, and to create all things new. And, in order not to lengthen our discourse, we shall adduce the witness of six of the greatest among them.

In the first place Israel, the father of the Prophets declared: "The sceptre," that is, a king, "shall not depart from Judah, nor a lawgiver," that is, a Prophet, "from between his feet, until He shall come Whose it is, and Him shall the nations wait for;" together with the remaining portion of the chapter.

Moses says: "the LORD thy GOD will raise up unto thee a great prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken . . . . and whosoever will not hearken to that Prophet shall be cut off from among his people." The deliverance of Israel, moreover, out of the hand of Pharaoh, was a type of the redemption of all from under the power of the chief of this world. The manna, also, prefigured the mystery of our LORD'S Body; the water from the rock, the drinking of His Blood; and the brazen serpent, the life-giving Cross.

David likewise fully prophesied of CHRIST in the Psalm, "Why do the heathen rage?" and in that beginning with "O

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LORD our GOD, how glorious is Thy Name in all the earth!" and in that, "My heart is inditing of a good matter;" as also in the Psalm, "The LORD said unto my LORD, sit Thou on My right hand."

Isaiah prophesies: "Behold a Virgin shall conceive, and bring forth a Child, and they shall call His name Emmanuel, which being interpreted is, GOD with us, and His name shall be called Wonderful, Counsellor, the Mighty GOD, the Prince of Peace, the Everlasting FATHER." And, again: "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Him;" to the end of the chapter.

Zechariah says: "Fear not, O daughter of Sion, behold thy King cometh unto thee, lowly, and riding upon an ass, and upon a colt the foal of an ass."

Daniel, after having fixed the period of the seventy weeks which were to precede His appearance, writes: "Messiah shall be cut off, and shall have nothing; and the holy city shall be destroyed, and the sacrifice and oblation shall cease." And, again: "I beheld till the thrones were placed, and the Ancient of Days did sit; and I saw one like the Son of Man come with the clouds of heaven, and came to the Ancient of Days; and there was given to Him dominion and kingdom, that all people, nations, and languages, should serve Him; for His dominion shall not pass away; and His kingdom shall not be destroyed." Here endeth the Second Part.

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PART III.

ON THE CHRISTIAN DISPENSATION.

CHAPTER I.

On the advent of CHRIST, *and of His union* [*of the divine with the human nature.*]

JUSTICE is an universal benefit, since whatsoever man would have others do to him, justice demands that he should do to them; and whatsoever he would not have men do to him, let him not do the same to them. This is the Law and the Prophets, as saith the Saviour. But as the prophets could not hereby reduce to perfect order the lives of men, and bring them to a knowledge of the truth by causing them to forego idols and follow the divine commands, in order that they might be saved, there remained no other way for the renewal of our nature, and for the reformation of our lives, but that GOD should appear in the world. Like a sovereign, who having sent many messengers to dispense the affairs of his kingdom, and to put in order those whom he would reconcile, if these should be overcome because of their weakness, and be unable to effect any thing, he goes in person to put those of that country in order. But since GOD is invisible, and because were it possible for Him to appear to the created as He is, all men would be destroyed by the effulgence of His brightness; therefore He took to Himself a man for His habitation, and made him His temple, and the place of His abiding, and thus united an offspring of mortal nature to His Divinity, in an everlasting, indissoluble union, and made it a co-partaker of His sovereignty, authority, and dominion.—That is, the Divine Essence enlightened the human nature by its union therewith, as the pure and faultless jewel is enlightened

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by the rays of the sun falling upon it, causing the nature of that which is enlightened to be like the nature of that which enlightened it, and causing the sight to be affected by the rays and brightness pertaining to the nature of that which received, as it is by the nature of that which communicated, the light, no change whatever taking place in the agent by his action on that which was acted upon. And, again, just as speech hidden in the soul is united to written discourse by the consent of the mind, and is transmitted from one spot to another without itself moving, from its place,—so the Word of the FATHER united with the man of us, through the mind, and came into this our world, without, in His self-existence, leaving the FATHER:—"The Word became flesh and dwelt among us." A devout and pious man laboured for many years in prayer to GOD, that He would disclose to him the meaning of this declaration. A voice from heaven was at length vouchsafed to him, saying: "Ascribe to the flesh the word '*became*,' and to the '*Word*' ascribe 'dwelt among us.'" Such was the answer.

CHAPTER II.

On the life and actions of CHRIST.

When the angel saluted the Blessed Virgin, saying: "the LORD be with thee; blessed art thou among women;" GOD the Word, beyond all doubt, united Himself at that moment with that which He formed simultaneously, and without human seed, in the womb of the Holy Virgin, and to which He gave the name of the "Highest;" at whose birth, also, He wrought miracles, and diffused joy over the whole world, and endued It with perfect wisdom, grace and stature. And when He had attained the age of thirty years, in the fifteenth year of Tiberius Cæsar, and the three hundred and forty-first of Alexander, He presented Himself to the baptism of John. Not that His purity needed a baptism of water; but in order that He might become a pattern and example to us in every thing. He was baptized, and He commanded that we should be baptized. He fasted, and directed us to fast. He prayed and taught us to pray. He humbled Himself, and instructed us to be humble. He was

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lowly in the exercise of every virtue, and enjoined us to be lowly.—"Whosoever shall do and teach these things, shall be called great in the kingdom of heaven."

And after having wrought signs and wonders in the land of Judah, such as, the healing of the sick, the raising of the dead, the opening of the blind eyes, the making the lame to walk, casting out devils, and revealing hidden mysteries, He drew near to the time when He was to pay the debt of the first Adam's transgression, and to cancel the writing of condemnation against his race, and to reveal, by an example, the mystery of the general resurrection. He suffered, and was crucified under Pontius Pilate, He died, and was buried, and rose again on the third day, as it is written. After His resurrection, He appeared to His disciples through many signs during the space of forty days, saying unto them: "All power is given unto Me in heaven and on earth. As My FATHER hath sent Me, even so send I you. Go and disciple all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all that I have commanded you; and, behold, I am with you always, even unto the end of the world. Amen." "And He brought them out to Bethany, and lifted up His hands and blessed them; and, as He blessed them, He separated from them, and ascended up to heaven, and sat on the right hand of GOD. Then the disciples went forth and preached in every place, the LORD helping them, and confirming their words by the miracles which they wrought." This is the origin of Christianity; its truth we shall establish in the following chapter.

CHAPTER III.

On the truth of Christianity.

Christianity is the belief in One Divine Essence, in Three Persons, and the confession of CHRIST as has already been explained, and the belief in a resurrection of the dead, and a judgment to come, and a new and eternal life, all which articles of faith are spiritual and unworldly. For the rational soul has a threefold power, lust, anger, and discriminating judgment, from

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the excess or the want of a due proportion of which, evil acts and follies proceed, and from the harmony of which proceed virtues. Our Gospel, however, inculcates with regard to each of these what is superior to nature. Thus, with regard to lust, CHRIST saith: "Whosoever shall look upon a woman to lust after her, hath committed adultery already in his heart." Again: "Be ye like the birds of heaven, and like the flowers of the field." And, again: "Take no thought for the morrow." Of anger, He saith: "Love your enemies, bless them that curse you, and do good to them that despitefully use you." Of discriminating judgment; that the kingdom of GOD is life everlasting, and everlasting life is a knowledge of the truth:—"This is eternal life, to know Thee the Only true GOD, and JESUS CHRIST whom Thou hast sent." What exalted doctrine is this! and what truth can be superior to this, or more certain?

The truth of Christianity is indicated by this also, that like philosophy, it is divided into theory and practice. The end of its theory is truth, as we have already shown, and shall yet further show; and the end of its practice is virtue, as we proved by what we said of the powers of the soul, in regard of which it demands purity of thought, and the sanctification of the spirit, and enjoins good to be done to evil-doers, the love of our enemies, and that we should bless those who curse us.

The truth of the Christian religion is still further established by the credibility of those who preached it,—who preached and wrote of CHRIST,—men, who without exercising any compulsion, and without holding out any lure, were received by people of various tongues, by kings, sages, and philosophers; for whosoever abandons the religion of his forefathers, and follows him who calls him to embrace another, must do so either from fear, or because of the allurement held out to him, or he is led by the supernatural signs and wonders by which it is attested. But the blessed Apostles had neither weapons nor soldiery to terrify any; neither had they possessions or riches wherewith to allure; it results, then, that the world bowed to listen to them on account of the supernatural signs and wonders which they wrought. But GOD does not work miracles by the hands of false men, lest they should cause His servants to err, and corrupt the work of His hands. The Apostles, therefore, were true

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and not false men; and if they were true, those things which we confess of CHRIST, and which we have received from their preaching and writings, the Christian Church holds to be true, because those who delivered them were true.

CHAPTER IV.

On the different Sects.

When the light of CHRIST's brightness, shed abroad by these preachers, had scattered the darkness of error from the face of the world, idolatry ceased, and the worship of pictures and molten images passed away, and the earth was cleansed from the abomination of sacrifices and unclean rites, and the inhabitants of the world learned goodness, holiness, humility, and gentleness, and the earth was full of the knowledge of the LORD as the waters cover the sea. This filled Satan with envy and rage, and he forthwith proceeded to act towards us as he had acted towards Adam; so that after the Apostles, and their disciples, and their immediate successors, had slept, Christians rose up against each other, and divisions and controversies sprung up among them, and heresies without number increased in the Church of CHRIST, until they went so far as to compass each other's destruction, and regarded each other as infidels deserving of death. How many false doctrines were rife, and how many crimes were perpetrated in those days, we learn from the histories of Mar Eusebius. On account of these things, the Œcumenical Council of the 318 was convened, by order of the good and CHRIST-loving Emperor and Saint Constantine, in the year of Alexander 636, and by the power of the SPIRIT, and by proofs adduced from the Holy Scriptures, they decreed, interpreted, enlightened, disclosed, manifested, and confirmed, the orthodox faith; and by strong argument, and with words of sound doctrine, they condemned all the heresiarchs, excommunicated and cut them off from the body of CHRIST, as being diseased members not susceptible of cure. And thus the Catholic Church was purified from every stain of vain worship and false doctrine, and all the world, from the rising of the sun to the going down of the same, was of one mind, and of one Church.

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About one hundred years after this a dispute arose between Cyril Patriarch of Alexandria, and Mar Nestorius Patriarch of Byzantium, respecting the Incarnate Word. In the confession of the Trinity all Christians agree, for all receive the Nicene Creed, which creed confesses that the Trinity is co-equal in essence, dignity, power and will; and all confess of CHRIST that He is perfect GOD and perfect Man, being fully persuaded thereof by the declarations of the Gospels, of Saint Paul, and of the 318 Fathers. The dispute which now arose respected the manner of the Union, and the words used to express it. Cyril maintained that we ought to call the Virgin "Mother of GOD," and wrote twelve Sentences excommunicating all who should, in any way, draw a distinction between the divinity and humanity of CHRIST after the union. Nestorius replied to these Sentences, and showed that they were erroneous, and with respect to the appellation "Mother of GOD," he argued that it did not exist either in the writings of the Prophets or Apostles. The Prophets prophesied of CHRIST to come, and the Apostles preached of that same CHRIST, predicted by the Prophets as coming into the world, that this was He Who was born of Mary. Now, were we to use the expression "Mother of Man' only, we should be like Paul of Samosata, and Photinus of Galatia, who said of our LORD that He was but a mere man like one of the prophets, and on this account they were excommunicated; so if we use the bare expression "Mother of GOD," we become like Simon and Menander, who say that GOD did not take a body from Mary; but that His life and actions were in appearance only and not real, and on that account they also were excommunicated. But we call the Virgin "Mother of CHRIST," the name used by Prophets and Apostles, and which denotes the union generally. Cyril, in the Sentences which he drew up, and in which he excommunicated all who shall distinguish between the divinity and humanity of CHRIST, virtually excommunicates the Holy Scriptures, since the Apostles and Prophets do distinguish between the natures of *the Person* respecting Whom the dispute is, and from these the holy Fathers learnt to confess of CHRIST, that He is perfect GOD and perfect Man, the Likeness of GOD and the likeness of a servant, the Son of David and the SON of the Highest, flesh and Word.

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From this time commenced the division of the Church; some followed Nestorius, whilst others went after Cyril, both parties mutually anathematizing each other; from which resulted sects, and the slaughter, exile, imprisonment, and persecution of the Fathers, such as had never been before, as is fully recorded in the histories of Irenæus, Bishop of Tyre. After this, tumult and discord went on increasing until the zealous and CHRIST-loving Marcian undertook to convene the great Council of the 632 in the town of Chalcedon, and commanded that both parties should be examined and judged, and that whosoever did not follow the truth and faith as declared by this Council should be expelled the Church, in order that the Church might be united in one perfect agreement. This Council confirmed the confession, that there are two natures in CHRIST, distinct in the attributes of each, and also two wills, and anathematized all who should speak of mixture, which destroys the two natures. But because in Greek there is no difference between the meaning of the word *Person* and *Parsopa*, they confessed but one Person in CHRIST. And when the party of Cyril was not satisfied with the expression "two Natures," and the party of Nestorius with the expression "one Person," an imperial edict was issued declaring all who did not consent to this doctrine degraded from their dignity. Some were made to submit through compulsion; but the remainder maintained their own opinions.

Christianity thus became divided into three sects: the first confessing One Nature and One Person in CHRIST, which doctrine is held by the Copts, Egyptians, and Abyssinians, after the tradition of Cyril their Patriarch; and this is called the Jacobite sect, from a certain Syrian doctor called Jacob, who laboured zealously to spread the doctrines of Cyril among the Syrians and Armenians.

The second sect are those who confess the doctrine of two natures and one Person in CHRIST, and these are called "Melchites," because it was imposed forcibly by the king. This is the doctrine which is received by the Romans called Franks, and by the Constantinopolitans who are Greeks, and by all the people of the West, such as the Russians, Alani, Circassians, Assaï, [?] Georgians, and their neighbours. But the Franks differ from the rest of these in maintaining that the HOLY

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SPIRIT proceeds from the FATHER and the SON, and in their use of unleavened bread in the LORD'S Supper. These two sects accepted the appellation "Mother of GOD;" but the Jacobites have added to the *canon*: "Holy GOD," &c. "Who wast crucified for us."

The third sect which confesses two Natures and two Persons in CHRIST is called the sect of the Nestorians. As to the Easterns, however, because they never changed their faith, but kept it as they received it from the Apostles, they were unjustly styled "Nestorians," since Nestorius was not their Patriarch, neither did they understand his language; but when they heard that he taught the doctrine of the two Natures and two Persons, one SON of GOD, one CHRIST, and that he confessed the orthodox faith, they bore witness to him, because they themselves held the same faith. Nestorius, then, followed them, and not they him, and that more especially in the matter of the appellation "Mother of CHRIST." Therefore when called upon to excommunicate him, they refused, maintaining that their excommunication of Nestorius would be equivalent to their excommunication of the Sacred Scriptures and the holy Apostles, from which they received what they professed, and for which we are censured together with Nestorius, as shall appear in the following chapter.

CHAPTER V.

Refutation of the foregoing Creeds.

After having carefully distinguished the above Creeds, we shall now briefly refute two of them.

First: If it is right to believe that there is but one nature and one Person in CHRIST after the *union*, either the *human* nature and person are destroyed through the union;—here is destruction, not salvation. Or, the *Divine* Nature and Person are destroyed;—a monstrous profanity. Or, the two natures and two persons were mingled and confounded together;—behold hence a corruption! neither divinity nor humanity any longer existing. Mar Yohanan bar Pinkhâyé adduced the name

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of CHRIST, written with black and red ink, by way of illustrating this confused union which the Jacobites believe, and the union of adherence which we believe; thus, **CHRIST,** behold corruption! behold confusion! Is it red ink? It is not. Is it black ink? It is not. Now look at this **CHRIST** behold beauty! behold light! Is it black ink? It is. Is it red ink? It is.

Secondly: The Divine Nature and Person, before and after the union, is an eternal, uncompounded Spirit. But the human nature and person is a temporal and compound body. Now, if the union destroys the attributes which distinguish the natures and persons in CHRIST, either the one or the other of these becomes a nonentity, or they become a thing which is neither GOD nor man. But if the union does not destroy the attributes which distinguish the natures and persons in CHRIST; then CHRIST must exist in two natures and two persons, which united in the *Parsopa* of the Filiation.

Thirdly, the Gospel declares, that the infant CHRIST "increased in stature, and in wisdom, and in favour with GOD and man." And the Apostle Peter says: "JESUS, a Man of GOD, approved among you by miracles, and wonders, and signs, which GOD did by Him in the midst of you." And, again, S. Paul, the master-builder of the Church testifies, that "there is one GOD, and one Mediator between GOD and man, the Man CHRIST JESUS." These three quotations most clearly affirm of CHRIST, *after* the union, that He existed in two natures and two persons, and whosoever shall dispute these testimonies is far removed from all truth.

CHAPTER VI.

On the title "Mother of GOD."

First: If the Virgin is the "Mother of GOD," and we understand by the word "GOD," FATHER, SON, and HOLY GHOST; then she brought forth the TRINITY, and not the one only SON.

Secondly: If the Virgin is the "Mother of GOD," and if He whom she brought forth suffered, died, and was buried, as the

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four Evangelists testify, either ye hold that He died *in reality*, (and he who really dies has no power whatever to revivify others or himself, but must remain in death for ever,) and thus ye declare false the saying that He rose again: Or, ye hold that He died in appearance only, and in the same way rose again, (in which case He could not have arisen in reality, seeing that He did not die in reality;) then the hope of the resurrection is vain, since hereby the saying that "He hath raised us up with CHRIST" is made void.

Thirdly: If Mary is the "Mother of GOD," and Peter testifieth of Him whom she brought forth, saying: "Thou art the CHRIST, the SON of the Living GOD;" then, according to you, she is not the Mother of CHRIST, but the mother of His FATHER, and CHRIST is her grandson, not her Son, and she is the mother of His FATHER. Where, then, is the mother of CHRIST?

CHAPTER VII.

Of four Persons.

First. If by our confession of Two Persons in CHRIST there result four Persons in the Trinity; then, by your confession of two natures in CHRIST there must equally result two natures in the Deity.

Secondly. If the TRINITY, as is admitted by all, is eternal and uncompounded, and the human person temporal and compound, how can this, in any way, be considered as a fourth person to That?

Thirdly. If we maintained two Sons in CHRIST, this charge might justly be brought against us; because the FATHER and the SPIRIT, with these two Sons, would make four persons. But seeing that we confess but one SON, one CHRIST, one *Parsopa*, we have no fear of being guilty of blasphemy.

CHAPTER VIII.

Of the Church.

The term "Church" imports a congregation, and an assembly met together to unite in acts of celebration. It is a model of

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things above; for as the nine orders which minister to the Most High are divided into three degrees, just so the Church. The Patriarchs, Metropolitans, and Bishops, occupy the place of the Cherubim, Seraphim, and Thrones; the Archdeacons, Deans, and Presbyters, the place of the Dominions, Virtues, and Powers; the Deacons, Subdeacons, and Readers, the place of the Principalities, Archangels, and Angels. The name "Church," as we have said, has this signification; for CHRIST does not call material foundations and stones "a Church," but the congregation which believes in Him. The nave and the altar are called the Church metaphorically, just as the people of a city are called by the name of the city, as when it is said: "all the city went out to meet JESUS." And just as the city itself is often called by the name of the city, as when it is said; "He entered into the city."

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PART IV.

OF THE CHURCH SACRAMENTS.

CHAPTER I.

On the number of the Church Sacraments.

THE Sacraments of the Church, according to the Divine Scriptures, are seven in number; 1. The Priesthood, which is the ministry of all the other Sacraments. 2. Holy Baptism. 3. The Oil of Unction. 4. The Oblation of the Body and Blood of CHRIST. 5. Absolution. 6. The Holy Leaven. 7. The sign of the life-giving Cross. These are necessary because of the wants of man in this carnal world.

In order for a man to be, and to exist in the world, he must be born of a carnal mother through a carnal father, though the figure and perfection of man come from the FATHER of Lights. In like manner, in order to belong to a world of immortality, it is requisite to be born of the spiritual womb of baptism, through the spiritual father, the priest, notwithstanding that form and perfection are imparted by the HOLY GHOST, and by the power of The Highest.

Further, it is requisite for every one belonging to this world to sustain his temporal life by temporal food, and earthly drink. So, in like manner, spiritual meat and divine drink are a means to him who is baptized for sustaining his eternal life in GOD.

Again, as every one who is in the body, through the changes of the times, and bad living, is subject to sickness and disease, and is in need of physicians who will restore him to his former health if he follow their injunctions; so the man of GOD, through the effects of sin, and immoral living, falls into the

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disorders of iniquity, and receives health from the priests of the Church, the spiritual physicians, if he orders himself after their directions.

The *Oil of Unction* is used in the birth which is by baptism, and the *Holy Leaven* is used in the spiritual food of the *Body of* CHRIST. The *Sign of the life-giving Cross* is that by which Christians are ever kept, and by it all the other Sacraments are sealed and perfected.

But some Christians who possess not the *Leaven* reckon Marriage, according to CHRIST's ordinance, (whereby in the place of a mortal deceased another is raised up,) the seventh Sacrament.

Should any from without inquire what constitutes the holiness and sacramental nature of each of these Seven Sacraments, we reply that these three things sanctify them: *First*, a true priest, who has attained the priesthood rightly, according to the requirements of the Church. *Secondly*, the word and command of the LORD of Sacraments, whereby He ordained each of them. *Thirdly*, right intention and confirmed faith on the part of those who partake of them, believing that the effect of the Sacraments takes place by a heavenly power.

We shall now treat briefly of each of the Sacraments separately.

CHAPTER II.

Of the Priesthood.

The Priesthood is the ministry of mediation between GOD and man in those things which impart forgiveness of sins, convey blessings, and put away wrath. It is divided into *imperfect*, as was that of the law; and *perfect*, as is that of the Church.

The foundation of the Priesthood in the Church is laid on that declaration of the LORD of the Priesthood to S. Peter, in the town of Cæsarea Philippi: "To thee I give the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Its *superstructure* comes from that other injunction: "Feed My lambs. Feed My sheep. Feed My sheep." Its *ornament* and *perfection* from CHRIST's breathing

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on the Apostles when He said: "Receive ye the HOLY GHOST; whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained."

The old Priesthood was one of generation, was not irrespective of family, and did not depend upon the will of those who succeeded to it. But the new Priesthood handed down from the Apostles, and imparted in the Church through the laying on of hands, is committed to those who are deemed worthy of it after examination had of their life and conversation.—"Let these be first proved, and then let them minister being found blameless." Therefore the perfection of this and the imperfection of that Priesthood is evident, since we know that very many wicked children are begotten to righteous fathers, as Cain, Ham, and the children of Lot, of Moses, Eli, and others; and good children are begotten of wicked fathers, as Melchizedek, [?] Abraham, and others. Moreover, the former Priesthood was conferred by material oil; but this latter by the immaterial unction of the SPIRIT, through the laying on of hands.

As to the matter of the rules whereby he who desires the priesthood is to be tried, whether he be worthy or not, let him who wishes to know this attend to the words of S. Paul, the tongue of the SPIRIT: "If a man desire the presbyterate he desireth a good work. A Presbyter, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of GOD?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these," that is, all the degrees of the priesthood, "be first proved, and then let them use the office of a minister being found blameless."

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CHAPTER III.

Of Baptism.

Baptism is the immersion in and the washing with water, and of this there are five kinds: 1. The washing off of the filth of the body, as is commonly done by all men. 2. The legal washings, whereby it was believed that purity towards GOD from all carnal uncleanness was attained. 3. Those of the traditions of the elders, such as "the washing of cups, and pots, brazen vessels, and tables," and as "when they come from the market, except they wash, they eat not." 4. The baptism of John, whereby he preached only repentance and the forgiveness of sins. 5. The baptism of our SAVIOUR, which is received, through the HOLY SPIRIT, for the gift of adoption, for the resurrection from the dead, and for everlasting life; which is "the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST." For as the circumcision of the flesh was given for a sign denoting those who were of the family of Israel of old according to the flesh; so the baptism of CHRIST is a sign of spiritual relationship to the new Israel, viz., those who are the called, and the children of GOD. "Those who received Him, to them gave He power to become the sons of GOD."

The *matter* of Baptism is pure water. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD." The *form*, baptism "in the Name of the FATHER, SON, and HOLY GHOST," according to the words of the SAVIOUR.

There is also a Sixth Baptism, that of blood, as our LORD has noticed: "I have a baptism to be baptized with, and how am I straitened until it is accomplished." Also a Seventh Baptism, of tears, after the saying of the Fathers. These two are allied to the Fifth, which is an emblem of death and the resurrection.

CHAPTER IV.

Of the Oil of Unction.

The Oil of Unction is an apostolical tradition, and there is

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still kept up in the Church of GOD a succession of that which was consecrated by the Apostles. The end of its use we learn from its own physical properties, and from the sacred Scriptures. The Bible instructs us that, according to the Law, such as were set apart for the typical priesthood, or for earthly sovereignty, were anointed with the oil of unction. And in like manner with us: such as are separated to the kingdom of heaven and to the true priesthood, must be anointed with this same manifoldly symbolical unction, in order that they may be truly anointed ones and brethren of CHRIST, Who by His union with GOD is truly and supernaturally anointed. "Therefore hath the LORD Thy GOD anointed Thee with the oil of gladness above Thy fellows." He is the Anointer and the Anointed: the Anointer by His Divinity, and the Anointed by His humanity.

As to the natural properties of oil, we know that the most eminent artists, after having completed a picture with all its rich colouring, anoint it with oil, in order that it may not easily be injured, or receive damage when brought into contact with other objects. In like manner, those who are drawn after the Likeness of the Heavenly King are for the same reason anointed, lest they should receive damage from the chances of the world and from the opposition of the devil.

The *matter* of the Oil of Unction is pure olive oil. The *form* the apostolical benediction.

CHAPTER V.

Of the Oblation.

The Oblation is a service offered up by those below to those above, through material elements, in hope of the forgiveness of sins and of an answer to prayer. The old oblations consisted of irrational animals and of the blood of bodies, but with us the Only-begotten of GOD, Who took upon Him the form of a servant, He offered His own body a sacrifice to His FATHER for the life of the world, and hence He is called by John, "The Lamb of GOD which taketh away the sins of the world." And again it is said of Him, that "His blood is the new testament, shed for many for the remission of sins." And again: "So GOD

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loved the world that He gave His Only-begotten Son," Who was offered up to His Father a living, rational sacrifice for all mankind, thereby reconciling the world to Himself, and bringing salvation to angels and to men. Now, seeing that it was impossible that His identical sacrifice upon the cross for the salvation of all could be showed forth, in every place, throughout all ages, and to all men, just as it was, without any alteration, He beheld with an eye of mercy, and in wisdom and compassion thus ordained: "In that night in which He was betrayed for the life of the world, He took bread into His holy, pure, and immaculate hands, blessed, brake, and gave it to His disciples, saying: This is My body which is broken for the sins of the world. And also of the cup, He gave thanks, and gave it to them, saying: This is My Blood of the new testament, which is shed for many for the remission of sins. Take and eat all of you of this bread, and drink of this cup, and do this, whenever ye shall meet together, in remembrance of Me." Through this divine institution the bread is changed into His Holy Body, and the wine into His Precious Blood, and they impart, to all who receive them in faith and without doubting, the forgiveness of sins, purification, enlightenment, pardon, the great hope of the resurrection from the dead, the inheritance of heaven, and the new life. Whenever we approach these Sacraments we meet with Christ Himself, and His very Self we take into our hands and kiss, and thereby we are joined to and with Christ, His holy Body mixing with our bodies, and His pure Blood mingling with our blood, and by faith we know Him that is in heaven and Him that is in the Church, to be but one Body.

The *matter* of this Sacrament Christ ordained to be of wheat and wine, as being most fit to represent body and blood. The *form* He conveys through His life-giving word, and by the descent of the Holy Ghost.

CHAPTER VI.

Of the Holy Leaven.

The holy and blessed Apostles, Thomas and Bartholomew of the Twelve, and Adi and Mari of the Seventy, who discipled the

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East, committed to all the Eastern Churches a Holy Leaven, to be kept for the perfecting of the administration of the Sacrament of our LORD's Body until His coming again. And should any Christians dispute the fact of the above-mentioned Apostles having committed to those of the East this Leaven, on the ground that Peter, the head of the Apostles, and his companions did not commit it to the Westerns, and should object to us on this wise: "If it be as you say, then one of these two consequences must result: either the Apostles did not agree in their mode of discipling, which is impossible, or this tradition of yours is false." We reply: The Easterns from the day of their discipleship up to this day have kept their faith as a sacred deposit, and have observed, without change, the Apostolical Canons; and notwithstanding all the persecutions which they have suffered from many kings, and their subjection to the severe yoke of a foreign power, they have never altered their creed nor changed their canons. Such as are well versed in such matters know full well the labour and care required on the part of Christians to observe these canons, and more especially to preserve this Leaven, in a difficult country, where there is no Christian sovereign to support them, nor any commander to back them, and where they are continually persecuted, vexed, and troubled. Had this Leaven not been of apostolical transmission they would not, most assuredly, have endured all these afflictions and trials to keep it together with the orthodox faith.

Then, as to their argument drawn from Peter and the great Apostles who discipled the west, we have this to oppose to them, —that those Apostles did transmit the same to the Westerns, but that with their alteration of the faith, the canons also were corrupted, through the influence of heretical rulers. And, in proof of this statement, we urge that if they all held the traditions of the Apostles, the Franks would not offer an unleavened, and the Romans [Greeks] a leavened oblation; since the Apostles did not transmit it in two different ways. Therefore the Westerns have changed the faith and the canons, and not the Easterns.

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CHAPTER VII.

Of Absolution and Repentance.

The human race is frail, and easily inclined to evil, and it is hardly possible that all should not be tried with spiritual diseases; and on this account the healing priesthood was given to heal freely.—"Whosesoever sins ye remit, they are remitted." "The whole have no need of a physician; but such as are variously sick." And, again: "I came not to call the righteous, but sinners unto repentance." The parables of the Prodigal Son, of the Hundred Sheep, and of the Two Debtors, were moreover intended to raise the hope of sinners, and to open to them the gate of repentance which leads to heaven and imparts heavenly happiness. To the same end serve the case of Peter after his denial of CHRIST, and of Paul after his persecution, and the woman who was a sinner, the Publican, and the Thief upon the cross. Hence it behoves believers when, through the infirmity of their human nature, which all cannot keep upright, they are overcome of sin, to seek the Christian Dispensary, and to open their diseases to the spiritual Physicians, that by absolution and penance they may obtain the cure of their souls, and afterwards go and partake of the LORD'S Feast in purity, agreeably with the injunction of the eminent doctor, who writes thus: "Our LORD has committed the medicine of repentance to learned physicians, the priests of the Church. Whomsoever, therefore, Satan has cast into the disease of sin, let him come and show his wounds to the disciples of the Wise Physician, who will heal him with spiritual medicine."* These things will most assuredly result if they are done in faith, and not after a worldly manner, for "whatsoever is not of faith is sin." Just as some, for lucre's sake, have made of this sacred thing a merchandize, and a source of temporal profit.

* This is a quotation from the service appointed in the *Khudhra*, to be read on the first day of the commemoration of the Fast of the Ninevites.

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CHAPTER VIII.

Of Matrimony and of Virginity.

Marriage after the ordinance of CHRIST, and entered into for the sake of the care and labour of a wife about the house, and for the bringing up of children in the fear of GOD, without idleness or murmuring, and in order that the eye may not wander towards that which belongs to others,—this is called in Scripture a holy estate:—"Marriage is honourable in all, and the bed undefiled." Paul makes it the mystery of things far above this world:—"This is a great mystery, but I speak of CHRIST and His Church." Hence divorce is unlawful except for the cause of adultery. For adultery of the soul, which is divisible into three kinds: sorcery, denial of the faith, and murder. Or of the body:—"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

With regard to Virginity, the steward of GOD's house saith: "I have no commandment of the LORD;" for the commandment of the LORD enjoins matrimony. But should any one desire to keep his virginity, and to follow, in this respect, the example of the Baptist, of the SAVIOUR, of Elijah, and of Paul, it is allowable for him so to do, agreeably with the permission, and not after the command of GOD. Not, moreover, because he counts marriage an unholy and contemptible thing, but on account of what it entails, such as the being obliged to mix with the multitude, to have and to hold converse with them, and to reside in towns and villages, from all of which difficulties arise, which ofttimes make the yoke of marriage heavy by increasing one's cares, and thus the soul's advancement is hindered through its manifold connection with the world. Notwithstanding this, however, he who makes a vow of virginity, and does not become like a spiritual angel in theory and in practice, is inferior to a lax married man; for "no man that warreth entangleth himself with the affairs of this life." Here endeth the Fourth Part.

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PART V.

ON THE THEORY OF THOSE THINGS WHICH PREFIGURE THE WORLD TO COME.

CHAPTER I.

Of worshipping towards the East.

THE custom of worshipping toward the East is the subject of an apostolical canon, and is founded upon that saying of our Blessed LORD: "As the lightning cometh forth from the east and shineth towards the west, so shall the coming of the Son of Man be." And because "of that day and of that hour knoweth no man, neither the angels" of heaven, it becometh us ever to be on the watch, with our faces turned towards the promise of His coming. This custom is therefore profitable in two ways; first, because it stirs up the remembrance of the end, and of the judgment to come, which is a preservative against evil; and, secondly, because it brings to mind our old place from which we were driven out on account of our sins, viz. Paradise, which is situated in the East, and thereby we are led to lay hold on repentance.

It is written in the Commentaries of Mar Ephraim, that the angel Gabriel appeared to the Virgin from the East, and that when he said unto her, "Hail, thou highly favoured!" she worshipped at his salutation towards the East. And when our LORD ascended up to heaven, His face was turned toward the west, in the same way in which He will come at the Resurrection. The disciples who were before Him, and looking at Him ascending, worshipped Him towards the East, and the angels said unto them: "This same JESUS which is taken up from you into heaven, shall so come, in like manner, as ye have seen

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Him go into heaven." And the early commentators have added that on the first day the seven essences were created in silence, and afterwards the voice went forth, "Let there be light." The angels, who knew not that they had a Creator, when they heard the voice, concluded that if an effect followed it the Speaker must be their Creator, and the Creator of all. "And there was light," instantaneously. Then all of them worshipped towards that part from whence the light sprang forth, which was the East; and this is what Job the blessed says: "When I created the morning star, all My angels worshipped Me." [Syriac Version.]

CHAPTER II.

On the Worship of the LORD'S *Cross.*

We worship CHRIST'S humanity because of the Godhead in Him; so, through the Cross, we worship GOD our SAVIOUR. The "Cross" is the name of CHRIST, being equivalent to our saying the "killed," the "worshipped," * and does not rightly designate wood, silver, or brass. Now the great foundation of Christianity is the confession that through the Cross renewal and universal salvation were obtained for all, and that Cross which we use is the same sign of our LORD as is to appear in the heavens before His coming, as He Himself has foretold. When, therefore, we look upon this emblem of our salvation, we conceive as though we were beholding our SAVIOUR outstretched upon it for the remission of our sins, and for the renewal of all creation. Hence we offer a fervent and eucharistic worship, not to the fashioned matter of the Cross; but to Him whom we figure as upon it, and above all to GOD, who gave His SON to be a Cross [i.e. crucified] for us, through whose crucifixion He wrought out renewal and redemption for us, and through Whom He gives to such as are worthy everlasting life in the kingdom of heaven. "For if, while we were yet enemies, we were recon-

* The Syriac *sleewa*, signifies literally the "crucified," and is in the same verbal passive form as *kteela*, *zgheedha*, "killed," "worshipped," adduced by the author in the text.

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ciled unto GOD by His SON; how much more shall we be saved through His life."

By this sign the Apostles wrought miracles, and the laying on of hands for the Priesthood, and all the other Sacraments of the Church are perfected thereby. These things, handed down from the Apostles, and confirmed by all those who succeeded them, declare that "the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of GOD."

CHAPTER III.

Of the holy First Day of the Week, and of the Festivals commemorative of our LORD.

The observance of the First day of the Week is also the matter of an Apostolical Canon, it being the great day on which our SAVIOUR rose from the dead, and by His resurrection made all created beings to rejoice by giving them, in His own Person, a most certain proof of the general resurrection and of everlasting life. For as the First-born of men arose on the first day of the week, so shall all the race of Adam arise on that same day,—a day which shall be the commencement of an endless world,—of that world which shall not begin with a beginning, but which is to *appear*. Surely it becomes us to hallow the day on which such great events transpired, and, seeing that at the resurrection all worldly labours shall cease, and all shall return to the worship of GOD, and be engaged in the contemplation of His unutterable mysteries; hence the Apostles ordained, that on the first day of the week Christians should suspend all worldly occupations, and engage in prayer to GOD, in reading the Holy Scriptures, and in meditating on the life of CHRIST. And they enjoined more especially the study of the Prophetical books, which are, as it were, the foundation and introduction to the truth of the life and actions of CHRIST, Who came to fulfil the prophecies and not to destroy; (for He who cometh to perfect that which was imperfect, though in some things he substituteth perfection for imperfection, how can such a one be deemed a looser or destroyer?) "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify" that

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the FATHER hath sent Me. Hence the Apostles enjoined that the Prophets should be read first, and after these the Gospel which is their fulfilment and seal. And this ordinance we observe every Sunday in remembrance of the resurrection to come, when all shall be rewarded according to their works, that hereby we may be led to eschew evil and to do good.

In like manner, and with the same design, the Church celebrates year by year the life and actions of our blessed LORD, lest, from not being commemorated, those benefits which are given to us through the advent of CHRIST should be withheld from us, and should finally be lost to us in the darkness of error.

CHAPTER IV.

Of Friday.

This used to be called the sixth day until the sun set upon it at the crucifixion of our SAVIOUR, and darkness prevailed over all creation on account of the temerity of the Jews; and hence it is called *arobta* [the setting of the sun]. Creation, we say, put on the garment of mourning and affliction because of the enormity of the first sin, and because of the sins of all, for which He died Who had committed no sin, neither was guile found in His mouth. The sun was hid from the heavens, the earth shook and quaked, the veil of the temple was rent, and the rocks were riven, and no carnivorous animals or birds of prey ate meat on that day, or went near to any carcasses, in reverence to the holy corpse of the SAVIOUR which was outstretched upon the wood, as we understand from the comments of Mar Ephrem. Hence the Apostles made a Canon, that Christians should not eat meat on this day, neither on Wednesday, on which latter day the Jews took counsel together to kill the SAVIOUR, and agreed upon the price of the innocent blood with Judas Iscariot. On this account Wednesday is included in the same Canon. And, in truth, Friday ought to be a day of mourning with all, because on it, for the transgression of the first Adam, the sentence of death was passed upon all our race, and we were driven

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from Paradise into a land of curses. On this same day the flood took place, in the time of Noah, and destroyed all mankind; and thereon also Satan warred with the First-Born of men, viz. on the last of the forty days, as he did on the day of the Passion.

CHAPTER V.

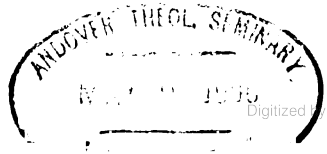
Of Fasting, Prayer, and Almsgiving.

The foundation of the virtues of true godliness with such as believe in the resurrection, and exercise themselves therein in hope of the world to come, consists of these three, Fasting, Prayer, and Mercy, wrought with the end enjoined in the Gospel, and not from any other motive. As one of our sages has said: "Fasting is superior to all passiveness, and Prayer superior to all other action; but Mercy is the being like GOD."

Now Fasting is of two kinds: *outward*, from food; and *inward*, from evil. It tends to induce the rich to show mercy to others, for by tasting the bitterness of hunger and thirst themselves, they are made to feel what the poor experience. It moreover tends to sanctify the senses, purify the thoughts, and to make us resemble the angels.

Prayer is not only the key of the LORD'S treasury, but a spiritual converse, as one of the fathers has said: "My son, when thou art engaged in prayer, thou dost speak with GOD; and when thou readest the Scriptures, GOD speaketh with thee."

Mercy doth not only make us resemble GOD, Whom there is none like, but it is also a medium for the exercise of wisdom on the part of the followers of CHRIST, Who, through the needy, sends forward to heaven those things which we love and esteem, and declares that in them we shall have joy and exultation without end: "Lay not up to yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up unto yourselves treasures in heaven, . . . for where your treasure is there will your heart be also." There is a passage in the life of Saint Thomas the Apostle, which beautifully illustrates this Scripture. Having undertaken to


ANDOVER THEOL. SEMINARY
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build a magnificent palace for the Emperor of India, and received vast sums for this purpose, which he distributed among the poor, when asked about it, he replied that he had built the palace in heaven: and the fact was confirmed by the testimony of a deceased brother of the Emperor, who was restored to life through the prayers of the Apostle. By the exercise of mercy men are made worthy of receiving Angels unawares; and to Cornelius it was said: "Thy prayers and thine alms are come up for a memorial before GOD." The Prophets and Apostles moreover testify that this is the only way by which the rich can attain unto GOD.

CHAPTER VI.

Of the Girdle.

The girding of Christians at the time of prayer, though it betokens a preparedness for service, and a ready appearance before the LORD, after the manner of those who stand in the presence of the kings of the earth; yet it is nevertheless the subject of a Divine command both in the Old and New Testaments. In the Old Testament the girdle was ordered to be worn by the Priests, the sons of Levi, with the other parts of their vestment; and in the New Testament we read: "Let your loins be girt about, and your lamps burning, and be like those servants waiting for their LORD'S coming." The blessed John the Baptist had his loins girt about with a leathern girdle; and it is said of S. Paul in the Acts, that the Prophet Agabus took the girdle from off his waist, and girded himself therewith.

Now there is a threefold object in the use of the girdle: First, he who binds up his loins bears the sign of worship and ministry, and intimates that he is a worshipper and minister in the kingdom. Secondly, as it was enjoined by our LORD, it betokens a wakeful mind, pure intention, and the being in wait for Him, Who is to return from the feast, and to conduct all with Him thither. Thirdly, it is an emblem of death: "another shall gird thee, and lead thee where thou wouldest not." Those who set out on a journey generally gird up their

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loins; and so it becometh us mortals and wayfarers, whose days, in spite of ourselves, have been brought forward on the road which leadeth above, to make ready a viaticum which shall be useful to us in the other world, viz. a right theory of the orthodox faith, and the practice of good works. The use of the girdle teaches us these things.

CHAPTER VII.

Of the Resurrection, the Judgment to come, and Everlasting Life.

He who commenceth a work must have a design therein, and when this is attained he ceases working, and maketh an end of his work, otherwise his labour is vain and unprofitable. Now GOD, who is all-wise, did not create His creation in vain, and without a design; but, as we have already shown, He created it in consummate wisdom, and with an exalted purpose, to be the study of His rational creatures, and for the perfection of His Likeness in them. And when the time decreed in His wisdom shall arrive, He will bring this world to an end; for every beginning is the beginning of an end, and, contrarily, every end is the end of a beginning. On this subject a certain godly man has said: "When the tenth circle* shall be made up from among men, then shall the end be, and the cutting off of time shall come, and shall not fail." On that day the sun shall set and shall not rise again, and the stars shall fall from heaven, and all this world shall become a chaos of darkness, and all the motions of the elements shall cease. Then shall the sign of the SON of GOD, the shining Cross, appear in the heavens with power and great glory, accompanied with the awful sounds of the trumpets of angels. Thus shall CHRIST, the King of kings, appear like the lightning which cometh from the east, and shineth towards the west. His glorious appearance shall shake all the ends of the heavens, and all the foundations of the earth, and He shall then cry out with His life-giving voice: Let the resurrection and the renewal be. This is the

* There is a reference here to the nine orders of Angels, who are said to minister in the Church above. See Part III., Chapter viii.

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last trumpet, at the sound of which the wind of revivification shall blow and enter into those who shall be alive, and shall divest them of their grossness, and suddenly, as in the twinkling of an eye, they shall be changed into the likeness of Angels. And it shall likewise enter into the dead, and these also shall rise up incorruptible. Then shall the righteous ascend up into the kingdom of heaven, and shall enter with their LORD into the chamber of the Bridegroom above, and with unspeakable joy shall exult in the visions and revelations which through His light shall shine in upon them. This is true happiness. But, as to the wicked, they shall remain upon the earth in darkness in which none can walk, and shall be consumed with the fire of remorse for those things which they have committed, and because they bartered everlasting bliss for temporal and deceptive enjoyments, and a real possession for the dung of earth. This is the true hell, whose fire is not quenched, and whose worm dieth not.

But as to those who are deceived, and who fancy that everlasting life consists of something corporeal, such as eating, and drinking, and marriage, things which appertain to mortals, our SAVIOUR reproves such when He says: "In the resurrection they neither marry, nor are given in marriage, but are as the Angels of GOD in heaven." Eating and drinking are profitable for the body, because by replacing the humours which go out thence they preserve the person from decay. And marriage, likewise, by raising up one for the one who dies, keeps up the species until the number decreed in the Everlasting Purpose is made up. Then as these two effects will cease, the causes also by which they existed must necessarily cease. Moreover all carnal blessings serve for the warding off of pain; but, as we have before observed, when man exceeds in the use of them they turn into evils. As, for example, meat and drink: one realizes the blessings of these after the pain experienced from hunger and thirst; but used inordinately and greedily, they bring pain and disease, if not death. And so with all the good things of this world; but with spiritual blessings it is not so, for the more one desires and partakes of these, he ever desireth more, as is seen in the case of those who seek after knowledge, science, and wisdom.

But, now, should any doubtingly inquire how bodies can rise

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again which have been destroyed, and which have mingled with the dust, which have been eaten of wild beasts, or consumed by fire, or drowned in water? we reply: Should a piece of iron be broken into impalpable powder, and be mixed with dust and sand, the hidden power of a magnet will at once separate the atoms from the dust and sand, and from whatever other heterogeneous bodies with which they may have been mixed; and if such virtue resides in the magnet, how much more possible is it for the power of the Creator, in His wisdom, to separate, bring together, and remodel the bodies of men at the resurrection!

Or, again: if a skilful and ingenious mechanic should form a figure from many materials, and should conceal each of these separate materials in a particular part of his house, no one knowing the place where they are hidden but himself; if asked to construct that figure, could he not at once, and without hesitation, bring forth every part from its separate hiding place, and put all the different parts together in their proper order without any mistake? How much more easy must a like work be to Him Who is the Only Wise, the Almighty! Our bodies, through corruption, return at last to the four elements of which they were composed; the skill whereby these parts were put together in our likeness is hidden with GOD, and when it pleaseth Him, He can restore each part to its place, in its separate shape and quantity, so as to make it conformable to that figure, the lineaments of which are hidden with Him. Then shall every human body arise, just as it was, "in the stature of the fulness of CHRIST." As to the final rewards and punishments, these shall be distributed according to the deserts of each, in perfect justice: "the wicked shall go away into everlasting punishment; but the righteous into life eternal."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by CHRIST JESUS, throughout all ages, world without end. Amen."

Here endeth, by the help of GOD, the book called *Marghianeetha*, on the truth of Christianity, written by the undeserving Abd Yeshua, Metropolitan of Nisibis and Armenia. To our GOD be glory and thanksgiving for ever. Amen.

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This useful book was written in the month of September, in the year of Alexander 1609, in the blessed city of Khlât, in the Church of the blessed Nestorians; and to GOD be praise, honour, thanks, and worship, for ever. Amen.

Written by the frail hands of the author for the benefit of his own soul, and for the profit of all who may possess it. May the LORD endue all such with wisdom. Amen.

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NOTES BY THE EDITOR.

[1] Answering, in great measure, to the Greek and Slavonic *Cathisma.*

[2] The author has throughout spoken of *Lauds* as *Matins;* just in the same way as the Greek ὄρθρον is frequently translated by the latter instead of by the former.

[3] Just as the Greek Liturgies of S. Chrysostom and S. Basil are always given "according to the use of the Great Church and the Holy Mountain."

[4] That is, the Nestorian Church has retained the ancient custom of a *Prophecy*, as did the Greek Liturgy of S. James; (εἶτα ἀναγινώσκεται διεξοδικώτατα τὰ ἱερα λόγια τῆς παλαιᾶς διαθήκης, καὶ τῶν Προφητῶν:) as did also the Gallican Liturgy; as does the Mozarabic; as did the African; and as the Apostolic Canons enjoin: μετὰ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν Προφητῶν, τῶν τε ἐπιστολῶν ἡμῶν καὶ πράξεων καὶ τῶν εὐαγγελίων, κ. τ. λ. This also was the use of the Ambrosian rite; and still is so, during Lent.

[5] But does not this office rather answer to that of the *Deacon of the Gospel*, honourably distinguished by that title from his fellows, in some of the Eastern Churches?

[6] Answering therefore to the Roman *Gradual*, or nearly so.

[7] This is not precisely correct. The *Shooraya* precisely answers to the Mozarabic *Psalterium;* and the graduals *which follow the Prophecies* at the Ember seasons in the Latin Church. But the Constantinopolitan *prokeimenon* though occurring in the same place, is a different thing. As I have elsewhere said: "The Armenian *Psalm* precedes the Prophecy, the Mozarabic *Psalterium*" (and we may also add the Ambrosian *Psalmellus*, and Gallican *Psalmus responsorius*) "follows it, but both are its epitomes: the Constantinopolitan *prokeimenon* precedes, the Roman *Gradual* follows, the Epistle; but both are *its* epitomes."

[8] Not so. It holds the place of the Roman Gradual, and the office, though not the exact place, of the Constantinopolitan *prokeimenon*. Nothing in the whole range of the Constantinopolitan Liturgy bears the

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slightest resemblance to *Sequences*. The Nestorian *Khamees* and *Warda* come rather nearer to them.

[9] This I do not understand, unless the author means that at the end of the Nocturns there follows a kind of *αἶνοι*, such as in the Constantinopolitan Church follows the *ὄρθρον*.

[10] That is, I suppose, as in the Eastern Church, after each *stasis* of the *Cathisma* or *Hoolala*.

[11] These latter therefore answer to the *Koinonicon* of the Eastern, and *Communio* of the Western Church, in their original.

[12] The following anthem is clearly derived in great measure, from the letter of S. Leo to S. Flavian,—a curious instance of the adoption of the words of a Catholic Doctor by the Nestorians after their fall into heresy.

[13] It is scarcely necessary to point out the mistake by which the Copts are made "Chalcedonians."

[14] The flat downright heresy of this passage is well worthy notice.

[15] It is curious to observe here how this Nestorian writer uses the very same kind of arguments that the Arians employed against the *Homoousion*, namely, the affixing an earthly sense to a spiritual expression, and thus endeavouring to obtain a *reductio ad absurdum*.

[16] This can scarcely be said with any accuracy: Nestorius is simply commemorated with other doctors: as S. John Chrysostom, for example, is in the orthodox Eastern Church.

[17] It is clear that, however satisfactory it might be to the Nestorians to find that they had only misapprehended, not contradicted, the Council of Ephesus, their absolute and unconditional reception of its decrees is the *sine quâ non* on which their reconciliation to the Church must depend.

[18] I cannot but add that, granting all this, it does not in the least touch on the essence of Nestorian heresy.

[19] It is easy to see what Abd-Yeshua *means*: but all his language in this paragraph is so extremely lax, that it might almost be taken to signify whatever a reader pleased.

[20] This, it is clear, if taken in its literal sense, is fearful heresy.

[21] Here the word Person is manifestly used in the way in which *hypostasis* was so often employed, especially by the Western Church, in the sense of *οὐσία*,—not as now, in the sense of *πρόσωπον*. Otherwise this sentence would be pure Sabellianism.

[22] If the Nestorians would employ the term *Parsopa* always, and only, in the sense of *Person*, and would give up their other term for Person, by which sometimes they mean *Hypostasis*, and sometimes *Ousia*, they might find it far easier to receive the decrees of Ephesus. At all events, they

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would very much simplify the excessive mistiness of their own theological statements.

[23] There is a confusion in the use of this word, which was perhaps unavoidable, but is certainly perplexing. It is generally used in the sense of *hypostatic propriety*, as indeed the "*Proprium est Sp. S. procedere*" shows. But yet in the text we read of a "*deeleita* of one Invisible Essence," which if translated *hypostatical propriety*, would either be nonsense or Sabellianism. And so in page 63.

[24] That is, that they sometimes speak in an orthodox manner: but the sum and substance of preceding quotations is plainly heretical.

[25] Had Mr. Badger been more practically acquainted with the *Filioque* controversy, perhaps he might have written this paragraph differently: at all events, whatever single expressions may be quoted here and there from Nestorian rituals, it is certain that they hold the Single Procession as strongly as any other Eastern Christians: 1. Because the Latin innovation has never been imputed to them by the orthodox Eastern Church. 2. Because Theodoret, their great pattern, used it as a *reductio ad absurdum* in his writings against S. Cyril.

[26] [27] [28] It is difficult to see how these anathemas of two Catholic Verities,—that GOD died,—and that S. Mary is the Mother of GOD,—and of one Catholic doctor, S. Cyril, are to serve the cause of Nestorian orthodoxy.

[29] That *some* Nestorian writers have been heretical on the subject of Original Sin there can be no doubt. Sabarjesus, Catholicos of Chaldea, actually condemned the tenet in the synod of 596. And the Nestorian Ritual contains an office of burial for unbaptized infants.

[30] This argument against all Creeds is a curious instance of that Protestant error which, alone of all the Christian communions of the East, seems to lurk among the Nestorians.

[31] It is rather strange to have *the* point of Nestorian heresy alleged in proof of the XXIst Article.

[32] On the present disuse of Confession among the Nestorians, Joseph II. thus speaks: "We say that, among all Christians, heretical as well as orthodox, confession of sins is in use: among you only it is obsolete, and its memory hath perished. . . . . The rest come to sacramental communion as an ass to hay, without doing penance, or forsaking their sins."

[33] All these extracts, it need scarcely be observed, are no more than might be found in any Roman work on the subject: though undoubtedly those given from the *Khudhra*, in pages 171 and 172, do seem at variance with the doctrine of the Latin and of the Eastern Churches.

[34] I. e. Babæus II. (498,) and Silas, (503,) both men of infamous character. The former could neither read nor write.

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[35] I have explained in another place (Introduction to the History of the Eastern Church, vol. ii. p. 980,) how completely this answers to the raising the *aer* from the holy gifts in the liturgy, and how the parallelism of the two offices is continued throughout.

[36] This approximation to Western formulæ is observable. Renaudot points the passage differently. (Lit. Or. ii. 627. Ed. 1847.) "..... per orationem et intercessionem eorum qui placuerunt coram te. Respice ad nos," &c. Neither sounds very Eastern.

[37] This interpellation of the Deacon is not given in many copies of this Liturgy; and it is, I am persuaded, in its origin, Syro-Jacobite.

[38] This formula is peculiar to the Liturgies of Constantinople and this: I have explained the consequences to be deduced in the Introduction to the History of the Holy Eastern Church, i. 505.

[39] I cannot but believe that this, like the εὐλόγησον, δέσποτα, of the Greek, is only the *Jube Domine benedicere* of the Latins, and should be so translated.

[40] The *Koinonicon* of the Greek Church.

[41] The fact and reason of this omission is discussed in the Introduction to the History of the Holy Eastern Church.

[42] That is, among the Nestorians, as in all the rest of the East, only one celebration can take place on one altar in the same day.

[43] It is scarcely necessary to direct the reader's attention to the sublimity of the concluding portion of this anthem, the Dies Iræ of the Nestorians.

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