NOTES AND STUDIES

THE HISTORIA MYSTAGOGICA AND OTHER
GREEK COMMENTARIES ON THE BYZANTINE
LITURGY.

I

Of older commentaries on the Liturgy of the Byzantine rite four have been printed and are more or less well known.

(1) The Μυσταγωγία περὶ τῶν σύμβολων τὰ κατὰ τὴν ἄγιαν ἐκκλησίαν ἐπὶ τῆς συνάξεως τελούμενα καθέστηκε of S. Maximus († 666); being an exposition of the symbolism of the church and of the salient points, other than the secreta, of the Liturgy—the Little Entrance, the Lessons, Hymns and Gospel, the Expulsions, the Great Entrance, the Kiss, the Creed, the Sanctus, the Lord's Prayer, the Elevation and the Communion—from four several points of view; following one who is referred to as δ. Τιερων, and influenced by ‘Dionysius the Areopagite’, with whose type of thought and language Maximus has close affinities and on whose works he commented.

(2) The Προθεωρία κεφαλαίων περὶ τῶν ἐν τῇ θείᾳ λειτουργίᾳ γινομένων συμβολῶν καὶ μνημείων of Theodore (or Nicolas?) of Andida in Pamphylia, about whom nothing else is known. This treatise was published by Mai, from three Vatican MSS, in Patrum nova bibliotheca vi (Rome 1853) and reprinted in Migne P. G. cx.l 417 sqq. It is a commentary on the whole liturgy, mainly in relation to the Life and Passion and Resurrection and Ascension of our Lord. Theodore deliberately omits any preliminary ecclesiastical exposition, because this has already been supplied by ‘an interpretation written under the name of the great Basil’ (c. 5).

(3) The Δόγμα περί την ἐκκλησίας τούτης ἀπασών ἀστυριαν καὶ λεπτομερή ἀφήγησιν πάντων τῶν ἐν τῇ θείᾳ λειτουργίᾳ τελούμενων, attributed to S. Sophronius of Jerusalem († 637), of which only a fragment has been published, by Mai in Spicilegium Romanum iv, Rome 1840, pp. 31 sqq., reprinted in Migne P. G. lxxxvii cc. 3981 sqq. It consists of scholia on the church, its parts and furniture, the ornaments of the ministers,

1 He is called Nicolas in the title of Cod. Vat. 2146 and in the references in Ambros. E 18 sup. (ff. 113–163). On Andida see Lequien Orients christianus i 1039 sqq.

2 He is as old as the twelfth century, since he is quoted in the Ambrosian MS mentioned in the last note.
and more extended comments on the successive points of the liturgy as far as to the Great Entrance, where the fragment ends abruptly.¹

(4) The Ἰστορία ἐκκλησιαστική καὶ μοναστική θεωρία, attributed to S. Germanus I of Constantinople (+733), first printed by Demetrius Ducas in Αἱ θεῖαι λειτουργίαι (Rome 1526), the editio princeps of the Byzantine liturgies, and republished by Morel in Λειτουργίαι τῶν ἁγίων πατέρων, Paris 1560, by Fronto Ducaeus in Auctorium ii, Paris 1624, and by Gallandi in Bibliotheca veterum patrum xiii, Venice 1779; from which last it is reprinted in Migne P.G. xviii cc. 384 sqq. It is a somewhat promiscuous and ill-arranged treatise, dealing in considerable detail with a large number of ecclesiastical points and with the whole of the liturgy, sometimes in the form of scholia, sometimes in the form of extended comments.

Now it is evident on examination that, while Maximus and Theodore are original and coherent works, Sophronius and Germanus are compilations; and in particular that (1) both Sophronius and Germanus have made large use of Theodore, and this independently, since their quotations do not coincide nor is either series contained in the other; and (2) the residuum of Sophronius, when the quotations from Theodore have been subtracted, still contains matter common to it with Germanus.

What then is the origin of this second element, other than Theodore, which is common to Sophronius and Germanus?

II

In Iuris ecclesiastici graec. historia et monumenta ii (Paris 1868) pp. 287 sqq., Card. Pitra announced that he had discovered a Latin version, made for Charles the Bald in 869–870 by Anastasius Bibliothecarius, of a Historia mystica attributed to S. Germanus of Constantinople, much shorter than the printed Greek text, while agreeing generally with it, so far as it went. He printed a few chapters of the version; but he died without being able to fulfil his promise of publishing the rest, and, as it seemed, without leaving any record of the source from which he derived the text. While preparing Liturgies eastern and western I made enquiries at the Vatican and of Card. Pitra’s literary executor, but was unable to trace the source. Curiously enough, two years ago the complete text was twice published, by two editors independently of one another. First, Fr S. Petrides, of the Augustinians of the Assumption, noticed that in Analecta sacra spicilegio solesmensi parata ii (Frascati 1884) p. 208, Pitra, while publishing another extract, had in fact indicated his sources, viz. Cod.

¹ There seems to be another, in some respects more complete, text in Cod. Palatin. 367 (xiii c.).
711 (ix cent.) of the Municipal Library of Cambrai, and Cod. 18556 (ix–x cent.) of the Bibliothèque Nationale. Fr Petrides had no difficulty in identifying the MSS, and he published the contents of the Cambrai MS with the variants of the Paris MS in Revue de l'Orient chrétien July and Oct. 1905. The contents of the Cambrai MS are a letter of Anastasius to Charles the Bald, tables of contents and Latin translations of Mystagogia 24 of S. Maximus and of the Historia mystica of S. Germanus, and a translation of an otherwise unknown letter of S. Nilus to Nemertius the Scholastic. The Paris MS omits the tables and the letter of S. Nilus. Secondly, the late Fr Cozza-Luzi, having searched in vain for Pitra’s MS, at length, in the tenth vol. of the Nova patrum bibliotheca, issued by Fr A. Rocchi late in 1905, after the death of the editor, printed a copy of the Historia mystica which Pitra had allowed him to make from his own transcript.

The desire to recover, if possible, the Greek corresponding to Anastasius’s Latin, led me to examine, so far as opportunity allowed, the MSS containing or supposed to contain the treatise of S. Germanus; with the result that, while I have so far failed to find any single Greek text exactly corresponding in scope with the Latin, I have been able by means of several documents to reconstruct the whole of Anastasius’s Greek text—in general, that is, and without regard to particular readings—and have found that the documents easily fall into groups and that the source of the second element of Sophronius is plain enough.

Pitra gives a considerable list of MSS of Germanus. It has been generally stated that the MSS assign the treatise to various authors—some to S. Cyril of Jerusalem, some to S. Basil, some to S. Germanus, some to a combination of several writers.¹ In what sense this is true will appear afterwards. Meanwhile, Pitra classifies the MSS under the names of the authors to which the treatise is attributed in the titles. But his list, on the one hand, requires correction and weeding, since it contains mistakes as to the authors mentioned in the titles and includes several documents which are irrelevant; and on the other hand, it can be supplemented. Thus Rome Regin. 48 (not 46 as in Pitra), Paris Anc. fonds 502, 854 are not attributed as by Pitra to Germanus, but the first is anonymous, the others ‘of Basil’; Ottobon. 408 is not anonymous, but attributed to S. Basil; Florence Laurent. lvii 48 is attributed to S. Cyril, not to S. Basil. Fr Petrides has pointed out that the treatises in Ottobon. 459 (S. Sophronius) and in Ottobon. 418, Paris

¹ See Fabricius Biblioth. graeca, ed. Harless, xi p. 157. S. Chrysostom is also mentioned, apparently from the title of Coislin. 114 where John of Constantinople is included among a number of names. But I have little doubt that the John referred to is not John Chrysostom, but John the Faster.
Anc. fonds 2500, Venice Marci-an.gr. 228 (S. John the Faster) are quite other than the present treatise; and to these may be added Vat. 1070 (the metrical commentary of M. Psellus), 2051 (the Liturgy of the Presanctified), 2146 (a xvii cent. copy of Vat. 640, S. Basil, occurring elsewhere in Pitra's list), Vallicell. F. 70 (D. Ducas's printed text), Palat. 367 (obviously from the title, Sophronius), Vat. 339, 375, 504, Ottobon. 378, Vienna Hofbibl. 196 (which appear to represent treatises different from the present); Paris Coislin. 114 (which is not unrelated to the present, but is scarcely a mere variety of it); and ‘Eborac. S. Petri 50’ (which I cannot identify). On the other hand Fr Petrides has added a few more MSS to the list, and further additions can easily be made.

I have had no opportunity of seeing the greater number of these documents, but by means of those of them I have seen, and of entries in catalogues and further information kindly supplied by several librarians and others, it is possible to distinguish at least three stages in the development of the text, and with some probability to assign their places to most of the documents. In the following arrangement of the MSS, I have marked with an asterisk those I have seen; as to the rest, it must be remembered that the place assigned to any one of them is provisional, being inferred only from the title, the incipit and explicit of the text, and the number of leaves it occupies.

Four types of text are easily distinguishable, generally marked by a corresponding variety of title.

I. Title: Τοῦ ἐν ἁγίων πατρὸς ἡμῶν Κυρίου ἰπισκόπου Ιερουσαλήμων ἱστορία ἐκκλησιαστικῆ καὶ μνηματικῆ.
* Bodl. Baroc. 27 (xiv c.) ff. 103-106.
  Florence Laurent. lxvii 48 (xv c.) ff. 69b-71.
  Jerusalem S. Saba 635 (xv c.) ff. 247-250b.

This text consists of short comments on the church, its parts and ornaments, praying towards the east and kneeling, the ornaments of the ministers, the prothesis and the matter of the Eucharist, the parts of the Liturgy down to the Great Entrance, the vessels, veils, fans, &c., and the monastic habit. The whole of this matter, with some verbal variation, is included in the text of the next group, and it is possible that it is an earlier tract which has formed the basis of II; but my impression is that it is only an abridgement of the latter.

This type may be referred to as K.

1 I have especially to thank the Archbishop of the Jordan, Dr Mercati, and Mr Souter for information on the Jerusalem, Vatican, and Paris MSS respectively. I have since had the opportunity of seeing the Paris MSS for myself.
II. Title: Τὸν ἐν ἀγίωσ πατρὸς ἣμών Βασιλείου ἀρχιερεύκοπον Καυσαρείας
Καππαδοκίας ιστορία μυσταγωγικῆ ἐκκλησιαστικῆ (οἱ τῆς καθολικῆς ἐκκλησίας).

*Oxford Magd. Coll. 10 (xiv c.) ff. 135b-139b (fragment: capp. 1-13: printed along with S. Cyril in Milles S. Cyrilli Opera, pp. 325 sqq.).

*Paris Anc. fonds 502 (xii c.) ff. 174-186.

* 1259 A (xiv c.) ff. 190b-201b.

* 1555 A (xiv c.) ff. 167b-178b.


Rome Regin. 48 (xv-xvi c.) ff. 48-52 (fragment, ending ἀδαμαίεον φύ[ραμα] c. 38).

Grottaferrata Cod. B δ 1 (xiii c.) ff. 18-36.

Naples Gr. lxvii [ii c 7] (xii c.) ff. 174-183.

Jerusalem Patr. 39 (xii-xiii c.) ff. 161-170b.

Athos I. ver. 16 xvii [4871].

" 8 xviii [5026] ff. 74-89.

Sinai Cod. 384 (xi c.).

Abridgements:


86 (xiii-xiv c.) ff. 171b-176.

Rome Vat. 430 (xiv c.) ff. 151-153b.

" 640 (xiv c.) ff. 27-28b.

" 662 (xiii c.) ff. 238-241.

" 1151 (xiii c.) ff. 96-112.

" Barberini gr. 522 (xii c.) ff. 141-148.

Venice Marcian. gr. iii. 4, ff. 435b-437b (fragment, ending ἁμαρπίησεν, c. 43).

Berlin Graec. qu. 13 (xiv c.) ff. 129-133.

This type is represented by the text printed below, from which it will be seen that the contents are comments on the church, its parts and ornaments, on prayer towards the east and kneeling, on the ornaments of the ministers and the monastic habit, on the prothesis and the elements, and on the successive parts of the Liturgy from the enarxis to the communion, including by the way an excursus on the number of the Gospels, derived from S. Irenaeus. A comparison of the text with that of the tract attributed to S. John the Faster, printed in part in Pitra Spicilegium solesmense iv p. 442, makes it clear that the two are not independent; but which is the source and which the derivative is not obvious.
There are considerable differences in the texts of the MSS both in respect of scope (e.g. Paris Anc. fonds 502 has the chapter-titles which are omitted ib. 1259 A, and omits chapters 21b, 24b, 25–27, 31b, 35 and 37 which are found ib. 1259 A) and in respect of reading (see e.g. Ambros. M 88 sup. as compared with the Paris MSS above).

This group may be referred to as Bl.

III. Title: Τοῦ ἐν ἄγιοις πατρὸς ἡμῶν βασιλείων ἄρχεις πισκόπου Καισαρείας Καππαδοκίας ἱστορία μνησικομετοχῆς ἡσυχιαστικῆς ἐπίλυσις καὶ κατάστασις τῆς ἁγίας λειτουργίας.

*Brescia Quirin. A iv 3 (xv–xvi c.) ff. 204–208 (incomplete).
*Rome Vat. 1277 (xiv c.) ff. 7–51.
*Ottobon. 408 (xv–xvi c.) ff. 48–88.
*Barberini gr. 353 (xiv c.) ff. 16–60.

The text is an expansion of B1, chapters 21b, 24b, 25–27, 31b, 35 and 37 being omitted, and chapters 28 onwards being rearranged. The additions consist chiefly (i) in cc. 1–24, of a short tract on baptism inserted between cc. 1 and 2, and of additional ecclesiological comments, in fact of what has the appearance of being a second ecclesiological tract dovetailed into the text; and (2) in the exposition of the Liturgy, cc. 28–63, of comments supplementing the very general treatment of the rite in B1 and treating in detail of all or most of those parts of the Liturgy which are recited aloud; and among these comments are especially to be noticed those on the ferial antiphons of the enarxis taken from S. Athanasius in Pss. xci, xcii, xcv; the expansion of the treatment of the four Gospels (c. 44), partly by further quotation from S. Irenaeus, partly by a new and curious application of his method; the addition of the fragment of S. Hippolytus on Prov. ix 1 (Lagarde Hippolyti Romani quae reruntur omnia pp. 198 sq.) to the exposition of the chalice (c. 52); and the commentary on Ps. xxv (xxvi) 6–8 at the offertory, and Ps. xxii (xxiii) 5, 6 after the communion, the first in part, the latter almost wholly, derived from S. Athanasius in Pss. xxv and xxii respectively.

This form of the text is referred to as BII.

IV. Title: Τοῦ ἐν ἄγιοις πατρὸς ἡμῶν Γερμανοῦ ἄρχεις πισκόπου Κωνσταντινουπόλεως ἱστορία ἡσυχιαστικῆς καὶ μνησικῆς θεωρία.

*Bodl. Baroc. 42 (1551) ff. 81b–134.
*Milan Ambros. E 94 sup. (xii c.) ff. 1–6 (fragment, extending from the beginning down to εν τῷ δικίνῳ Migne P.G. xviii 397 l. 24).
*Venice Marcian. gr. i 41 ff. 1–257.
*Jerusalem Patr. 343 (xviii c.) ff. 69–112.

1 This tract occurs at the end of B1 in Paris Anc. fonds 502, 1555 A; and after the fragment of B1 (?) in Barberini 512.
Abridgements:—

Rome Vat. 790 (xiv c.) ff 30b-41 (anonymous: ἡγήμων τῆς θείας λειτουργίας).

Rome Otto. 338 (xv c.) ff. 299-312b (?).

Naples Gr. lxiii [ii B 29] (1526) ff. 46-53b (anonymous: ἡγήμων τῆς θείας λειτουργίας).

Printed as above, p. 249; and also as edited by Philotheus Ballerianus and Epiphanius of Janina, Venice 1639, 1690 and 1751.

This, the current Mystica theoria of S. Germanus, is an expansion of Bll. The enlargement is due (1) to the insertion of large extracts, in all forming nearly a sixth of the whole treatise, from the commentary of Theodore of Andida; and (2) to occasional additions and expansions from other sources, forming about another sixth of the whole, largely by way of completing the exposition of the text of the Liturgy, among which may be noticed especially the admirable development of the commentary on the Lord’s Prayer.

This final development of the text may be referred to as Γ.

III

Thus (1) the origin and history of Γ is so far clear; it was reached by successive interpolations of Bli, one marked stage in the development being represented by Blii. At the same time, the character of the documents of both Bli and Blii, differing as they do more or less in scope, suggests that an examination of all the documents in detail would bring to light subordinate stages of development in both groups.

(2) The origin of the element which Sophronius has in common with Germanus, apart from the quotations from Theodore, also becomes clear: it is plain on inspection that it is derived from Bli with some condensation and recasting of the text. Sophronius therefore is a compilation from Basil and Theodore and some other source or sources.

(3) The Latin of Anastasius represents the Bli text, in its longer form, i.e. in the form including cc. 21b, 24b, 25-27, 31b, 35 and 37. But as compared with any complete Greek text that I have examined, it is modified in two respects: (a) to supply comments on the kiss of peace, the closing of the doors, and the creed, which are otherwise unnoticed in Bli and Blii, it inserts cc. 17, 15, 18 of the Mystagogia of S. Maximus; and (b) for the commentary on the Liturgy from the post-sanctus to the communion inclusive, it substitutes Mystagogia 20, 21 and S. Isidore of Pelusium Epp. i 228. Though, as I have said, I have found no complete Greek text with these characteristics in full, yet Ambros. M 88 sup. has Mystagogia 17, 15 in the corresponding place; while the fragmentary abridgement contained in S. Saba 366 was evidently made from a text.

1 See Revue de l'Orient chrétien July 1905, p. 294.
such as Anastasius used, since it represents both these series of quotations and has nothing to represent that part of the text of B for which the latter series is substituted. Another characteristic of the text of Anastasius is that it is attributed in the title to S. Germanus, which is not the case with any other B-text that I have met with. It may be that this particular variety of the B-text was, rightly or wrongly, attributed to Germanus; but this cannot be verified as yet, since S. Saba 366, the only other witness at hand, is mutilated and the title lost. It is to be noticed that Anastasius has some doubt as to the authorship; he only says 'ut Graeci ferunt' and 'ut furtur' of the authorship of Germanus. It is possible to suggest a reason why such a treatise should come to be attributed to Germanus. He was the 'first coryphaeus' of the opposition to the iconoclastic measures of Leo the Isaurian. In the iconoclastic struggle it was natural and customary for orthodox writers to point to the reverence offered to the Church, the Cross, the Gospels, and so on, a reverence which the iconoclasts did not call in question. And it is likely that the struggle would give an impulse to the multiplication and elaboration of works like the present, which, by developing the symbolism of the whole liturgical apparatus, would serve to justify the reverence with which it is regarded. And in fact the words of S. Theodore the Studite in this reference recall the scholia of such commentaries: oδ δοκεῖ σοι τὸ θείων μὴν οίς Χριστοῦ τύπον εἰλήφθαι; τὴν θείαν τραπέζιαν ἀντὶ τοῦ ᾽ξωσοποιοῦ τάφου; τὴν ἑπ’ αὐτῇ συνάγω ἀνθ’ ἒς καὶ ἐν ᾽ξ εἰληθείς ἐτάφη; τὴν ἵστασιν λόγχαι ἀνθ’ ἒς καὶ ἐν ᾽ξ τὴν θεόσωμον πλευράν ἐνίγγε; τὸν στόγγον ἀνθ’ οὗ καὶ ἐν ᾽ξ πιῶν ἕχολοθῃ; τὸ σταυρὸν ἐκμαγεῖον ἀντὶ τοῦ ᾽ξωσοποιοῦ τίλου. It was not unnatural therefore that the name of a protagonist in the struggle should come to be associated with such a work as the Ἱστορία μυστηριωτή. Lastly, the version of Anastasius shews that B is at least as old as the ninth century and is therefore probably the oldest commentary which treats of the Byzantine Liturgy in so great a degree of detail. The text with which it deals must be approximately that of the oldest monuments of the rite, viz. the Liturgies, supplemented by the rubrics of the Ordinations, of Cod. Barberini iii 55 of about A.D. 795, and the S. Basil of Goar's Pyromalus MS and that of Morel's vetustus codex latinæ tralationis. But among other details not contained in these authorities, it has two features of particular interest: (a) the Prothesis (c. 31), an obsolete form which has disappeared from some texts of B itself, is more highly developed than

1 S. John of Damascus pro Imaginibus iii 35; and the adv. Constant. Caball. 9, among the works of John.
2 S. Theodore the Studite adv. Icnon. i (Migne P. G. xcix 489 B).
3 See Liturgæ eastern and western pp. lxxxiv, lxxxviii sq.; 309 sqq.; Assemani Codex liturgicus xii.
any of those I was able to collect in *Liturgies eastern and western* Appendix Q of date earlier than the twelfth century; and (b) the salutation before the *Surosum corda* (c. 58), 'Ἡ χάρις τῆς ἁγίας καὶ ὁμονοιάν Τριάδος μετὰ πάντων υμῶν, in place of the adaptation of 2 Cor. xiii 14, is, so far as I know, unique.

(4) Among the MSS which I have had occasion to notice in this connexion, there are several which contain other commentaries on the Byzantine Liturgy, some of them evidently related to the present series.

(a) Vat. 1070 (1291) ff. 3–8; Barberini gr. 353 (xiv c.): *Ἐρμηνεία τῆς θείας λειτουργίας*: in verse, anonymous in the former MS, attributed to Michael Psellus in the latter. *Incipit Ἀναγκαίον καθιστήρια: explicít τῆς προσευχῆς σφραγίας.*

(b) Vat. 339 (x i c.) ff. 335b sqq.: Περὶ τοῦ τίνων καθεστήκατε σύμβολα ἡ ἁγία ἐκκλησία καὶ τὰ καὶ αὐτὴν ἐπὶ τῇ θείᾳ συνάξει τελουμένα ἐκ τῶν ἐγγέγραψεν τῶν ἁγίων Μαξίμου τοῦ ὁμολόγητον καὶ Διονυσίου τοῦ ἀριστογίτου. *Incipit Ἐκκλησία 6 τε θείως οἶκος* (mutilated at the end). Cp. the title of S. Maximus Mystagogia, above p. 248.

(c) Vat. 504 (A.D. 1105) ff. 3b sqq.: *Ἐρμηνεία τῆς ἐκκλησίας. Incipit Χρὴ γινώσκαν ὅτι δὲ τιείς: explicít καὶ λέγει ὁ λαὸς Ἕλς ἁγίους, ἕλς Κύριος Ἡρωίδας ἕλς δίδαν Θεοῦ Πατρὸς. Αμήν.*

(d) *Milan Ambros. E 18 sup. (xii c.) ff. 113–163: Τοῦ ἐν ἁγίω πατρὸς ἡμῶν Βασιλείου ἄρχιστα. Καυσαρείας τῆς Κατ. ἱστορίας μυσταγωγικῆς καὶ ἐκκλησιαστικῆς ἐπιλογῆς καὶ κατάστασις τῆς θείας λειτουργίας. *Incipit Ἐκκλησία πολλά σημαίνει: explicít ὅτι αὐτῷ πρέπει ἡ ἀξία καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι. A compilation from Bī, Dionysius Areop., Cyril, Jo. Damasc., Nicolas (i.e. Theodore of Andida), M. Psellus.*

(e) *Paris Anc. fonds 854 (xiii c.) ff. 26b–34b: Τοῦ ἐν ἁγ. πατρὸς ἡμῶν Βασιλείου ἄρχιστα. Καυσαρείας Κατ. ἱστορίας μυσταγωγικῆς τῆς καθολικῆς ἐκκλησίας. *Incipit Ἐκκλησία ἐστὶ ναὸς Θεοῦ. A compilation from B and Theodore. (I have not examined this except very cursorily.)*

(f) *Paris Coislin. 114 (xv c.) ff. 330–340: Ἰστορία ἐκκλησιαστικῆς καὶ ἐγγεγραμμένη τῆς θείας λειτουργίας... πρὸς θεωρεῖν συνεκτικῶς παρὰ τι Ἰακώβου τοῖς ἀδελφοῖς, παρὰ Βασιλείου τοῦ μεγάλου καὶ παρὰ Ἀναστασίου καὶ Κυρίλλου τῆς Ἀλεξανδρείας ἁρχιεπισκόπου καὶ παρὰ Ἰωάννου ἁρχιεπισκόπου Κωνσταντινουπόλεως (i.e. no doubt the Liturgy of S. James, B, Anastasius of Sinai, Cyril Al., and John the Faster). Incipit Τὸ σήματρον αἰνίγητα. (I have not examined this in detail.)*

(g) Jerusalem S. Saba 414 (xii c.) ff. 57–67b: Ἰστορία τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας συγγραφείως παρὰ τοῦ ἁγίου Βασιλείου καὶ ἔτερων ἁγίων πατέρων. *Incipit Ἐκκλησία ἐστὶ ναὸς Θεοῦ: explicít καθάπερ ἐν τῷ τάφῳ (Β1 cap. 51). Apparently a compilation from B1 and other sources. In the apparatus to the text following, P1 and P2 = Paris Anc. fonds.
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502 and 1259 A respectively; M and M' = Milan Ambros. M 88 sup. and P 261 sup. respectively; Γ and K the printed texts of 'S. Germanus' and 'S. Cyril' respectively.

The text itself, apart from what is enclosed in pointed brackets, is that of P. Pointed brackets indicate additional matter represented in the Latin and found in the Greek source noted in the margin; square brackets indicate matter wanting in the Latin and in the Greek source, if any, which is noted in the margin. Variants from P implied in the Latin are given in the margin along with any Greek authority which supports them; and when the relation of the Latin to the Greek is ambiguous, the Latin is noted; as are also the Latin renderings of certain technical words or phrases. P is very carelessly written, especially in certain passages: I have corrected obvious mistakes, without burdening the apparatus by noticing them. The Latin titles, which Anastasius places, not in the text, but in a table prefixed, are given in the margin in cases where they do not exactly reproduce the Greek. The numbering of the chapters is that of the Latin.

Τὸν ἐν ἀγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπισκόπου Καππαδοκίας Ἰστορία μυσταγωγικὴ ἐκκλησιαστική.

1. Τί ἦτον ἢ Ἐκκλησία. 5 Ἐκκλησία ἐστὶν ὑδὸς Θεοῦ, τέμενος ἄγιος, ὄκις προσεγγίζει, συνάθροισις λαοῦ, σῶμα Χριστοῦ, ὄνομα αὐτοῦ, [ἐνίσχυς Ἰησοῦν Χριστόν], τῷ ἤθαντι τοῦ βαπτίσματος αὐτοῦ καθαρισθεῖσα καὶ τῷ αἰματί αὐτοῦ ἁραμωμένη (καὶ νυμφίκως ἁρωμένη καὶ τῷ χρίσματι τοῦ ἄγλου Πνεύματος ἐσφραγίσμενη) κατὰ τὸν προφητικὸν λόγου Μύρων ἐκκλησιοθέν ὄνομα καὶ Εἰς ὄσμιν μύρων καὶ δραματίαν, ὅτε 10 ὡς μύρων ἐπὶ κεφαλὴς τὸ καταβάλλον ἐπὶ πόρφυρα, τὸν Ἀρσεν. Ἐκκλησία ἐστὶν ἐπίγειος οὐρανὸς ἐν ᾧ ὁ ἐστιαράνθος Θεοῦ ἔνοικεὶ καὶ ἐμπνευστεὶ, ἀντιτύπουσα τὴν σταυροῦ καὶ τὴν ταφὴν καὶ τὴν ἀνάστασιν Χριστοῦ, διδάσκαλος ἐπὶ τῶν σκηνών τοῦ μαρτύριος Μωυσέως, ἐν ᾧ τὸ ἱεραρχία καὶ τὰ ἀγία τῶν ἀγίων, ἐν πατριάρχει τιμωθεῖσα καὶ ἐν προφητίσα προκηρύγγειαν.

5. 1 Cor. iii 16; Is. iv 6. 6. 1 Cor. xii 7; Apoc. xxvi 9 7. Eph. v 26; cp. 1 Pet. i 1 8. 1 Th. i 20; Eph. i 13; 2 Cor. i 21, 22 9. Cant. i 3, 4 10. Ps. cxxxii 2 11. Lev. xxxvi 11; 2 Cor. vi 16 13. Ex. xxxvii 21 14. 3 Reg. vii 6

1-3. Capitula historiae mysticae, ut fertur, Germani episcopi constantinopolitani.


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χθεια, ἐν ἀποστόλοις θεμελιωθείσα, (ἐν μάρτυρι τελειωθείσα) καὶ ἐν ἱεράχαις κατακοσμηθείσα.

2. Ἡ Κόμης [τῆς ἐκκλησίας].

Ἡ κόμης ἐστὶ, κατὰ τὸν ἐν Βηθλεὲμ στῆλαν οὗτος ἐγεννήθη ὁ Χριστός, καὶ κατὰ τὸ στῆλαν οὗτος ἐτάφη, καθὼς φησιν ὁ εὐαγγελιστὴς ὅτι ἦν στῆλας ἡ ἐκκλησίαν ἐκ πέτρας καὶ ἐκεῖ ἐθνικὰ τὸν Ἰςχνὸν.

3. Ἡ ἁγία Τράπεζα.

Ἡ ἁγία τράπεζα ἦν ἀνθρακί ἐτάφι ἐν τῇ ταφῇ αὐτοῦ ὁ Χριστός, ἐν ὧν πρόκειται ὁ ἀληθινὸς καὶ οὐράνιος ἄρτος (ὁ Χριστός), ἡ μυστική καὶ ἀναίμακτος θυσία, ἣν ἐφοδιάσαντον ἔσεθαν άνθρώποι καὶ τὴν τάρα καὶ τὸ αἷμα αὐτοῦ εἰς τοὺς νομιμοὶς καθότας καὶ λαβὼν ἄρτον καὶ οἶνον ἐπεί οὗτος ἀδικεῖται καὶ πιέτε ἐν ἀγίῳ τοῦτο ἐστὶ τὸ σώμα τοῦ καὶ λίμα μοι. προετοιμάζει δὲ ἐν τῇ νομιμῇ 15 τραπέζῃ ἐνα ἐν τό μάνιν ὁ ἐστὶ Χριστὸς ὁ ἐκ τοῦ οὐρανοῦ καταβάς.

4. Τῇ ἡσυχίᾳ Κιβουρίων.

Τὸ κιβουρίον ἦν τῷ τόπῳ ἐστὶ ἐκταρρωθὲν ὁ Χριστός· ἐγέρσας γὰρ ἐν τῷ νεκρῷ καὶ ἐπιβάπθεσας ὅσα ἐτάφι· ἀλλὰ ἄγα ὑπὲρ τῆς σταυροῦ καὶ τῆς ταφῆς καὶ τὴν ἀνάστασιν Χριστοῦ ἐν τῷ 20 ἐκκλησία ταῦτα ἐγέρσας. ἦτο δὲ καὶ κατὰ τὴν κυβώτον τῆς λιθοχάνης Κύριος ἐν ἢ λέγεται ἄγιας ἄγιος καὶ ἁγίασα αὐτοῦ· ἐν ἢ προστάξαν ὁ Θεὸς γενέας ἄγιος χεροβίῳ ἐκατέρθηνεν τορνεώτα· τὸ γὰρ κιβῷ ἠστὶ κυβώτῳ, τὸ δὲ σὸν φωτισμὸς [Θεοῦ] ἢ φῶς Κυρίων.

5. Περὶ τοῦ Θεοτοκοῦ.

Θεοτοκεῖρον ἦστι κατὰ τῷ ἄγιῳ μνήμα του Χριστοῦ ἐν ὧν οἱ Τέσσαρεις οἴκος ἡ Χριστός προστάγαγα ἐν Θεῷ καὶ Πατρὶ διὰ τὸς προσφορὰς τοῦ σώματος αὐτοῦ ὡς ἀμόνος θύμοσαν καὶ ἐς ἀρχιερεῖς καὶ τὸς ἀνθρώπου προσφέρεις καὶ προσφέρομεν, εἰς μυστικὴν καὶ ἀναίμακτον θυσίαν καὶ λοιπῶν λατρείας τοὺς πιστοὺς ἱεροθυμοῦσαν· δει ἡ μέτοχον γεγόνας ἄγιος ὡς καὶ θεανήθων 30


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5. **γάρ** P1: etenim 7. **νοσφόν** inuisibile 8. **ἀναπτυκοῦσιν... εἱερακίας**

expressimetur spirituales et administratoriae [leisouργίαν] hierarchiae λογικάς

λεισουργίας P9 10. κατά γάρ P1: etenim 12. κρῖτης P9: factor

13. quid **βρόθοις** concensus 16. **βρόθοι** διδάσκει βρόθων


PM: illic 19. quid cosmitis sine ornamentum 20. **κοσμίκων** νομίμων

P9: legale **κόσμων** cosmiurn, id est ornamentum 21. **κοσμοίμων**

κοσμομέρος M9: ornatus (ac. cosmitis) 23. quid cancelli 25. ορθορχέσαν

... ευθυβαστόν... existentia... accessibililia 27. **ἄσπλης καὶ ως ζητήσει πασσίμ

et pro libitu proprio 29. quid indicet ambo
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10. Diatì εὐχόμεθα κατά ἀνατολάς.

(Τὸ κατὰ ἀνατολάς) ἐξεσθαί παραδεδομένων εὐστίν, ὡς καὶ τὰ λοιπὰ, ἐκ τῶν ἀγίων ἀποστόλων καὶ ἔστιν ὡστε διὰ τὸ τῶν νυκτὸν ἠλιὸν τῆς ἀδιακόπτης Ἀρχαὶ τῶν Θεῶν ἡμῶν ἐκ ἣς φανέραν ἐν τούς μέρεσι τῆς ἀνατολῆς τοῦ αἰωνίου ἡλίου, καὶ κατὰ τὸν προφητήριον τῶν λέγουτα Ἀνατολή ὅπως αὕτη 10 καὶ πάλιν Προσκύνησατε τῷ Κυρίῳ τῷ ἐπιβεβηκότι τῶν οὐρανῶν κατὰ ἀνατολάς καὶ Προσκύνησαμεν εἰς τὸν τόπον οὐ̂ς ἐστίνω καὶ ήμεις καὶ πάλιν Στιχούμεθα οἱ πόλεις τοῦ Κυρίου ἐπί τὸ ὀρός τῶν Ἐλαιών κατὰ ἀνατολάς ταύτα φασὶν οἱ προφητεύει διὰ τὸ μὴ ἀποκαραδόκησαν ἡμᾶς ἀλλὰ πάλιν τὸν ἐπὶ Ἐβραῖο παραδείσου τὸν κατὰ ἀνατολάς ἀνυλαμβανείν καὶ ὡς 15 ἐκδεμορμὲνες τὴν ἀνατολὴν τῆς φωτοφανείας τῆς δευτέρας τοῦ Χριστοῦ (πάλιν) παρουσιάζω.

11. Διατί οὖν κλάνεις γόνον τῇ κυριακῇ.

(Καὶ τὸ μὴ κλάνεις γόνον τῇ κυριακῇ ἡμέρᾳ τῇ ἀναστάσει μημειώνει τὴν τῆς καταπτώσεως ἡμῶν γενομένην ἀνάρθρων διὰ τῆς τριήμερος τοῦ Χριστοῦ 20 ἀναστάσεως.

12. Τὸ δὲ μὴρ τὸς πεντηκοστῆς μὴ κλάνεις γόνον ἐστι τὸ ἐπὶ ἡμέρας μετα τὸ ἄγιον πάσχα ἐκπλημμένας κρατεῖν τὸ ἑκάτερο ἐπὶ τεσσαρακοστεῖνα καὶ ἡ κυριακῇ πεντηκοστῇ.

13. Τίνος χάρων περὶ τριάκια κερώμεθα. 25 ὁ ἐν τῇ κεφαλῇ τοῦ ἑορτῶν περικείμενος διεπότας (στέφανοι ὡς τῆς τῶν τριών σημείωσεως) αἰκώνει τῇ τῶν κορυφαίον ἀποστόλων Πέτρου καράν τημίαν ἦπερ ἐν τῷ του Κυρίου διδασκαλίας κυρίσαμε τῆς ἀποκάραδος ὡς τῶν ἀπειθοῦντων τῷ λόγῳ ὡς ἐμπαίζομενος ὑπὸ αὐτῶν. ταύτην δ

19. Apost. i 10 20. I Pet. ii 8

17. Τά Λωρία του στιχαρίου έστι, τά ἐν τῇ χερί, ἐμφαίνοντα τῶν δεσμῶν τοῦ Χριστοῦ· διόκαστε γὰρ αὐτοῦ ἀπήγαγον πρὸς Καϊάφαν τῶν ἄρχερεα καὶ τῶν Πιλάτον.
18. Τά Λωρία τά εἰς τά πλάγια τί δηλοῦσιν. 
Τά λωρία του στιχαρίου έστι, τά εἰς τά πλάγια, κατά τό αἷμα τό ρέειν ἐκ τῆς πλαγίας τοῦ Χριστοῦ (ἐν τῷ σταύρῳ).
19. Τό ἐπιτραχήλιον τών ἔχει τύπον.
Τό ἐπιτραχήλιον ἄστι τό φακάλιον μὲν οὔ ἐπέφερεν ὑπὸ τῶν ἄρχερεως ἵνα διεδεμένος ἐν τῇ τραχήλῃ τῷ Χριστῷ καὶ συνάρμονος ἐπήρωσθεν ἐν τῇ πάθει αὐτοῦ ἐπιτραχήλιον.
20. Τό Ὀμφόριον τῶν ἔχει τύπον.
Τό ὁμφόριον ἄστι κατά τήν στολήν τοῦ 'Αρών' (καὶ) ἐφάρσουν καὶ εἴ ἐν νόμῳ ἄρχερεις συνδαρίους μακροῖς τῷ εἰσώμες ωμῷ περιτεθέντες. (τό 15 τῶν ἐπισκόπων ὁμφόριον εἴ ἐρῶν δὴ καὶ οὐ λινῷ τὴν τῷ προβάτῳ δορᾶς σημαίνει ἐπερ πλαισθεὶ τῷ Κύριος εὕρων ἐν τῷ Ποιμήν] οἱ δὲ αὐθανάθες.)
21. Περί Μοναχῶν.
Τό μοναχικὸν σχῆμα ἄστι κατά τήν μέρυνον τοῦ ἑρμοκολύτου καὶ βασιλεύοντος 'Ιωάννου ἵνα τῇ ἑκάταμα αἴτητο μὲ κριτων καὶ ζώνη δεμα-20 τίνις περί τίνις ὀφέγιν αἴτητο. (ἐπείπτα καὶ διὰ τό πενθικὸν καὶ σκυθροῦ καὶ καταψήθεις καὶ ἑπίτινον καὶ πρᾶον καὶ ταπεινὸν ἥθος τῶν τοῦ μονήρ βίων ἐπανερημένων' πάντες γὰρ οἱ πενθοῦντες μέλανα περιβεβλητη καραδοκοῦνται ἀπολήψισθαι τήν λευκήν καὶ θείαιν στολήν τῆς διήνε τε καὶ παρακλίσεως τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.)
22. Τύχος χάριν κείρονται τήν κόμην.


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Τὸ δὲ καίρεσθαι τὴν κάραν ὀλοτελῶς κατὰ τὴν μίμησιν τοῦ ἁγίου ἀπόστολον Ἰακώβου τοῦ ἀδελφοῦ καὶ Παύλου τοῦ ἀπόστολον καὶ τῶν λοιπῶν.

23. Τὰ δὲ Ἀναββαλίας εἰς κατὰ τὰ Ἀναββαλίας ἄπερ ἐφόρουν ἤματα 5 οἰ θείοι ἄντωτοι.

24. Τὰ Κουκουιλλα κατὰ τὸν λέγοντα ἀπόστολον ὅτι ἐχώρισαν μοι ὁ κόσμος κἂτ' ὑπὸ τὸν κόσμον ἡ δὲ καὶ πορφυρός καὶ λευκὸς λυρίς καὶ σταυρός κεκόσμησαν διὰ τὸ μνῆμ' ἐκ τῆς πλευρᾶς τοῦ Κυρίου αἷμα καὶ ὄνομα ὄμοι, ἐμφαίνοντα διὰ τῆς τοῦ μαντίου ἀπολειμμάτος ἀπλώσεως τῆς πτερωτίκης τῆς 10 τῶν ἀνγέλων μυστήριως καθ' ὅτι ἀγγελικὸν σχῆμα λέγεται.

25. Ο’... Ἀνάλαβος... δηλοὶ... τῶν Ἀναββαλίας τόν εὐαγγέλιον καὶ τῇ πίστει κεκοσμίων ἐν ζωγράφῳ περιβολάτων τὸν θρέψαν τῆς πίστεως ἐκ ὦ διηνυσκοῦτα πάντα τὰ βέλη τὰ πετρωμένα τοῦ πονηροῦ κβέθαι, καὶ τὸν περικεφαλάιαν τοῦ σωμάτος ἐξαπλαθεῖ τίς μάκραιν τοῦ Πνεύματος ἡ ἐγκυμοσύνη Θεοῦ.

26. Τὸ δὲ ζώον νοσεῖ τὴν νέκρωσιν τοῦ σώματος δηλοὶ τοῦ τὴν σωφροσύνην περιβολάτους, περιβολάζοντας τῆς ὑγείας αὐτοῦ δύναμα ἀληθείας.

27. Τὸ δὲ τῶν Σαραδίων εὐπρεπῶν αὐτῶν τῇ ὁμίᾳ τῆς σωματικῆς δηλοὶ τὸ ὅπως γένηται φοβερὸς τοῦ ὑπεκατάτου καὶ ἀνάλυτους τὸν πολεμίον, ὑποδελειμένος τοὺς πόλας αὐτοῦ ἐν ἐπιμασία τῆς εὐαγγελιών τῆς εἰρήνης.)

28. Ο’... Ἀρτος τί δηλοῦν.

'Ὁ ἄρτος τῆς προβοσκίας λέγεται ἄγονον ἀποκαθαρώμενος, [καὶ] ἐμφαίνει τὸν ἀπεργάλλοντα πλοῦτον τῆς χριστότητος τοῦ Θεοῦ, ὅτι ὁ ήδος τοῦ Θεοῦ ἀνθρωπότος γέγονε καὶ ἐγένετ' ἐκείνωσε, καὶ προεθαμάζει προσφοράν τὸ σῶμα αὐτοῦ καὶ ἀνάλυτον εἶναι τῷ τῆς κοσμού ζωῆς ἀναλαβόν τὸν 15 φύσιμον ὕλον τῆς ἀνθρωπίνης φύσεως χωρίς ἀμαρτίας, προσενεχθεῖς ὥς ἀπαρχῇ.


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<td>29. Τίνος χώρα τῇ λόγχῃ ἐπικαθαίρεται ο άρτος.</td>
<td>Τὸ δὲ ἐν τῇ λόγχῃ ἐπικαθαίρεται ο άρτος ἐπὶ τὸ ἔσωθαμεν ἐν τῇ ἐκ πόροις ἀνόμως καὶ σωματικῶς εἰς τὸν άρτον τῆς λόγχης τῆς κερατοκατάστασις τῶν άρτων ἐν τῇ στῶμα ἐσπεύδηται.</td>
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<td>31. Περὶ τοῦ Ὀδον καὶ τοῦ Ἰάντον.</td>
<td>Υ' ο ο ο καὶ τὸ ὄνομα ἐστὶ τὸ ἐξελθόν ἐκ τῆς πλευρᾶς αὐτῶν ἀλά καὶ ἱδρυ, καὶ καθὼς ὁ προφήτης λέγει 'Αρτος άρτῶν ἀποθετείται καὶ (τὸ ἤδαρ) ἁγίω πεπτων ἀστι γὰρ τῆς λόγχης τῆς κερατοκατάστασις τῶν άρτων ἐν τῇ στῶμα ἐσπεύδηται καὶ αὐτὴ ἡ λόγχη.</td>
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<td>31b. (Διὸ καὶ δεικνύοντος ὁ Ἰερεὺς ἐν κανονίᾳ παρὰ διακόνου ἡ ἀποκαθάρασις την προσφοράν, λαβὼν τὴν λόγχην καὶ ἀποκαθάρασις αὐτῆς, εἶπεν σταυροποίησεν παρὰ χαράς αὐτῆς λέγει· Ός προβάτων ἐπὶ σαφῆν ἤθη καὶ ἐκατόμω της προσφορᾶς τῆς λόγχης αὐτῶν ἀμφότερος.</td>
<td>Τοῦτο εἰσενέκαθεν θεός τῆς αὐτῆς προσφορὰς ἐν τῇ ἀνίψω ἀκαθοδοκίας ἀπόκρητης φησίν, οὕτως ὁ ζητοῖ τὸ στῶμα αὐτῶς ἐν τῇ ταπεινοκόπη ἁγίω καὶ κρίσει ἁγίω ἀφίησιν τῶν δικαστάσσομεν αὐτῶ.</td>
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<td>32. Σ. Io. vi 51, 54</td>
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<td>11. Is. xxxiii 16</td>
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<td>24. Is. liii 8</td>
<td>27. S. Io. xiv 34 sq.</td>
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kai oι τρεις είς τό ἐν εἰκὼν· τών καὶ δεί καὶ εἰς τοὺς άδινας. εὑτὰ λαβών τὸ
θυματήριον καὶ θυμάτιον ποιεί εὐδήν τῆς προθεώσων.

32. Περὶ τῶν Ἀντιφώνων.

Τὰ ἀντίφωνα τῆς θείας λειτουργίας εἰς τῶν προφητῶν αἱ προσφέρεισε προ-
καταγγέλλουσα τῆς παρουσίας τοῦ Υἱοῦ τοῦ Θεοῦ τὴν ἐκ παρθένου ἐπὶ γῆς,
[βοώνων] ὁ Θεὸς ἦμων ἐπὶ γῆς ἐγείρη (καὶ τοὺς ἀνθρώπους συναντεῖς) καὶ Εὐ-
πρεπεῖαν ἐκείστωσεν. Ἐγὼν τὴν σάρκαν αὐτοῦ δηλοῦσέν, ἢν οὕτωι ἀποδει-
κεποι καὶ μαθῶντες διὰ τῶν ὑπηρετῶν καὶ αἰτητῶν τῶν λόγων γενομένων τῶν
ἀποστόλων λέγομεν· ὁ μονογενὴς Υἱός καὶ λόγος τοῦ Θεοῦ ἀδώνατος ὑπάρχων
καὶ καταβεβήμενος διὰ τὴν ἡμετέραν σωτηρίαν καὶ τὰ ἐξής.

33. Περὶ τοῦ Ἐισοδίου.

Ἡ ἐισόδος τοῦ Εὐαγγέλου ἐμφανίζει τὴν παρουσίαν καὶ τὴν ἐισόδου τοῦ
(Τοῦ Υἱοῦ τοῦ) Θεοῦ τὴν εἰς τὸν κόσμον, ὡς λέγει ὁ ἀπόστολος (ἐπὶ) ἢν εἰσαγαγέ-
ζον δ Θεὸς καὶ Πατὴρ τῶν πρωτοτοκίων εἰς τὰς οἰκογένειας λέξεις Καὶ
15 προσκυνησίας αὐτῶν πάντας οἱ ἁγιείς αὐτοί. Ἑπετοί δεκακίον τοῦ
ἀρχιερείου διὰ τῆς στολῆς αὐτοῦ τὴν τῆς σφακοῦ τοῦ Χριστοῦ στολὴν τὴν
ἐκμετάλλευσαν καὶ αἰματώδη, ἢν ἐφορεσέν ὁ αύλος καὶ Θεὸς ὡς πορφύρων
βεβαιώσεις εἰς ἀρχαίον αἴματος τῆς θεστοκόφο τοῖς παρθένοις, καὶ ἀνέλαβε τὸ
πλανθρώπος ὑπάρχων ἐπὶ τῶν ἑμῶν, τὸ λόγον κόσμων τοῦ ἀδαμαίου φύσης
ματοσ, ὁ Παύς ὁ καλὸς καὶ ποιμαίνων τὸν ἤψων· Ἰησοῦς (ἐπὶ) τῇ βαθθί-
20 τοῦ σταυροῦ αὐτοῦ, ἐν σταργάνους μὲν εἰλικρίνεις καὶ τεθεὶς σινκέτε ἐν
δυνή 
θλογῶν ἅπλ' ἐν τραπεζῆ ἐπιστεύσαντον 
καὶ πάντων ἀνθρωποποιημένων [περὶ
τής εἰσοδίου] δεῦτε προσκυνήσωμεν καὶ προσκύνησαιν αὑτῷ ὁ σῶν 
Ἰησοῦ Θεοῦ καὶ κρύπτομεν τὴν παρουσίαν αὐτοῦ φανερώθειν ἡμῖν ἐκ χάριτι
Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν.

34. Περὶ τοῦ τρισαγίου.

Ὁ τρισάγιος ὄμων ὄστον ὀστίν· ἐκεῖ μὲν οἱ ἄγγελοι ἔστον Δόξα ἐν ὑγίειοι

—

20. S. Io. x 11; Ps. lxxix 1; Apoc. ii 27 21. S. Lc. xi 12 sqq. 24. Ps. lxv 4
29. S. Lc. ii 14

1. έις τό ἐν εἷς] unum sunt (sulg.)
2. θείας λειτουργίας] sanctae
3. missae 5. γῆς] futurum, ut illud 6. καὶ ... συνανταράθμ] P5
4. τῆς σωτήριαν] et
5. γνωρίμων] quondam τῶν] καὶ P5: et 10. καὶ ... σωτήριαν] et
19. μέρη] ὕλου P5: montibus et 20. δ καλός] δ μέγας τῶν προβάτων P5: magnus ouium (Heb. xiii 20) 23. in
24. ἀνθρωποκούντων] audentibus τοῖς έλεόσου] ad modum
25. τινος scriptum est 27. θεοῦ] κυρίου P5: domini 28. de trisagio hymno
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Theophylact, ἢμεῖς ὡς μάγοι τὰ ἁρπαὶ προσφέρομεν τῷ Χριστῷ πίστιν ἐλπίδα καὶ ἀγάπην ὡς χρυσὸν καὶ λίβανον καὶ σμύρναν, τῶν ἀδιαμέτρων τὸ ἀρχαὶ βοῶτες πιστώς ἢμεῖς δὲ θεός, ὥστε ὁ Πατὴρ ἢμος λαχτάρει, ὁ Υἱὸς καὶ ὁ Λόγος, διὸ τὸν καθ' ἡμῶν ἱερὸν διάβαλλον δεισίβοις κατάρρευσε διὰ σταυροῦ τὸν τὸ κρατὸς ἐγκολπὸς τοῦ φῶτος καὶ τὴν ζωὴν ἡμῶν ἑδώκε τὸ 5 ἐπάνω αὐτοῖς πατείν' ἢμοι ἀνάτομος, τὸ Πνεῦμα τὸ ἄγνω τὸ σωζομοίων δὲ εἰς πάσαν πνεύμα καὶ κτίσιν ζωοποιεῖται καὶ διαμένει καὶ βοᾷ ἐλήσιν ἡμῶς.

35. Τὸ ἐκφωνεῖ ἢμεῖς ἐν τοῖς ψαλτέας ἐν τῷ ἀμβώμῳ προσέχομεν τῇ θυσιαστήριῳ εἰς τὸ μέλλειν δοξάζειν μετὰ τὸν τριπλασίασµὸν τοῦ Τριαγώνικα καὶ λέγεις Ἐνθομήστε κύριο τὸ δόξα πληθυντικῶς ἢ Εὐδοκήσης κύριο τὸ δόξα ἐν ἐννοοῖς [τὸ μὲν πληθυντικός] σειμαίνει τὴν τρισυμπόστατον μὲν θεοτρίτη θέσεις οὐκ ἔχει της ἐκκλησίας εὐλογηθῆναι παρ' αὐτῇ [κατ' αὐτῶν] καθόσον ἐκκλητικὴν αὐτῇ ἀνθρώπων οὔσῃ κατακαθισθαίναι τοῖς τάσις ἀνθρώπων θείως δινάμενα τῶν χεροφιδίων καὶ τρισάγιον ἦμνων αὐτῇ τῆς ἀγίας Τριάδος ἀναμέλειν καὶ γὰρ διὰ τοῦ εἰς εἰς αὐτὸν εὐλογηθῆσαι τὸς τρεῖς ὑποτάσσεις Πατρὸς 15 Υἱοῦ καὶ ἄγνω Πνεύματος ἐδήλωσεν, διὰ δὲ τὸ προσθεῖναι τὸ κύριο τῆς μὲν φύσετοι τῆς θεοτρίτος ἐκράζουσαν.

36. Περὶ τοῦ Σωτῆρον.

Τὸ δὲ ἀνέφθη ἐν τῷ ἐνεργεῖ τοὺς ἀρχιερᾶς καὶ σφαγιότος τὸν λαὸν ἐτοίμον ὅτι ὁ Υἱὸς τοῦ Θεοῦ μέλλων πληροῖν τὴν ἐπήρ ήμῶν κατὰ σάρκα οἰκονόμων 30 ἑπάρακ τύ θείας εὐλογήσεικας τοῦς ἄγνων αὐτοῦ μαθητὰς λέγων αὐτοῖς: Εἰρήνη ἀδιαίρετος ὑμῖν. δικαίων ὅτι την αὐτὴν εἰρήνην [καὶ] εὐλογίον ἓδωκε τῇ κόσμῳ διὰ τῶν αὐτοῦ ἀστρολών.

37. Τὸ δὲ Καὶ τῷ πνεύματι τῷ παρὰ τοῦ λαοῦ ἀποκριόμενον τοῦτο δήλων ὅτι ἔμενεν μὲν παραχώρες Κύριε τῇ ἐν ἀλλήλοις ὑμῶν εἰρήνης, ἐνδείχθη δὲ δόθη ήμῶν ἐν τὴν προς τὴν ἀδιαίρετον ἐννώσιν ἢν τῷ πνεύματι τῷ εἰργαζόντες, 8 ἡμῶν ἐν ἀρχῇ τῆς ἡμιοργίας [καὶ] ἐνθέως, ἀσχολοῦτος τῆς σής ἀγάπης τενάκνων.

38. Τὸ δὲ καθάπατος ἢμεῖς ὅτι ὁ Υἱὸς τοῦ Θεοῦ τὴν σάρκα τῇ ἐκφωνήσει καὶ τῷ πρόβατος δὲ ἀνελαβεῖ εἰπὶ τῶν ἱμάων (ὅπερ σημαίνει τὸ ἀσφαλέον), ὅτι τὸ 30 ἀδαμαίον φύραμα, ἀνέβιβασεν [αὐτοῦ] ἤπειράν πάσχει ἀρχῆς καὶ ἐξογίσαι καὶ


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Dom Connolly, whose researches in Syriac Patrology are familiar to the readers of the Journal of Theological Studies, has recently published an article on 'The Early Syriac Creed'. The documents upon which he has mainly relied for evidence, he tells us, are (1) the Homilies of Aphraates, (2) the Acts of Judas Thomas, and (3) the Doctrine of Addai. In the course of his article he presents us with 'tentative reconstructions' of three creeds, based on actual expressions used by the writers of whom he is treating. By far the longest and most complete of these is the Creed reconstructed from the writings of Aphraates, and it will prove of special interest to those who have studied the Homilies of this writer, because opinion is divided as to whether there is anything in the writings of Aphraates which betrays knowledge of a creed. On the one hand it is stated by Dr Kattenbusch that there is no such indication; on the other hand, Dr Bert, the German translator of the Homilies, holds the contrary view, and in this he is followed by Dr Hahn. But Dom Connolly differs from all these authorities; he refutes Kattenbusch by presenting us with the text of Aphraates' Symbol, but he entirely disagrees with Bert and Hahn, who consider that the Creed of Aphraates is contained in the passage from the first Homily, which Hahn has included in his Bibliothek der Symbole. It is not my purpose in this article to criticize Dom Connolly's 'reconstruction'—it would be somewhat early to attempt

1 Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristenthums, 1906, pp. 203 ff.
2 Das Apostolische Symbol i. p. 249.

THE CREED OF APHRAATES.

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