

## THE ANAPHORA OF THE ETHIOPIC TESTAMENT OF OUR LORD.

THE Ethiopic version of the *Testament of our Lord* is contained in two manuscripts of the British Museum (Orient. 793 and 795). One of the chapters of the *Testament* gives an account of the celebration of the Eucharist. The Syriac version of this is well known from the English translation published in 1902 by Cooper and Maclean. In the notes of their edition occasional reference is made to the Ethiopic version, and in an Appendix a translation is given of the Ethiopic *Anaphora of Our Lord Jesus Christ* which is based on the Anaphora of the *Testament*. No translation of the Anaphora as it is found in the Ethiopic *Testament* has hitherto been published. It will be seen to follow on the lines of the Syriac version. There are, however, differences of reading, in some of which the Ethiopic seems to have preserved a better text.

The following translation is made from Orient. 793 (A), except in one or two places in which the other MS (B) has obviously a better reading.

In the notes the symbol Syr. is used for the Syriac version of the *Testament*.

### Concerning the Order of the Eucharist

(being chapter ix [xv in B] of the *Testament of our Lord*).

*While offering let the veil be drawn over (and) let the bishop<sup>1</sup> (pâpâs) offer within, with the presbyters and deacons, monks and widows, and sub-deacons and deaconesses<sup>2</sup> and readers to whom grace has been given.*

*And let the bishop while he offereth stand in their midst and the presbyters on his right hand and on his left, and the widows behind them on the left, and the deacons<sup>3</sup> on the right,<sup>4</sup> and the readers behind the deacons, and the sub-deacons behind the readers, and the deaconesses behind the sub-deacons.*

*And the bishop alone shall place his hand on the loaves which they have*

<sup>1</sup> B omits 'pâpâs', perhaps rightly, as the word does not occur in Syr., and elsewhere in the Anaphora the Eth. word for bishop is the Gk. ἐπίσκοπος.

<sup>2</sup> B per homoioteleuton omits from 'monks' to 'deaconesses'. The text agrees with Syr., except for the insertion of 'monks'.

<sup>3</sup> So B and Syr. A reads: deaconesses.

<sup>4</sup> B adds: and on the left.

*offered on the altar, and the presbyters shall raise (?)<sup>1</sup> their hands with fear, and the others shall stand in quietness.*

*And a catechumen shall not then be present, and even if there be one that hath (believing) children or a wife, he shall not offer (lit. give), unless he be a believer and be baptized.*

*And before the bishop offereth, or the presbyter, the people shall give the Peace one to the other, men to men, and women to women.*

*And then there shall be a deep silence and as they are silent, the deacon<sup>2</sup> shall say thus, and make proclamation before the Thanksgiving.*

Be your hearts in heaven.

And if there be one that hath aught against his neighbour, let him forgive him.

If there be one that thinketh hypocrisy in his heart, let him make confession.

If there be one in whom is pollution of mind,<sup>3</sup> let him withdraw.

If there be one that hath fallen into sin, let him not forget it, for it shall not be forgotten.

If there be one that hath a diseased mind,<sup>3</sup> let him not draw nigh.

If there be one that is defiled, or that is not clean, let him withdraw.

If there be one that is a stranger to the commandment of Jesus, let him withdraw.

If there be one that despiseth the prophets, let him withdraw himself from the wrath of the Only-begotten, and save his soul (*or*, himself); let him not do despite to the cross; and let him flee from the wrath of God, for we have Him who seeth us, the Father of light with His Son<sup>4</sup> and His holy angels who visit the Church.

See to your souls (*or*, yourselves) and cleanse your bodies, and remember not their transgressions against your neighbours.

See that none be in wrath against his fellow; the Lord seeth.

Lift up your hearts. Let us draw nigh to the salvation of life and to the holy things in the wisdom of the Lord; let us receive the grace that hath been given us.

*And thus let the bishop do,<sup>5</sup> giving thanks with a strong and awesome voice, The Lord be with you all.*

*And the people say:* With thy spirit.

*The bishop saith:* Lift up your hearts.

*And the people with all their mind say:* We have (them) to the Lord.

<sup>1</sup> *lit.*: make to look. A change of one consonant would give 'place', as in Syr. This would seem contradictory to the previous clause, 'the bishop alone, &c.'

<sup>2</sup> So B and Syr. A reads: deacons.

<sup>3</sup> i. e. one who is mentally afflicted.

<sup>4</sup> B omits: with His Son. The text agrees with Syr.

<sup>5</sup> So the MSS. Perhaps 'say' should be read as in Syr., or 'saying' inserted after 'voice'.

*The bishop saith* : Let us give thanks to the Lord.

*And all the people answer* : It is meet and very right.

*And the bishop saith* : That which is holy<sup>1</sup> for the holy.

*The people say* : Continually in heaven and on earth.

We give Thee thanks, O God perfect and<sup>2</sup> holy, the End of our souls, the Giver of our life, the incorruptible Treasure, the Father of the Only-begotten Thy Son our Saviour who proclaimed Thy will, for Thou didst will that we should be saved through Thee. Our hearts give thanks to Thee, O Lord, to Thee the Might of the Father, and the Grace of the Gentiles, true Knowledge, the Wisdom of the humble, the Physician of the Soul, the Greatness of the humble, our Friend.<sup>3</sup> Thou art the Staff of the righteous, the Hope of the persecuted (or, the exiled), the Haven of those who are tempest-tossed, the Light of the perfect, the Son of the living God.

Make to shine upon us, from this Thy grace which is unsearchable, firmness (*lit.* planting) and strength, trust and wisdom, and power of faith that bendeth not, and hope that changeth not. Grant knowledge of the Spirit to our lowliness that we Thy servants, O Lord, may ever be purified in righteousness, and that all Thy people may glorify Thee.<sup>4</sup>

Yea, O Lord, Thee we bless, and to Thee we give thanks ; and ever we pray Thee, O Lord, the Father of the lofty ones who reignest over the treasures of the light, the Visitor of the heavenly Jerusalem, the Lord of dominions (and) of the chiefs of the angels, the Might of lords and the Glory of thrones, the Raiment of the lights, the Joy of delight and the King of kings, the Father who upholdest all things and governest by (Thy) hand,<sup>5</sup> and by Thy Counsel, Thy only Son Jesus who was crucified for our sins, through whom, the Word of Thy covenant, Thou didst make all things ; in Him being well pleased, Thou sentest Him into the bosom of the Virgin ; He was conceived in the womb, was made flesh, and was declared Thy Son by the Holy Spirit, being born of a Virgin, that He might fulfil Thy will and prepare for Thee a holy people.

He stretched forth His hands to the passion that He might save the suffering and loose the dead who trusted on Thee, who was given of His own will to the passion that He might save the suffering and strengthen those who tottered, find the lost, and give life to the dead, and loose death and burst the band of Satan,<sup>6</sup> and fulfil the will of His

<sup>1</sup> This word is in the singular in Eth.

<sup>2</sup> B and Syr. omit : perfect and.

<sup>3</sup> Our Friend. There is nothing corresponding in Syr. The same Eth. word is used in the *Didascalia* in a quotation from Prov. vii 4 as a translation of *γνώριμος*.

<sup>4</sup> Or, and all Thy people shall glorify Thee.

<sup>5</sup> B reads : all things by (Thy) hand which governeth.

<sup>6</sup> B omits : of Satan.

Father and trample on Sheol and open the gates of life, and give light to the righteous, and establish an ordinance (*or* covenant), and remove darkness, and bring up the babes, and proclaim His resurrection.

He took bread in His holy and blessed hands which were without spot, He<sup>1</sup> brake, and delivered to His disciples, speaking (and) saying, Take, eat; this is My Body which is broken for you for the forgiveness of sin and for life eternal. So be it. And when ye do this, make memorial of Me. And mingling a cup of wine Thou gavest (it) to them in the likeness of this Thy Blood which was poured out for our sin.<sup>2</sup>

Now also, O Lord, we pray to Thee; remembering Thy death and confessing Thy resurrection we offer to Thee the bread and the cup, giving thanks to Thee who alone art from eternity God the Saviour, for Thou hast bidden us to stand before Thee and serve as priests in Thy presence, therefore we also Thy servants, O Lord [give thanks unto Thee]<sup>3</sup> *and the people also say thus.*

Again we offer to Thee this Thanksgiving, Eternal Trinity, O Lord, the Father of Jesus Christ (before) whom every creature and (every) soul trembleth and returneth (*lit.* shrinketh) into itself. Thine is this gift; not food and drink is it that we offer to Thy holiness. Make that it be not unto us for condemnation, or for blaspheming of the enemy, or for perdition, but (for) a healing of our bodies and for a strengthening of our spirits.

Yea, our God, grant us for Thy name's sake that we may flee from every thought that is not pleasing unto Thee. O Lord, grant us that every counsel of death may be banished from us, (even each) who by Thy name is written within the veil of Thy sanctuary in the heavens. May death hear Thy name and be amazed, may Sheol and the abysses be rent and the enemy be trodden under foot, may the spirit of destruction tremble, and the serpent (*or* dragon) be removed, may unbelief be far away, and the traitor be afflicted, may anger be silent, envy avail not, may the arrogant be reproved, and the covetous (*lit.* lovers of gold) rooted out; may oppression cease, the crafty be overthrown, and every root of bitterness<sup>4</sup> be scattered.

Grant, O Lord, to the inner eyes of our hearts that they may see Thee and glorify Thee and praise Thee, remembering Thee and serving Thee, for Thou alone art their portion, the Son and the Word of God whom all things serve. Perfect and strengthen those to whom Thou hast revealed Thy grace; heal (and) guard those who are in

<sup>1</sup> B adds: gave thanks, blessed and.

<sup>2</sup> B reads: for us.

<sup>3</sup> It seems necessary to add these words from Syr.

<sup>4</sup> So Syr. The Eth. phrase is 'creation of gall'.

grace ; direct those who by the power of the tongue glorify the faith (and) who teach by the word of the tongue ; save those who do Thy will continually ; visit the widows ; receive the orphans ; receive those who have entered into rest in the faith.

Grant unto us also, O Lord, a portion with all Thy saints ; grant us strength that we may please Thee as they pleased Thee ; feed Thy people in righteousness and holiness ; O Lord, grant unto us all union whereby we may receive of Thy holy things (and) be filled with the Holy Spirit and the strength of faith in truth (*or* righteousness) that for ever we may praise Thee and Thy beloved Son Jesus Christ with the Holy Spirit ; for Thine is the glory and honour. *And the people say* : Amen.

*The deacon saith* : With all the heart let us entreat the Lord our God to grant us a good communion of the Holy Spirit.

*The bishop saith* : Grant us to be joined in Thy Holy Spirit, and heal us by this *prosphora*<sup>1</sup> that we may live in Thee to all ages for ever and ever. *And the people say* : Amen.

*And the people also pray the very same.*

*And after this (is) the seal of the Eucharist ; thus he saith* : Blessed be the name of the Lord for ever and for ever and ever. *And the people say* : Amen.

*And again the priest saith* : Blessed be He who cometh in the name of the Lord, and blessed be the name of His glory. *And the people say* : So be it, so be it, so be it.

*And the bishop saith* : Send Him ; *and the people say* : Send the grace of the Holy Spirit upon us.

*And if the bishop be unclean, let him not offer, but let the presbyter offer ; neither let him take part in the communion, and not as though he were defiled, but for the sake of the honour of the altar. And when he hath fasted and washed himself with pure water, let him come and offer and take part ; and if there be a widow who is in her impurity, let her not take part, and (similarly) if a layman (be defiled) or (a woman) who is in a rule of monasticism, let them not take part, until they be purified, for the sake of the honour of the altar. But if they have washed and fasted, let them take part. And in this wise let the priests first receive the Eucharist ; the bishop and the presbyters and the deacons and widows, the readers and the sub-deacons, and those who are in grace, the newly baptized<sup>2</sup> . . . Christians, and then the children ; and the people thus, the old men and the celibates ; and then the others who are left ; and (then) the deaconesses and the rest of the women.*

<sup>1</sup> This Greek word is transliterated in Eth.

<sup>2</sup> After this there is in Eth. a word meaning 'great', which seems unintelligible in the context. Syr. has nothing corresponding.

Here the Eth. chapter ends. Syr. adds as part of the same chapter the Prayer found in the Eth. Anaphora of the Apostles (cf. Brightman *LEW* p. 241) beginning, 'Holy, Holy, Holy, Trinity ineffable'; then some rubrics about the reception, and finally the prayer found in nearly all the Eth. Anaphoras, and called in them 'Pilot of the Soul' (cf. Brightman, p. 243). The same matter is found in the Eth. version in the three chapters (x-xii, A; xvi-xviii, B) which follow.

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## THE EASTER CALENDAR AND THE SLAVONIC ENOCH.

IN the JOURNAL for January 1921 Dr Charles has replied to Mrs Maunder's paper 'The Date and Place of Writing of the Slavonic Enoch' (*The Observatory* xli, 1918, 309-316), or rather to my notice of it in the JOURNAL xx (1919) 252, for, as he himself tells us, he writes without having referred to Mrs Maunder's paper. In that notice I was careful to express neither agreement with nor dissent from any part of Mrs Maunder's criticism except in so far as she dealt with the scheme of the calendar. Here alone her argument falls within the range of my own studies, and in my opinion it is unanswerable.

Since it is impossible to discover from standard works on chronology when some of the calendrical elements contained in the Slavonic Enoch came into use, I have thought it may be useful both to students of the Easter calendar and to students of the Slavonic Enoch to have the dates set out when these elements first made their appearance. Being ignorant of Slavonic languages I use the English versions of Morfill<sup>1</sup> and Forbes<sup>2</sup> and the German version of Professor Bonwetsch.<sup>3</sup>

The calendrical elements in the Slavonic Enoch are contained in chapters xiii-xvi. They are almost entirely omitted from the shorter redaction, which the editors call B. The elements may be enumerated as follows:—

(a) xiii. A division of the Sun's course by six gates of  $61\frac{1}{4}$  stadia each, apparently a sixfold division of the year, but unintelligible in its

<sup>1</sup> *Book of the Secrets of Enoch*, Morfill and Charles (1896).

<sup>2</sup> In 'Apocrypha and Pseudepigrapha of the Old Testament', Charles (1913) vol. ii *Pseudepigrapha* pp. 431-469.

<sup>3</sup> 'Das slawische Henochbuch', *Abhandlungen der königl. Gesellsch. zu Göttingen* neue Folge, i (1896).