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Variety in Institution Narratives in the Syriac Anaphoras

In contrast to the case with the Churches of Greek and Latin liturgical tradition, the Churches of Syriac liturgical tradition uniquely comprise three distinct Christological traditions, one Chalcedonian (represented by the Maronite, Syrian Catholic, Chaldean Catholic, Syro-Malabar and Syro-Malankara Churches), and two separate non-Chalcedonian ones (Syrian Orthodox, and Church of the East); they are also unique in the large number of Anaphoras that they preserve; this applies above all to the Syrian Orthodox tradition for which over seventy Anaphoras survive, although many of these are no longer in current use. Further Anaphoras are also known once to have existed, but are now no longer extant.

A close study of the constituent elements (in the present case, the Institution Narrative) of these different Anaphoras not only provides the wider context within which the most distinctive feature of the Anaphora of Addai and Mari – the absence of an Institution Narrative – should be studied, but it also brings to light the considerable variety over details of wording, pointing to different emphases and concerns that lie behind the liturgical texts that come down to us.

Just as modern ecumenical dialogue on christology has realized that uniformity should not be seen as a prerequisite for unity, so too this needs to be seen to be the case in liturgy.

NB: I have asked prof. Brock to kindly make available his complete BIBLIOGRAPHY to anyone who wishes to consult it. Here it is. / Ho chiesto al prof. Brock di mettere a disposizione di chiunque fosse interessato l'elenco completo della sua BIBLIOGRAFIA, che allego qui (C. Giraudo).

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c) **ARTICLES**

(**AB** = *Analecta Bollandiana*; **BSOAS** = *Bulletin of the School of Oriental and African Studies*; **JCSSS** = *Journal of the Canadian Society for Syriac Studies*; **ER** = *Ephrem to Romanos* (1999); **JAAS** = *Journal of Assyrian Academic Studies*; **JJS** = *Journal of Jewish Studies*; **JSS** = *Journal of Semitic Studies*; **JTS** = *Journal of Theological Studies*; **LM** = *Le Muséon*; **OC** = *Oriens Christianus*; **OCA** = *Orientalia Christiana Analecta*; **OCP** = *Orientalia Christiana Periodica*; **OLP** = *Orientalia Lovanensia Periodica*; **PdO** = *Parole de l'Orient*; **SSC** = *Studies in Syriac Christianity* (1992); **Syriac Perspectives** = *Syriac Perspectives on Late Antiquity* (1984); **SSS** = *Studies in Syriac Spirituality* (1988).

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