

# **The Syriac Anaphora of the Twelve Apostles, a Testimony of the Ancient Antiochene Rite**

**Historical Context – Text – Comparative Study – Theological Commentary**

– Abstract –

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With the aim of identifying the earliest roots from which the so-called Byzantine, or Romaic, rite emerged, this thesis turns its attention to the sources of the ancient Antiochene rite, which played a decisive role in shaping the Constantinopolitan and Palestinian rites—the two foundation pillars of the Romaic rite. After analyzing the historical circumstances in which the ancient Antiochene rite developed, the author examines the methods of classifying Eastern Anaphoras, and the historical evolution of these classifications, before proceeding to distinguish between the early, direct and indirect, sources of the Antiochene rite, and the liturgical traditions that branched out from it across the Christian East, together with their characteristics.

All the above, which constitutes the first part of the work, provides a theoretical framework that may serve future researchers in Romanian theological academia in the field of Eastern liturgies, especially Syriac ones.

The second part of the work presents one of the most important Anaphoras of the ancient Antiochene rite, namely the Syriac Anaphora of the Twelve Apostles. It analyzes the historical testimonies associated with this text and situates its origin in the fourth century, in the vicinity of the city of Antioch. The nucleus of this anaphora contributed to the formation of other highly significant Anaphoras in the history of Christian worship, the most notable being the Anaphora of St. John Chrysostom, which remains widely used in the Orthodox Church. The studied Anaphora of the Apostles successfully transcended Christological divisions and, in different forms, entered into use among the Orthodox, the Miaphysites, and the Nestorians.

The thesis provides the complete text of this Anaphora in Romanian translation alongside the Syriac original, reviews the scholarly studies that have examined its relationship with the Anaphora of St. Chrysostom, and contributes to the discussion of the connection between the introductory prayers of the Anaphora of the Apostles, the Liturgy of St. James, and the second Syriac Anaphora of the Twelve Apostles.

The work concludes with a brief commentary on the distinctive theological features of the Anaphora of the Apostles, and with the presentation of a Romanian translation of the second anaphora bearing the same name. It is hoped that this will help pave the way for future studies in Romanian theological academia on the West-Syriac Anaphoras—considered the richest liturgical tradition in Christian history in terms of their number—and that this research will also open new perspectives for a growing interest in the ancient Antiochene rite and in recognizing its importance for the study of the Romaic rite.