

Chapter 1 : Nicene Creed - Wikipedia

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Octavius And now, as wicked things advance more fruitfully, and abandoned manners creep on day by day, those abominable shrines of an impious assembly are maturing themselves throughout the whole world. Assuredly this confederacy ought to be rooted out and execrated. They know one another by secret marks and insignia, and they love one another almost before they know one another; everywhere also there is mingled among them a certain religion of lust, and they call one another promiscuously brothers and sisters, that even a not unusual debauchery may by the intervention of that sacred name become incestuous: Nor, concerning these things, would intelligent report speak of things so great and various, and requiring to be prefaced by an apology, unless truth were at the bottom of it. I hear that they adore the head of an ass, that basest of creatures, consecrated by I know not what silly persuasion, a worthy and appropriate religion for such manners. Some say that they worship the genitals of their pontiff and priest, and adore the nature, as it were, of their common parent. I know not whether these things are false; certainly suspicion is applicable to secret and nocturnal rites; and he who explains their ceremonies by reference to a man punished by extreme suffering for his wickedness, and to the deadly wood of the cross, appropriates fitting altars for reprobate and wicked men, that they may worship what they deserve. Now the story about the initiation of young novices is as much to be detested as it is well known. An infant covered over with meal, that it may deceive the unwary, is placed before him who is to be stained with their rites: Thirstily - O horror! By this victim they are pledged together; with this consciousness of wickedness they are covenanted to mutual silence. From Minucius Felix, Octavius, R. The Christian Literature Publishing Co. The charge of ritual cannibalism was probably based on confused accounts of the Christian eucharist. Hippolytus of Rome tells us what actually went on at a Christian service. This early eucharistic prayer still used in some churches dates from the beginning of the third century. Apostolic Tradition When one has been consecrated bishop all give him the kiss of peace. He is your inseparable Word, through whom you created all things and who was acceptable to you. Fulfilling your will and buying for you a holy people, he stretched forth his hands when he suffered, that by his Passion he might deliver those who believed in you. When he was delivered over to his Passion of his own will, to destroy death, to break the bonds of the devil, to trample upon Hell, to enlighten the just, and to manifest his resurrection, taking bread and giving thanks to you, he said: Take and eat, this is my body which shall be broken for you. And taking likewise the cup, he said: This is my blood which shall be shed for you; when you do this, do it in memory of me. And we beg you to send the Holy Spirit upon the offering of the holy church and gather into one all who have received it. Achelis, Die Canones Hippolyti Leipzig, , pp. This text is part of the Internet Ancient History Sourcebook. The Sourcebook is a collection of public domain and copy-permitted texts related to medieval and Byzantine history. Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. No representation is made about texts which are linked off-site, although in most cases these are also public domain. If you do reduplicate the document, indicate the source. No permission is granted for commercial use.

Chapter 2 : Trinity in the Ante-Nicene Fathers - Oxford Handbooks

Excerpt. A chapter has been added dealing with the interesting but difficult question as to how far the worship and ritual of the Christian Church are of Jewish origin, or are modified by Jewish or other non-Christian influences.

Background[edit] The African liturgy was in use not only in the old Roman province of Africa of which Carthage was the capital, but also in Numidia and Mauretania -- in fact, in all of Northern Africa from the borders of Egypt west to the Atlantic Ocean. Christianity was introduced into proconsular Africa in the latter half of the 2nd century AD, probably by missionaries from Rome, and then spread rapidly through the other African provinces. Although the language of the African Rite was Latin, it was modified by the introduction of many classical "Africanisms". Since it had been in use for at least more than a century before the Roman Church changed its official liturgical language from Koine Greek to the Latin idiom, it is probably the oldest Latin liturgical rite. Since the African Church was dependent upon the bishopric of Rome, and since there was constant communication between Africa and Rome concerning ecclesiastical affairs, it may be supposed that liturgical questions were raised, different customs discussed, and the customs or formulas of one church adopted by the other. A study of the African liturgy might thus be useful in tracing the origin and development of the different Latin liturgical rites, and to determine how one rite influenced often enriched another. The African liturgy seems to have influenced the Mozarabic and Gallican liturgies -- similarities in phraseology show a common antique origin or a mutual dependence of the liturgies possibly Antiochene and Coptic.

Ante-Nicene period[edit] No liturgical codices are extant - these were all lost due to the destruction of the Islamic invasion and due to the relatively rural character of the African regions, making the reconstruction of the ancient African liturgy difficult. Quotations and references from liturgical books and ceremonies are rare in the works of the early ecclesiastical writers and councils. However, various sources illuminate customs which were peculiar to the African Church, as well as what formularies and ceremonies were common to all the Western churches: Two writers -- Tertullian and St. Cyprian -- furnish useful information on the African liturgy. The acts of the early martyrs, for example Saints Perpetua and Felicitas, are also illustrative. Finally, inscriptions on Christian graveyard monuments provide evidence on the beliefs and practices of the time. Privately they prayed every morning and evening, and many of them prayed frequently during the day -- for example, at the third, sixth, and ninth hours, before meals, and before undertaking any unusual work or enterprise. The liturgical prayers were said chiefly during the reunions of the faithful to observe the vigils, or to celebrate the Agape feast and the Holy Eucharist Mass. These Christian assemblies in Africa seem to have been modelled on the same plans as those in other countries. To a certain degree, they imitated the Word services of the Jewish synagogue including the solemn chanting of the lectures, adding to it the Eucharistic service and some institutions specific to Christianity. These gatherings were characterized by three elements: Such meetings were sometimes distinct from the Mass, but sometimes they formed a preparation for the celebration of the divine mysteries. The Agape feast seems to have been celebrated in Africa in the same manner as in other countries, and to have degenerated into an abuse to be suppressed here, as well as elsewhere. Already the Apostle Paul condemned its abuses; these condemnations led to this custom to be suppressed by the apostolic Church or their immediate early successors. These liturgical meetings generally took place at night, or just before dawn, and hence Tertullian speaks of such an assembly as a *coetus antelucanus*, a "meeting before the dawn" *Apol.* The hour may have been chosen to enable Christians to evade their heathen persecutors, or to commemorate the time of the resurrection of Jesus. The Christian liturgy, in a strict sense of the word, is the celebration of the Eucharist - involving unbloody sacrifice and a consummation. This generally followed the long prayers of a vigil. Thus the Eucharist was celebrated very early in the morning ordinarily, and the regular day chosen for assisting at the Eucharist was on the - sacred - Sunday, in commemoration of the resurrection of Jesus. Sabbath and feast days[edit] The Sabbath, in the Jewish sense, was not observed by Christians during this early period. The Jewish festivals were also abandoned, as Tertullian *De idolatria*, xiv writes of the observance of festivals by Christians, "to whom Sabbaths are strange, and the new-moons and festivals formerly beloved by God". Since the resurrection of Jesus was honored on

Sunday, it was only natural that Friday was considered appropriate for commemorating the passion and death of Christ. Hence the early Christians met for prayer on Friday, which was marked for meat abstinence and fasting in other Christian writings Didache, Syria. Christians also gathered on Wednesdays, but its origin as a meeting day cannot be accounted for. Tertullian referred to the Wednesday and Friday meetings as stations stationes. In Africa, it appears to have been customary to celebrate the Eucharist on station days, although it does not seem to have been the practice in other churches. However, these were days of fasting in churches everywhere. Since fasting lasted only until the ninth hour, the liturgy would be celebrated and communion distributed about that time in the afternoon. Of all Sundays, the feast of Easter was the greatest and was celebrated with special solemnity. Good Friday, called by Tertullian "Pascha", was a day of strict fasting which continued through Holy Saturday. Even though Good Friday was a preparation for the feast of Easter, it was the most solemn vigil during the year, and the one on which all vigils were modelled. Holy Saturday does not seem to have had any special liturgical service assigned, the present service being the ancient Easter vigil anticipated. The Easter vigil may have been so solemnly observed because of the traditional belief that Jesus would return to judge the world on the feast of Easter, and early Christians hoped He would find them vigilant, prepared and praying. The parousian beliefs of early Christians, awaiting a very near return of their Lord, inspired these vigils. In the 3rd century AD, Lent, as a period of forty days fasting, was unknown in Africa. Of the greater feasts of the liturgical year, the earlier writers appear to know nothing -- Christmas Nativity, the Circumcision of Jesus, the Epiphany, the festivals of the Blessed Virgin and the feasts of the Apostles do not seem to have been celebrated in the African Church, or at least not with special solemnity. Festivals of local Christian martyrs seem to have taken precedence over what are now regarded as the greatest feasts of the Church, and their anniversaries were celebrated with great solemnity long before the immovable feasts were introduced. Only at a much later date were commemorations of foreign saints made. The early Christians had a great devotion towards the martyrs and confessors of the Christian faith, carefully preserved and venerated their relics, made pilgrimages to their tombs, and sought to be buried as near as possible to the relics of the martyrs. Thus the calendar of the African Church in the ante-Nicene period contained a comparatively small number of feast days.

The Eucharist[edit] The most important liturgical function is the celebration of Mass, or the Eucharist. The African Church seems to have divided the Mass into the Mass of the catechumens, and the Mass of the faithful. Among the orthodox Christians, the catechumens were rigidly excluded from assisting at the propitiatory sacrifice of the Eucharist Mass of the faithful. Bread and wine were - and are - used as the matter of the sacrament, but a little water was already in early times added to the wine to signify the union of the people with Christ. Cyprian severely condemned bishops who used only water in the chalice, declaring that water is not the essential matter of the sacrifice and its exclusive use renders the sacrament invalid. There are allusions to a Preface, the Sanctus, the "commemoration" of Jesus Christ, the Pater noster, and to different acclamations. These elements are found in all apostolic and early Christian liturgies. Tertullian speaks often of the kiss of peace, and considers the ceremony very important. References are also made to a litany which was recited during the Mass, but no precise information is given concerning its place in the liturgy. At Mass the faithful received holy communion under the species of bread from the bishop or priest, and under the species wine from the deacon holding the chalice, and each one, after receiving communion, answered "Amen" to profess his faith in the sacrament Real Presence. Sometimes the faithful carried the Host home, and there communicated themselves, especially in times of persecution by the Roman Emperors. Home communion, also kept at home by those ordained deacons and acolythes in later times, was forbidden as an abuse after persecutions ceased. Communion seems to have been received while fasting, as Tertullian implies when he inquires what a pagan husband will think of the food of which his Christian wife partakes before any other food. The early Christians appear to have communicated frequently, even every day, especially during a period of persecution. The greatest reverence was shown to the consecrated eucharistic bread and consecrated wine, so the faithful strove to be free from all stain of grievous sin and deemed it a sacrilege to allow any of the consecrated elements to fall to the ground or be touched by other profane materials.

Baptism[edit] Baptism, as the initiatory rite of Christianity, is mentioned frequently by the early writers; Tertullian wrote a special treatise on this sacrament, describing the preparation required for it, and the

ceremonies accompanying it- "The catechumens should prepare for the reception of baptism by frequent prayers, by fasts, and vigils. Cyprian, the latter holding baptism of children to be essential for their eternal salvation. Easter, or any day between Easter and Pentecost, was the time set for the solemn administration of baptism, but Tertullian declares that as every day belongs to the Lord it might be conferred at any time. He holds that it should be administered by the bishop, who, however, may delegate a priest or deacon to act in his place, although in certain cases he would permit laymen to baptize. Any kind of water may serve as the matter of the sacrament, and the water is used to baptize the catechumen "in the name of the Father and of the Son and of the Holy Ghost". The mode of baptizing was by triple immersion in a large font, which had already been blessed by a minister. Many symbolic ceremonies accompanied the rite of baptism. Before the baptismal candidate entered the font, he renounced the devil and his angels. Tertullian gives several different forms of this rule of faith. After the neophyte ascended from the font he received a drink of milk and honey, and was then anointed with consecrated oil. Tertullian also states that the neophyte was signed with the sign of the cross, that he received the imposition of hands with the invocation of the Holy Ghost. This is a clear description of the sacrament now called confirmation or chrismation. Tertullian explains many of these ceremonies in his *Treatise On the Resurrection* viii: Tertullian at first asserted that the Church had the power of forgiving all kinds of sins, but after becoming a Montanist he denied that this power extended to certain heinous crimes. Later, he ridiculed the practice of the Pope and the Roman Church, who did not deny absolution to any truly penitent Christian. Though he writes sarcastically of the procedure in use in Rome in the time of Pope St. Callixtus, also describes seriously the manner in which a penitent sinner was absolved and readmitted into communion with the faithful. He narrates how the penitent, "clothed in a hair-shirt and covered with ashes, appears before the assembly of the faithful craving absolution, how he prostrates himself before the priests and widows, seizes the hem of their garments, kisses their footprints, clasps them by the knees", how the bishop in the meantime, addresses the people, exhorting them by the recital of the parable of the lost sheep to be merciful and show pity to the poor penitent who asks for pardon. The bishop prayed for the penitents, and the bishop and priests imposed hands upon them as a sign of absolution and restoration into the communion of the Church. Elsewhere in his writings, Tertullian mentions doing penance in sack-cloth and ashes, of weeping for sins, and of asking the forgiveness of the faithful. Cyprian also writes of the different acts of penance, of the confession of sin, of the manner in which the public penance was performed, of the absolution given by the priest, and of the imposition of the hands of the bishop and priests through which the penitents regained their rights in the Church. Marriage[edit] Tertullian speaks of the nuptial blessing pronounced by the Church on the marriage of Christians, asking "how he could sufficiently extol the happiness of that marriage which is cemented by the Church, confirmed by the oblation, sealed with the benediction [blessing], which the angels proclaim, which is ratified by the Heavenly Father". Christian marriage thus seems to have been celebrated publicly before the Church with more or less solemnity including the offering of a special mass: Ordination[edit] Both Tertullian and St. Cyprian mention ordination and the various holy orders in the ecclesiastical hierarchy, but unfortunately do not give much information which is strictly liturgical. Tertullian speaks of bishops, priests, and deacons whose powers and functions are pretty well defined, who are chosen on account of their exemplary conduct by the brethren, and are then consecrated to God by regular ordination. Only those who are ordained, says St. Cyprian, may baptize and grant pardon of sins. Cyprian distinguishes the different orders, mentioning bishops, priests, deacons, sub-deacons, acolytes, exorcists, and lectors, and in describing the election of Pope St. Cornelius at Rome declares that Cornelius was promoted from one order to another until finally he was elected by the votes of all to the supreme pontificate bishop of Rome. All the orders except the minor order of ostiary are enumerated by the early African writers. Both exorcists and lectors appear to have occupied a much more important liturgical position in the early ages in both African and Roman churches than in later times in the Roman Church. The exorcist, for example, was frequently called upon to exercise the power against the devil he had received at ordination. Tertullian speaks of this extraordinary power which was exercised in the name of Christ. Sometimes the exorcist used the rite of exsufflation, and sometimes, as St. Cyprian states, adjured the evil spirit to depart per Deum verum by the true God.

Chapter 3 : African Rite - Wikipedia

*The Liturgy and Ritual of the Ante Nicene Church [Frederick E. Warren] on theinnatdunvilla.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

History[edit] Oldest extant manuscript of the Nicene Creed, dated to the 6th Century The purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. The creeds of Christianity have been drawn up at times of conflict about doctrine: The Nicene Creed of explicitly affirms the co-essential divinity of the Son , applying to him the term "consubstantial". The version speaks of the Holy Spirit as worshipped and glorified with the Father and the Son. At that time, the text ended with the words "We believe in the Holy Spirit", after which various anathemas against Arian propositions were added. Hort and Adolf Harnack argued that the Nicene creed was the local creed of Caesarea [13] an important center of Early Christianity recited in the council by Eusebius of Caesarea. Soon after the Council of Nicaea, new formulae of faith were composed, most of them variations of the Nicene Symbol, to counter new phases of Arianism. The Catholic Encyclopedia identifies at least four before the Council of Sardica , where a new form was presented and inserted in the Acts of the Council, though it was not agreed on. Nicenoâ€”Constantinopolitan Creed[edit] What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene-Constantinopolitan Creed" [18] received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in as a modification of the original Nicene Creed of In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Roman Catholic , Eastern Orthodox , Oriental Orthodox , Anglican , and the major Protestant denominations. The most notable difference is the additional section "And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy, Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins, [and] we look for the resurrection of the dead and the life of the world to come. A local council of Constantinople in and the third ecumenical council Ephesus, made no mention of it, [24] with the latter affirming the creed of Nicaea as a valid statement of the faith and using it to denounce Nestorianism. The Eastern Orthodox Church uses the singular forms of verbs such as "I believe", in place of the plural form "we believe" used by the council. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in the Holy Ghost. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. In one holy catholic and apostolic Church ; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead , and the life of the world to come. Filioque In the late 6th century, some Latin-speaking churches added the words "and from the Son" Filioque to the description of the procession of the Holy Spirit, in what many Eastern Orthodox Christians have at a later stage argued is a violation of Canon VII of the Third Ecumenical Council, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. Gregory of Nazianzus and the one adopted by the Council of Constantinople [31] [38] [39] â€”the word Filioque is not heretical when associated with the Latin verb procedo and the related word processio. In time, the Latin version of the Creed came to be interpreted in the West in the light of the Western concept of processio, which required the affirmation of the Filioque to avoid the heresy of Arianism. In the Roman Rite Mass , the Latin text of the Niceno-Constantinopolitan Creed, with "Deum de Deo" God from God and " Filioque " and from the Son , phrases absent in the original text, was previously the only form used for the "profession of faith". While in certain places where the Byzantine Rite is used, the choir or congregation sings the Creed at the Divine Liturgy , in many places the Creed is typically recited by the cantor, who in this capacity represents the whole congregation although many, and sometimes all, members of the congregation may join in rhythmic recitation. Where the latter is the practice, it is customary to invite, as a token of honor, any prominent lay member of the congregation who happens to be present, e. This practice stems from the tradition that the prerogative to recite the Creed belonged to the Emperor , speaking for his populace. Some evangelical and other Christians

consider the Nicene Creed helpful and to a certain extent authoritative, but not infallibly so in view of their belief that only Scripture is truly authoritative. Nicene Creed or the Creed of Nicaea is used to refer to the original version adopted at the First Council of Nicaea , to the revised version adopted by the First Council of Constantinople , to the liturgical text used by the Orthodox Church with "I believe" instead of "We believe" , [50] to the Latin version that includes the phrase "Deum de Deo" and " Filioque " , [51] and to the Armenian version, which does not include "and from the Son", but does include "God from God" and many other phrases. Profession of Faith of the Fathers refers specifically to the version of Nicaea traditionally, bishops took part at the First Council of Nicaea. Profession of Faith of the Fathers refers specifically to the version of Constantinople traditionally, bishops took part at the First Council of Constantinople. In musical settings, particularly when sung in Latin , this Creed is usually referred to by its first word, Credo. This section is not meant to collect the texts of all liturgical versions of the Nicene Creed, and provides only three, the Greek, the Latin, and the Armenian, of special interest. Others are mentioned separately, but without the texts. All ancient liturgical versions, even the Greek, differ at least to some small extent from the text adopted by the First Councils of Nicaea and Constantinople. The Creed was originally written in Greek , owing to the location of the two councils. The Latin text, as well as using the singular, has two additions: The Armenian text has many more additions, and is included as showing how that ancient church has chosen to recite the Creed with these numerous elaborations of its contents.

Chapter 4 : Internet History Sourcebooks

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It is in curious contrast with the work of Brett and others like-minded that we have in these Edinburgh translations a reflection from the minds of divines who are unused to liturgies, and who have no interest in their elucidation. For the mere reader this is not an advantage; but the student who goes to the originals will find that it affords at times no inconsiderable help. They are so much Greek and Latin rendered grammatically by competent scholars, who have no theories to sustain, and who are equally devoid of technique and of a disposition to exhibit it for the support of preconceptions. Not infrequently one gets a new view of certain stereotyped expressions from the way in which they are here handled. The liturgiologist finds his researches freshened by etymologies he had hardly thought of, here literally rendered. Of course, these are mere specimens, and no one can use them for argument, except by comparison with the Greek, or the Latin of Renaudot, or the originals in Syriac or Coptic; but they will prove very useful in many ways. The whole science is in its infancy; and we have no specimen of a primitive liturgy unless it be the Clementine, so called. The following is the announcement of the Messrs. Clark in the Edinburgh edition: James has been translated by William Macdonald, M. These have been scantily supplied, here and there, where the case seemed to require some elucidation; and in a few instances I have ventured to reduce a word or two in the rendering to liturgical phraseology. The interest which has recently been awakened in liturgiology, and which exists among the learned so generally, will justify me in stating somewhat at large the considerations which are prerequisites to an intelligent study of these compilations. I shall not depart from my rule, nor formulate my personal convictions; but I must indicate sources of information not mentioned by the Edinburgh editors, only remarking, that, while they have cited the learned and excellent Dr. Neale, with others who advance untenable claims in some instances, I shall refer to writers of a more moderate school, such as have taken a less narrow and more historic view of the whole matter. By claiming too much, and by reading their own ideas back into the ancient exemplars, many good and learned men have overdone their argument, and confused scriptural simplicity with the artificial systems of post-Nicene ages. Earnest and worthy of respect as they are, I must therefore prefer a class of writers who breathe the spirit of the ante-Nicene Fathers as better elucidating the primitive epoch and its principles, alike in doctrine and worship. Hippolytus, in a few terse sentences, has pointed out the epoch of David, in its vast import, as the dawning of Christianity itself. The learned Dean Payne-Smith, more minutely than Hippolytus, identifies Samuel, the master of David, as the great instrument of God in shaping the institutions of Moses to be a prelude to the Advent; in other words, transforming a local and tribal religion into that of Catholicity. We generally conceive of the Mosaic system as one of unlimited hecatombs and burnt-offerings. On the contrary, it was a system restricting and limiting the unsystematized primeval institution of sacrifice, which had done its work by passing into the universal religions and rituals of Gentilism. Previously the faithful everywhere had imitated the sacrifices of their fathers, Noah and Abraham, who reared their altars everywhere, as Job also did, "wherever they dwelt or sojourned. Now mark the first step towards a more spiritual worship, based, nevertheless, on the fundamental principle of sacrifice. Moses ordains as follows; " 1. The Institutions of Samuel, therefore, were in essence institutions for the Gospel-day, and they were completed by the anointing of David as king, and by his prophetic mission to provide the Psalter of which more, by and by ; then the Ark came out of curtains, and the Lord chose and appointed the place of which Moses had spoken, " none other than the spot where Abraham had rehearsed in type the Sacrifice and Resurrection of Christ, according as it was written: And He built His sanctuary like high palaces, like the earth which He hath established for ever. We have seen that the hour promised by Malachi was supposed by the Ante-Nicene Fathers to be here intended: For other purposes, expounding the prophetic system, on a text of St. Peter, Dean Payne-Smith has incidentally elucidated these ideas so fully, and with such originality, that I leave the student to consult his pages,⁵ with only the following important hints to those who may fail to see them: We find the institution of choral worship and the chanting of hymns " e. The reading of the law and the prophets was now set in order; and not only was the Temple supplied with teachers, but also

the villages in every tribe. It is most significant, that, as St. For we must bear in mind that they are reflected from mss. To purify them, therefore, by Scripture, and the truly primitive testimonies of this series, is a task yet remaining to be accomplished, and one which may well invoke the most conscientious and patient labours of the most learned in the land. Here follows the Edinburgh Introductory Notice: It denotes the service used in the celebration of the Eucharist. Various liturgies have come down to us from antiquity; and their age, authorship, and genuineness have been matter of keen discussion. In our own country two writers on this subject stand specially prominent: Mason Neale, who devoted a large portion of his life to liturgies, edited four of them in his *Tetralogia Liturgica*,¹⁵ five of them in his *Liturgies of St. Basil*,¹⁶ and discussed them in a masterly manner in several works, but especially in his *General Introduction to a History of the Holy Eastern Church*. To these Neale has added a fifth, the *Liturgy of Persia or Edessa*. There is also a liturgy not included in any of these families – the *Clementine*. It seems never to have been used in any public service. It forms part of the eighth book of the *Apostolical Constitutions*. Those who have great reverence for them think that they must have had an apostolic origin, that they contain the apostolic form, first handed down by tradition, and then committed to writing, but they allow that there is a certain amount of interpolation and addition of a date later than the Nicene Council. Others think that there is no real historical proof of their early existence at all, – that they all belong to a late date, and bear evident marks of having been written long after the age of the apostles. Those who think that their origin was apostolic allow this. Le Brun contends that no liturgy was written till the fifth century; but his arguments seem quite insufficient to prove this, and he is accordingly opposed by Muratori and other eminent ritualists. It seems certain, on the other hand, that the liturgy of the *Apostolical Constitutions* was written at the end of the third or beginning of the fourth century; and there is no reason to deny that others may have been written about the same time, or not long after. James is of earlier date, as to its main fabric, than a. Mark is nearly coeval with that of St. James; while those of St. Chrysostom are to be referred respectively to the saints by whom they purport to be composed. In all these cases, several manifest insertions and additions do not alter the truth of the general statement. The first writer who is supposed to allude to a Roman Liturgy is Innocentius, in the beginning of the fifth century; but it may well be doubted whether his words refer to any liturgy now extant. Such being the opinions of those who have given most study to the subject, we have not deemed it necessary to translate it, though Probst, in his *Liturgie der drei ersten christlichen Jahrhunderte*,²⁵ probably out of affection for his own Church, has given it a place beside the *Clementine* and those of St. The Gallican has still less claim to antiquity. In fact, Daniel marks it among the spurious. John; but his arguments are merely conjectures. The *Liturgy of St. James*, the *Liturgy of the Church of Jerusalem*. Brett, Palmer, Trollope, and Neale, think that the main structure of this liturgy is the work of St. James, while they admit that it contains some evident interpolations. Leo Allatius, Bona, Bellarmine, Baronius, and some others, think that the whole is the genuine production of the apostle. Cave, Fabricius, Dupin, Le Nourry, Basnage, Tillemont, and many others, think that it is entirely destitute of any claim to an apostolic origin, and that it belongs to a much later age. Basil, with its offshoots; that of St. Chrysostom, and the *Armeno-Gregorian*. James, – one of the tenth, the other of the twelfth century, – with fragments of a third. In more recent times it has been edited by Rev. Mark, the liturgy of the church of Alexandria. The same difference of opinion exists in regard to the age and genuineness of this liturgy as we found existing in regard to that of St. James, and the same scholars occupy the same relative position. The offshoots from St. In regard to the *Liturgy of St. Mark*; and it seems highly probable that the *Liturgy of St. Mark* came, as we have it now, from the hands of St. Mark, probably belonging to the twelfth century. The first edition appeared at Paris in This liturgy has been brought prominently forward by Neale, who says: It is from this version that our translation is made. Several prayers and hymns are indicated only by the initial words, and the rubrical directions are probably of much later date than the text. The first is termed the *Proanaphoral Part*, the second the *Anaphora*. Trollope describes what he conceives to be the form of worship in the early Church, thus: To the *Missa Catechumenorum*, or that part of the service which preceded the prayers peculiar to communicants only, not only believers, but Gentiles, were admitted, in the hope that some might possibly become converts to the faith. After the *Psalms and Lessons* with which the service commenced, as on ordinary occasions, a section from the *Acts of the Apostles* or the *Epistles* was read; after

which the deacon or presbyter read the Gospel. Then followed an exhortation from one or more of the presbyters; and the bishop or president delivered a Homily or Sermon, explanatory, it should seem, of the Scripture which had been read, and exciting the people to an imitation of the virtues therein exemplified. When the preacher had concluded his discourse with a doxology in praise of the Holy Trinity, a deacon made proclamation for all infidels and non-communicants to withdraw; then came the dismissal of the several classes of catechumens, energumens, competents, and penitents, after the prayers for each respectively, as on ordinary days; and the Missa fidelium commenced. This office consisted of two parts, essentially distinct: The introductory part varied considerably in the formularies of different churches; but in the Anaphora all the existing liturgies so closely agree, in substance at least, if not in words, that they can only be reasonably referred to the same common origin. The Kiss of Peace; 2. The form beginning, Lift up your hearts; 3. The Hymn, Therefore with angels, etc. Commemoration of the words of Institution; 5. Prayer of Consecration; 7. Prayers for the Church on Earth; 8. Prayers for the Dead; 9. Breaking of the Bread; He divides the Proanaphoral portion into parts in the following manner: Liturgy or Missa of the Catechumens. The Initial Hymn or Introit.

Chapter 5 : Ante-Nicene Christian Library

Liturgies eastern and western: being the texts original or translated of the principal liturgies of the church / Edted with introductions and appendices by F.E. Brightman on the basis of the former work by C.E. Hammond.

It is in curious contrast with the work of Brett and others like-minded that we have in these Edinburgh translations a reflection from the minds of divines who are unused to liturgies, and who have no interest in their elucidation. For the mere reader this is not an advantage; but the student who goes to the originals will find that it affords at times no inconsiderable help. They are so much Greek and Latin rendered grammatically by competent scholars, who have no theories to sustain, and who are equally devoid of technique and of a disposition to exhibit it for the support of preconceptions. Not infrequently one gets a new view of certain stereotyped expressions from the way in which they are here handled. The liturgiologist finds his researches freshened by etymologies he had hardly thought of, here literally rendered. Of course, these are mere specimens, and no one can use them for argument, except by comparison with the Greek, or the Latin of Renaudot, or the originals in Syriac or Coptic; but they will prove very useful in many ways. The whole science is in its infancy; and we have no specimen of a primitive liturgy unless it be the Clementine, so called. The specimens here given are like cloth of gold Ps. The following is the announcement of the Messrs. Clark in the Edinburgh edition: James has been translated by William Macdonald, M. These have been scantily supplied, here and there, where the case seemed to require some elucidation; and in a few instances I have ventured to reduce a word or two in the rendering to liturgical phraseology. The interest which has recently been awakened in liturgiology, and which exists among the learned so generally, will justify me in stating somewhat at large the considerations which are prerequisites to an intelligent study of these compilations. I shall not depart from my rule, nor formulate my personal convictions; but I must indicate sources of information not mentioned by the Edinburgh editors, only remarking, that, while they have cited the learned and excellent Dr. Neale, with others who advance untenable claims in some instances, I shall refer to writers of a more moderate school, such as have taken a less narrow and more historic view of the whole matter. By claiming too much, and by reading their own ideas back into the ancient exemplars, many good and learned men have overdone their argument, and confused scriptural simplicity with the artificial systems of post-Nicene ages. Earnest and worthy of respect as they are, I must therefore prefer a class of writers who breathe the spirit of the ante-Nicene Fathers as better elucidating the primitive epoch and its principles, alike in doctrine and worship. The learned Dean Payne-Smith, more minutely than Hippolytus, identifies Samuel, the master of David, as the great instrument of God in shaping the institutions of Moses to be a prelude to the Advent; in other words, transforming a local and tribal religion into that of Catholicity. We generally conceive of the Mosaic system as one of unlimited hecatombs and burnt-offerings. On the contrary, it was a system restricting and limiting the unsystematized primeval institution of sacrifice, which had done its work by passing into the universal religions and rituals of Gentilism. Previously the faithful everywhere had imitated the sacrifices of their fathers, Noah and Abraham, who reared their altars everywhere, as Job also did, "wherever they dwelt or sojourned. Now mark the first step towards a more spiritual worship, based, nevertheless, on the fundamental principle of sacrifice. Moses ordains as follows: The Institutions of Samuel, therefore, were in essence institutions for the Gospel-day, and they were completed by the anointing of David as king, and by his prophetic mission to provide the Psalter of which more, by and by; then the Ark came out of curtains, and the Lord chose and appointed the place of which Moses had spoken, "none other than the spot where Abraham had rehearsed in type the Sacrifice and Resurrection of Christ, according as it was written: And He built His sanctuary like high palaces, like the earth which He hath established for ever. We have seen that the hour promised by Malachi was supposed by the Ante-Nicene Fathers to be here intended: For other purposes, expounding the prophetic system, on a text of St. We find the institution of choral worship and the chanting of hymns. The reading of the law and the prophets was now set in order; and not only was the Temple supplied with teachers, but also the villages in every tribe. Thus the Christian Church was provided with a system of worship from the hour of p. It is most significant, that, as St. For we must bear in

mind that they are reflected from mss. To purify them, therefore, by Scripture, and the truly primitive testimonies of this series, is a task yet remaining to be accomplished, and one which may well invoke the most conscientious and patient labours of the most learned in the land. Here follows the Edinburgh Introductory Notice: It denotes the service used in the celebration of the Eucharist. Various liturgies have come down to us from antiquity; and their age, authorship, and genuineness have been matter of keen discussion. In our own country two writers on this subject stand specially prominent: To these Neale has added a fifth, the Liturgy of Persia or Edessa. There is also a liturgy not included in any of these families—the Clementine. It seems never to have been used in any public service. It forms part of the eighth book of the Apostolical Constitutions. Those who have great reverence for them think that they must have had an apostolic origin, that they contain the apostolic form, first handed down by tradition, and then committed to writing, but they allow that there is a certain amount of interpolation and addition of a date later than the Nicene Council. Others think that there is no real historical proof of their early existence at all,—that they all belong to a late date, and bear evident marks of having been written long after the age of the apostles. Those who think that their origin was apostolic allow this. Le Brun contends that no liturgy was written till the fifth century; but his arguments seem quite insufficient to prove this, and he is accordingly opposed by Muratori and other eminent ritualists. It seems certain, on the other hand, that the liturgy of the Apostolical Constitutions was written at the end of the third or beginning of the fourth century; and there is no reason to deny that others may have been written about the same time, or not long after. James is of earlier date, as to its main fabric, than a. Mark is nearly coeval with that of St. James; while those of St. Chrysostom are to be referred respectively to the saints by whom they purport to be composed. In all these cases, several manifest insertions and additions do not alter the truth of the general statement. The first writer who is supposed to allude to a Roman Liturgy is Innocentius, in the beginning of the fifth century; but it may well be doubted whether his words refer to any liturgy now extant. The Gallican has still less claim to antiquity. In fact, Daniel marks it among the spurious. John; but his arguments are merely conjectures. The Liturgy of St. James, the Liturgy of the Church of Jerusalem. Brett, Palmer, Trollope, and Neale, think that the main structure of this liturgy is the work of St. James, while they admit that it contains some evident interpolations. Leo Allatius, Bona, Bellarmine, p. Cave, Fabricius, Dupin, Le Nourry, Basnage, Tillemont, and many others, think that it is entirely destitute of any claim to an apostolic origin, and that it belongs to a much later age. Basil, with its offshoots; that of St. Chrysostom, and the Armeno-Gregorian. James,—one of the tenth, the other of the twelfth century,—with fragments of a third. In more recent times it has been edited by Rev. Mark, the liturgy of the church of Alexandria. The same difference of opinion exists in regard to the age and genuineness of this liturgy as we found existing in regard to that of St. James, and the same scholars occupy the same relative position. 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Chapter 6 : The Liturgy and Ritual of the Ante-Nicene Church

The Liturgy and Ritual of the Ante-Nicene Church by James Patterson starting at \$ The Liturgy and Ritual of the Ante-Nicene Church has 1 available editions to buy at Alibris.

Carroll On the most holy day of the Israelite calendar, the high priest entered the Holy of Holies. There, at the mercy seat, he sprinkled the blood of a goat as an offering for the sins of the people. Then, emerging from the temple, he placed both his hands upon the head of another goat. He then confessed the sins of the people, symbolically bestowing their sins upon the head of the goat. This goat, known as the scapegoat, was then cast out into the wilderness see Leviticus Christians have interpreted the meaning of the scapegoat in a wide variety of ways. Some see Jesus Christ in the goat that bears our iniquity and carries our burdens. Others see just the opposite: Satan himself who must be cast out and removed from the people. This argument is nearly as old as Christianity itself. To answer these questions, it is necessary to view this rite in its larger scriptural context. There are many scripture stories about two individuals or groups where one is killed and the other is released or cast out. Analyzing these scriptural accounts can help us to understand the doctrinal themes of death and expulsion. By analyzing these greater themes, it is possible to see the scapegoat ritual in a larger context that can help explain its purpose and intended meaning. We will first discuss the doctrines of death and expulsion physical and spiritual death , then we will discuss various instances in which death and expulsion or release can be seen together in the scriptures, and finally we will discuss the various interpretations of the scapegoat ritual in terms of the examples. Physical and Spiritual Death: The Two Penalties for Sin Physical death is the separation of our bodies from our spirits. Spiritual death is our separation from God. These two deaths are penalties for violating divine law and are at the heart of the Atonement of Jesus Christ, which overcame both physical and spiritual death for us. His Resurrection overcomes the effects of physical death for all, and His Atonement brings everyone back into the presence of the Father to be judged see Alma Both of these penalties can be seen in the Genesis account of Adam and Eve. This illustrates the penalty of physical death. Thus Adam and Eve needed the Atonement of Christ to overcome physical and spiritual death. The life of Adam and Eve is the story of receiving the Atonement. These events will be important for our understanding of the Atonement and for our understanding of the ritual of the scapegoat. When making these comparisons we are not implying that these examples symbolize the Day of Atonement or that the Day of Atonement symbolizes them. These examples simply share important motifs with the Day of Atonement, such as death, banishment, release, and vicarious substitution. The examples are Christ and Satan in our pre-earth life, Cain and Abel, Isaac and Ishmael, Isaac and the ram, Joseph and the goat, the lamb and the Exodus, the two birds in the ritual of the cleansing of the leper, and finally Christ and Barabbas. Many other examples could also be discussed for example, the baker and the butler of Genesis 40, the Egyptian firstborn and the Israelites, or the red heifer of Numbers 19 ; however, an exhaustive discussion would be prohibitively long. Christ and Satan The first and perhaps most important example is from our pre-earth life. Many parallels could be drawn between this account and the ritual of the Day of Atonement. Thus, in Cain and Abel, we have another instance where one brother is slain and another brother is exiled. Isaac and Ishmael One of the more interesting examples of this scriptural theme is found in the lives of Isaac and Ishmael in Genesis 21â€” Then, in the very next chapter, Genesis 22, God commanded Abraham to take his other son, Isaac, to Mount Moriah and there sacrifice him to the Lord. Although Ishmael did mock Isaac see Genesis This is a departure from our previous two examples, where the one cast out was clearly cast out because of his sinful actions. That substitute was the ram, which was caught in the thicket by its horns. However, there is no mention of Isaac carrying off sins. This example is different from the previous three in that Isaac is not cast out into any wilderness but is spared instead because of the death of the ram. Joseph and the Goat In the case of Joseph, he was placed in a pit by his brothers, who intended to put him to death. However, he was spared when his brothers decided to sell him instead. They were then able to convince their father that Joseph was dead. The Exodus In the Exodus, the firstborn of the children of Israel were spared because of the firstborn lamb that was sacrificed in their stead. Then, through the sacrifice of this lamb, Israel

was allowed to escape from slavery in Egypt. They were thereby set free but not into the promised land. Rather they were set free into the wilderness, just as the scapegoat was freed into the wilderness. The Two Birds at the Cleansing of the Leper Leviticus 14 records the rite of the cleansing of a leper. This rite is very similar to that of the two goats on the Day of Atonement. Instead of two goats, two birds were used. After the first bird was sacrificed, the living bird was released over an open field see Leviticus For a field to be open it must also be uninhabited, like the wilderness into which the scapegoat was released. However, it seems clear that through the choice of wording in this version, another aspect of the scapegoat was being emphasized. In this case, the sight of the living bird set free would surely inspire thoughts of how the sacrifice of the first bird Christ sets us free of sin and bondage leprosy. As before, the one without sin was chosen to die. The major distinction is that in this case Barabbas was released, while Satan was cast out. An Interpretation of the Scapegoat So what was the scapegoat supposed to represent? Now that we have reviewed some of the various scriptural parallels, we are in a better position to analyze the conflicting theories in more detail. The interpretation of the scapegoat as a symbol of Christ is based upon the fact that the scapegoat figuratively bore the sins of Israel out into the wilderness see Leviticus The banishment of evil to an inaccessible place is a form of elimination amply attested in the ancient Near East. Thus it is entirely plausible to see in the scapegoat a substitute, suffering separation from God and the community in our place. Another way of seeing Christ in the scapegoat was expressed by William Brown: Their sins were for ever removed out of His sight. Yet this interpretation fails to explain several of our parallels previously noted. For example, in the pre-earth life it was Satan, not Christ, who played the role of the scapegoat and was cast out. This brings us to our second major interpretation, namely, that the scapegoat represented either a devil or Satan himself. This argument usually revolves around the meaning of the Hebrew word for scapegoat, namely, azazel. The most plausible explanation is that Azazel is the name of a demon. Ludlow and Gerald N. Lund opine that Azazel represented Satan himself, head of the kingdom of demons. Those so sealed by the name of Christ or Satan are thereby marked for ownership, either owned by Christ or by Satan. Most strikingly we can see Satan in the scapegoat in the example from the pre-earth life. This interpretation can also be seen in Cain and Abel, where Cain takes the part of the scapegoat and is cast out to the land of Nod. That Abel was taking the part of the Savior in this event is shown by the later incorrect belief that his death actually was a sacrifice for sin. Of course there are several problems with this interpretation as well. Only the sacrifice of Jesus Christ can actually remove sin in that manner. Further, in several of our examples namely, Israel, Joseph, Ishmael, and perhaps the live bird, the individuals released into the wilderness have no special sins laid upon them at all, and in those cases it is difficult to argue that they represented Satan. How then are we to interpret the scapegoat ritual? I propose that the answer to this question is found in the two major penalties for sin, namely, physical and spiritual death. I propose that the two goats did not directly represent Christ or Satan. Rather, they represented the more abstract principles of physical and spiritual death, respectively. If the scapegoat represents spiritual death we can see both Satan and Christ in the scapegoat. We can either see Christ suffering the penalty of spiritual death for us so that we can be set free, or we can see Satan, Cain, or ourselves, if we are unrepentant, suffering the penalty of spiritual death for sin. This view allows the broader interpretation demanded by the seemingly contradictory evidence. It is also possible to see the scapegoat in an even larger context. Although the scapegoat expressly carries off sins, it can also be seen in the context of the scriptural accounts, in which an individual or group is released because of the sacrifice of another without carrying off any sins. Examples include the firstborn lamb which allowed the firstborn of Israel to live, or the two birds at the cleansing of a leper, one killed and the other set free, or the ram which allowed the freeing of Isaac. In these instances there is no mention of the carrying off of sins. Thus another possible interpretation is that the second goat the live goat is spared through the death of the first goat. There were many insights that could have been seen and understood from the rites of the two goats. As the two goats were placed before the high priest, a discerning Israelite might have been reminded of the time when Jehovah and Satan both stood before the Father, and they might have looked forward to the time when Christ and Barabbas would stand before Pilate and the great future Atonement would be made. They might have thought of their own future judgment, and, as did King Benjamin, desire to take upon themselves the name of Christ rather than the name of Azazel or Satan. As the goat for Jehovah was

chosen, those present could have imagined how the live goat was spared death through the sacrifice of the goat that represented Jehovah and thereby understood how they were spared eternal death through the death of Jehovah Himself. They may have been reminded how the firstborn of Israel were spared through the sacrifice of the lamb, or of how Isaac was spared through the death of the ram, or how one of the two birds in the rite of the cleansing of the leper were spared and set free by the death of the other. They could also have seen the need to remove those things that are unclean from their midst, just as Satan was forced from the presence of God because of his uncleanliness or as Cain was forced from the land where his parents dwelt into the land of Nod. Through this symbol they could have found a renewed desire to keep their lives clean of all impurity. Thus, we have shown how the temple rite of the two goats on the Day of Atonement could have represented many things. Eerdmans, 1981, 1: Thomas Nelson, , , 91, nos. Norton Salt Lake City and Provo:

Chapter 7 : Ante-Nicene Fathers, Vol VII: Early Liturgies: Introductory Notice

Full text of "The liturgy and ritual of the ante-Nicene church" See other formats.

Liturgical Hymns Christian practice reveals a third type of Hebrew influence, the liturgical, which brought about the use of the psalms in public worship, together with other elements familiar in the synagogue. At the close of a service of this kind, made up of prayers, readings, psalms and preaching, the eucharist was celebrated. Early writings, for example, the Apologia of Justin Martyr, ? Briefly stated, the Didache, or Teaching of the Twelve Apostles, is a second century treatise, the second part of which includes a ritual of baptism, fasting and the eucharist. At this point, hymn and prayer origins merge. Many Christians of our own day, perhaps the majority, regard the true hymn as a prayer offered in direct address to God. Throughout the history of Christian hymns the two forms of worship have overlapped or been identical. Hymn and prayer were also associated in ancient cults, and the chorus of a Greek drama offers an illustration of the superb proportions which this act of worship may assume. Charles Stanley Phillips, who has recently translated anew the eucharistic prayer of the Didache, thinks of it as not a true hymn, but a source and model of hymnody. Improvised eucharistic prayer was interrupted by congregational refrains which provided another opportunity for the evolution of hymns. As a matter of fact, in all ages, expressions of thanksgiving, attending the celebration of the eucharist, have inspired many of the finest hymns of the faith. The Apostolic Constitutions is a manual in eight books, of ecclesiastical discipline, doctrine and worship, including the Didache. Dating from the fourth or fifth century, more probably the fourth, it represents the practice of an earlier period well within the scope of this study and, in the opinion of Brightman, was compiled in Antioch or its neighborhood. Brightman, *supra*, xxix; see also B. Press, , Since Greek was the prevailing language in the Christian world of that day, it became the liturgical language of early Christianity for the first three centuries. Even in Rome and other large cities of Italy, Greek was used. In Italy, with these exceptions and in the western provinces, Latin was employed, finally superseding Greek as the official language of the Western Church. Eisenhofer, *Handbuch der katholischen Liturgik*, vol. I, Allgemeine Liturgik Freiburg im B. The following hymns appear in the seventh book of the Apostolic Constitutions: In the eighth book of the Apostolic Constitutions and also in the Liturgy of St. It was sung at vespers in the Eastern Church: Press, , no. Among ancient liturgical hymns the Te deum should be mentioned. It is attributed to Nicetas, Bishop of Remesiana in Dacia, and dated from the end of the fourth century. It appears to be a combination of three distinct parts. The first thirteen verses, or parts one and two, probably originated earlier than the fourth century and may have been inspired by Cyprian, Bishop of Carthage, , who wrote in terms almost identical with the phrases of this early section, used of prophets, apostles and martyrs. Biblical sources, especially the canticles, now appear as liturgical hymns, either in their original form or in an enlarged version. The use of canticles, more particularly in their variations, is of supreme interest to the hymnologist, because it offers a theory of the origin of Christian hymnody apart from liturgical interpolations or from the psalms. The same hymn had been heard in the apocalyptic mysteries of the Book of Revelation. Very early it was incorporated in the liturgy of the eucharist, continuing an ageless form of the praise of God from the old dispensation into the new. The evolution of the Great Doxology from the words of the angelic song, Glory to God in the highest, to the Gloria in excelsis illustrates the expanding thought of the Church, corresponding to the growth of the Christian body within the culture of the Roman Empire. Again, the Gloria illustrates Hellenistic features of poetic style, bespeaking the oriental influences which had entered into Greek literature. Norden, *Agnostos Theos* Leipzig, Teubner, , Note the repetition of the clauses, We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, of the invocation, O Lord God, heavenly King, God the Father almighty, O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, of the relative clause, That takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us, of the pronoun, For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. It is quite superfluous to analyze further the values of a poetic form which has helped to make

the Gloria one of the truly magnificent Christian hymns of all ages. Similar effects were apparent in I Tim. Postponing for the present a more detailed inquiry into stylistic origins, we may regard the group of liturgical hymns here presented as a source collection of the utmost importance. It reveals not only the continuity of the Old and New Testament hymnology but also the evolution of worship in song into the early Christian era. The fact that worship 13 was chiefly liturgical in this period and hymns were therefore liturgical appears an inevitable conclusion.

Chapter 8 : Full text of "The liturgy and ritual of the Ante-Nicene Church"

*The Liturgy and Ritual of the Ante-Nicene Church [Warren, F. E. (Frederick Edward)] on theinnatdunvilla.com *FREE* shipping on qualifying offers. This is a pre historical reproduction that was curated for quality.*

It is in curious contrast with the work of Brett and others like-minded that we have in these Edinburgh translations a reflection from the minds of divines who are unused to liturgies, and who have no interest in their elucidation. For the mere reader this is not an advantage; but the student who goes to the originals will find that it affords at times no inconsiderable help. They are so much Greek and Latin rendered grammatically by competent scholars, who have no theories to sustain, and who are equally devoid of technique and of a disposition to exhibit it for the support of preconceptions. Not infrequently one gets a new view of certain stereotyped expressions from the way in which they are here handled. The liturgiologist finds his researches freshened by etymologies he had hardly thought of, here literally rendered. Of course, these are mere specimens, and no one can use them for argument, except by comparison with the Greek, or the Latin of Renaudot, or the originals in Syriac or Coptic; but they will prove very useful in many ways. The whole science is in its infancy; and we have no specimen of a primitive liturgy unless it be the Clementine, so called. The specimens here given are like cloth of gold Ps. The following is the announcement of the Messrs. Clark in the Edinburgh edition: James has been translated by William Macdonald, M. These have been scantily supplied, here and there, where the case seemed to require some elucidation; and in a few instances I have ventured to reduce a word or two in the rendering to liturgical phraseology. The interest which has recently been awakened in liturgiology, and which exists among the learned so generally, will justify me in stating somewhat at large the considerations which are prerequisites to an intelligent study of these compilations. I shall not depart from my rule, nor formulate my personal convictions; but I must indicate sources of information not mentioned by the Edinburgh editors, only remarking, that, while they have cited the learned and excellent Dr. Neale, with others who advance untenable claims in some instances, I shall refer to writers of a more moderate school, such as have taken a less narrow and more historic view of the whole matter. By claiming too much, and by reading their own ideas back into the ancient exemplars, many good and learned men have overdone their argument, and confused scriptural simplicity with the artificial systems of post-Nicene ages. Earnest and worthy of respect as they are, I must therefore prefer a class of writers who breathe the spirit of the ante-Nicene Fathers as better elucidating the primitive epoch and its principles, alike in doctrine and worship. Hippolytus, in a few terse sentences, has pointed out the epoch of David, in its vast import, as the dawning of Christianity itself. The learned Dean Payne-Smith, more minutely than Hippolytus, identifies Samuel, the master of David, as the great instrument of God in shaping the institutions of Moses to be a prelude to the Advent; in other words, transforming a local and tribal religion into that of Catholicity. We generally conceive of the Mosaic system as one of unlimited hecatombs and burnt-offerings. On the contrary, it was a system restricting and limiting the unsystematized primeval institution of sacrifice, which had done its work by passing into the universal religions and rituals of Gentilism. Previously the faithful everywhere had imitated the sacrifices of their fathers, Noah and Abraham, who reared their altars everywhere, as Job also did, "wherever they dwelt or sojourned. Now mark the first step towards a more spiritual worship, based, nevertheless, on the fundamental principle of sacrifice. Moses ordains as follows: The Institutions of Samuel, therefore, were in essence institutions for the Gospel-day, and they were completed by the anointing of David as king, and by his prophetic mission to provide the Psalter of which more, by and by; then the Ark came out of curtains, and the Lord chose and appointed the place of which Moses had spoken, "none other than the spot where Abraham had rehearsed in type the Sacrifice and Resurrection of Christ, according as it was written: And He built His sanctuary like high palaces, like the earth which He hath established for ever. We have seen that the hour promised by Malachi was supposed by the Ante-Nicene Fathers to be here intended: For other purposes, expounding the prophetic system, on a text of St. Peter, Dean Payne-Smith has incidentally elucidated these ideas so fully, and with such originality, that I leave the student to consult his pages, [15] with only the following important hints to those who may fail to see them: We find the institution

of choral worship and the chanting of hymns."e. The reading of the law and the prophets was now set in order; and not only was the Temple supplied with teachers, but also the villages in every tribe. It is most significant, that, as St. For we must bear in mind that they are reflected from mss. To purify them, therefore, by Scripture, and the truly primitive testimonies of this series, is a task yet remaining to be accomplished, and one which may well invoke the most conscientious and patient labours of the most learned in the land. Here follows the Edinburgh Introductory Notice: It denotes the service used in the celebration of the Eucharist. Various liturgies have come down to us from antiquity; and their age, authorship, and genuineness have been matter of keen discussion. In our own country two writers on this subject stand specially prominent: Mason Neale, who devoted a large portion of his life to liturgies, edited four of them in his *Tetralogia Liturgica* , [27] five of them in his *Liturgies of St. Basil* , [28] and discussed them in a masterly manner in several works, but especially in his *General Introduction to a History of the Holy Eastern Church* [29] Ancient liturgies are generally divided into four families,"the Liturgy of the Jerusalem Church, [30] adopted throughout the East; the Alexandrian, [31] used in Egypt and the neighbouring countries; and the Roman and Gallican Liturgies. To these Neale has added a fifth, the Liturgy of Persia or Edessa. There is also a liturgy not included in any of these families"the Clementine. It seems never to have been used in any public service. It forms part of the eighth book of the *Apostolical Constitutions*. Those who have great reverence for them think that they must have had an apostolic origin, that they contain the apostolic form, first handed down by tradition, and then committed to writing, but they allow that there is a certain amount of interpolation and addition of a date later than the Nicene Council. Others think that there is no real historical proof of their early existence at all,"that they all belong to a late date, and bear evident marks of having been written long after the age of the apostles. Those who think that their origin was apostolic allow this. Le Brun contends that no liturgy was written till the fifth century; but his arguments seem quite insufficient to prove this, and he is accordingly opposed by Muratori and other eminent ritualists. It seems certain, on the other hand, that the liturgy of the *Apostolical Constitutions* was written at the end of the third or beginning of the fourth century; and there is no reason to deny that others may have been written about the same time, or not long after. James is of earlier date, as to its main fabric, than a. Mark is nearly coeval with that of St. James; while those of St. Chrysostom are to be referred respectively to the saints by whom they purport to be composed. In all these cases, several manifest insertions and additions do not alter the truth of the general statement. The first writer who is supposed to allude to a Roman Liturgy is Innocentius, in the beginning of the fifth century; but it may well be doubted whether his words refer to any liturgy now extant. Such being the opinions of those who have given most study to the subject, we have not deemed it necessary to translate it, though Probst, in his *Liturgie der drei ersten christlichen Jahrhunderte* , [37] probably out of affection for his own Church, has given it a place beside the Clementine and those of St. The Gallican has still less claim to antiquity. In fact, Daniel marks it among the spurious. John; but his arguments are merely conjectures. The Liturgy of St. James, the Liturgy of the Church of Jerusalem. Brett, Palmer, Trollope, and Neale, think that the main structure of this liturgy is the work of St. James, while they admit that it contains some evident interpolations. Leo Allatius, Bona, Bellarmine, Baronius, and some others, think that the whole is the genuine production of the apostle. Cave, Fabricius, Dupin, Le Nourry, Basnage, Tillemont, and many others, think that it is entirely destitute of any claim to an apostolic origin, and that it belongs to a much later age. Basil, with its offshoots; that of St. Chrysostom, and the Armeno-Gregorian. James,"one of the tenth, the other of the twelfth century,"with fragments of a third. In more recent times it has been edited by Rev. Mark, the liturgy of the church of Alexandria. The same difference of opinion exists in regard to the age and genuineness of this liturgy as we found existing in regard to that of St. James, and the same scholars occupy the same relative position. The offshoots from St. In regard to the Liturgy of St. Mark; and it seems highly probable that the Liturgy of St. Mark came, as we have it now, from the hands of St. Mark, probably belonging to the twelfth century. The first edition appeared at Paris in This liturgy has been brought prominently forward by Neale, who says: Several prayers and hymns are indicated only by the initial words, and the rubrical directions are probably of a much later date than the text. The first is termed the Proanaphoral Part, the second the Anaphora. Trollope describes what he conceives to be the form of worship in the early Church, thus: To the Missa

Catechumenorum, or that part of the service which preceded the prayers peculiar to communicants only, not only believers, but Gentiles, were admitted, in the hope that some might possibly become converts to the faith. After the Psalms and Lessons with which the service commenced, as on ordinary occasions, a section from the Acts of the Apostles or the Epistles was read; after which the deacon or presbyter read the Gospel. Then followed an exhortation from one or more of the presbyters; and the bishop or president delivered a Homily or Sermon, explanatory, it should seem, of the Scripture which had been read, and exciting the people to an imitation of the virtues therein exemplified. When the preacher had concluded his discourse with a doxology in praise of the Holy Trinity, a deacon made proclamation for all infidels and non-communicants to withdraw; then came the dismissal of the several classes of catechumens, energumens, competents, and penitents, after the prayers for each respectively, as on ordinary days; and the Missa fidelium commenced. This office consisted of two parts, essentially distinct: The introductory part varied considerably in the formularies of different churches; but in the Anaphora all the existing liturgies so closely agree, in substance at least, if not in words, that they can only be reasonably referred to the same common origin. The Kiss of Peace; 2. The form beginning, Lift up your hearts; 3. The Hymn, Therefore with angels, etc. Commemoration of the words of Institution; 5. Prayer of Consecration; 7. Prayers for the Church on Earth; 8. Prayers for the Dead; 9. Breaking of the Bread; He divides the Proanaphoral portion into parts in the following manner:

Chapter 9 : Christian Hymns of the First Three Centuries - Christian Classics Ethereal Library

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Division of Divine Service. De Disciplinae Arcani, quae dicitur, in Ecclesia Christ. See also his art. The public service was divided from. The name missa from which our mass is derived occurs first in Augustin and in the acts of the council of Carthage, a. The earliest witness for this strict separation is Tertullian, who reproaches the heretics with allowing the baptized and the unbaptized to attend the same prayers, and casting the holy even before the heathens. The Alexandrian divines furnished a theoretical ground for this practice by their doctrine of a secret tradition for the esoteric. We have here the beginnings of the Christian mystery-worship, or what has been called since "the Secret Discipline," *Disciplina Arcani*, which is presented in its full development in the liturgies of the fourth century, but disappeared from the Latin church after the sixth century, with the dissolution of heathenism and the universal introduction of infant baptism. Clement of Alexandria, Origen, Cyril of Jerusalem, and other fathers make a distinction between lower or elementary exoteric and higher or deeper esoteric doctrines, and state that the latter are withheld from the uninitiated out of reverence and to avoid giving offence to the weak and the heathen. This mysterious reticence, however, does not justify the inference that the Secret Discipline included transubstantiation, purgatory, and other Roman dogmas which are not expressly taught in the writings of the fathers. The argument from silence is set aside by positive proof to the contrary. Ernst Tenzel, in his *Dissert.* See especially Cyril of Jerus. The origin of the Secret Discipline has been traced by some to the apostolic age, on the ground of the distinction made between "milk for babes" and "strong meat" for those "of full age," and between speaking to "carnal" and to "spiritual" hearers. So some fathers who carry the Disc. On the Greek, and especially the Eleusinian cultus of mysteries, Comp. Lobeck has refuted the older view of Warburton and Creuzer, that a secret wisdom, and especially the traditions of a primitive revelation, were propagated in the Greek mysteries. To this must be added a proper regard for modesty and decency in the administration of adult baptism by immersion. Finally—and this is the chief cause—the institution of the order of catechumens led to a distinction of half-Christians and full-Christians, exoteric and esoteric, and this distinction gradually became established in the liturgy. The secret discipline was therefore a temporary, educational and liturgical expedient of the ante-Nicene age. The catechumenate and the division of the acts of worship grew together and declined together. With the disappearance of adult catechumens, or with the general use of infant baptism and the union of church and state, disappeared also the secret discipline in the sixth century: