

**EARLY CHURCH CLASSICS. THE
LITURGY OF THE EIGHTH BOOK OF
"THE APOSTOLIC CONSTITUTIONS":
COMMONLY CALLED THE
CLEMENTINE LITURGY**

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Commonly Called the Clementine Liturgy by R. H. Cresswell

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R. H. CRESSWELL

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Early Church Classics.

THE
LITURGY OF THE EIGHTH BOOK
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COMMONLY CALLED

The Clementine Liturgy
//

Translated into English, with Introduction and Notes

BY

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INTRODUCTION

THE most ancient extant complete Liturgy (using the term in its technical sense of the rites of the Celebration of the Lord's Supper) is that contained in the Eighth Book of *The Apostolic Constitutions*. It is frequently called *The Clementine Liturgy*, or even *The Liturgy of S. Clement*. These titles, however, indicate nothing more than the fact that this Liturgy is found in the *Apostolic Constitutions*, which profess to have been put forth by S. Clement of Rome. The term *Clementine Liturgy* is thus open to the objection that it is likely to mislead ; but usage has sanctioned it, and the retention of the title, at least for want of a better, may be convenient.

Seven different documents lie at the disposal of the student who desires to form a correct estimate of the contents and value of the *Clementine Liturgy*.

1. The complete Liturgy, in the *Apostolic Constitutions*, Book VIII. chapters 5-15.
2. A brief description of a similar rite, in *Apostolic Constitutions*, II. 57, 58.
3. Corresponding to 2 ; chapter 57 of a Syriac translation of the lost *Didascalia of the Apostles*, from which *Apostolic Constitutions* I.-VI. are derived.
4. Parallel with the Anaphora¹ of 1, but much

¹ See page 28.

briefly, an Anaphora in Statute 21 of the *Statutes of the Apostles*, the first portion of the *Sinodos*, a law book of the Abyssinian Church. Another Anaphora, presenting, in some parts, a close resemblance to that of the *Statutes*, is found in the *Ethiopic Liturgy of our Lord and Saviour Jesus Christ*.

5. Corresponding to 1, but presenting a mere outline of the rite; chapters 64-69 of the *Sahidic Ecclesiastical Canons*.¹

6. Corresponding to the beginning of the Anaphora of 1; chapter 31 of the same *Canons*.

7. Corresponding to the same beginning of the Anaphora of 1; Canon 3 of *The Canons of Hippolytus*.²

Beginning with the first of the above documents, the complete Liturgy, it is evident that any correct estimate of the historical value and liturgical or doctrinal significance of the *Clementine Liturgy*, must be founded upon a right appreciation of the character, origin, and date of the document in which it occurs. It will, therefore be best to begin with a brief examination of *The Apostolic Constitutions*, and of the problems which they present.³

¹ Respecting the *Sahidic Ecclesiastical Canons*, it may suffice to say here that chapters 31-62 comprise a considerable part of *A. C.* VIII. 4-34, with many differences; whilst chapters 63-79 are a kind of abridgment of *A. C.* VIII.

² S. Hippolytus M., the so-called bishop of Portus Romanus, a writer of the early third century. He is probably not the author of the *Canons*, but they are Roman Canons of the end of the second, or beginning of the third century.

In connection with the above documents may be mentioned also the *Ethiopic* and *Arabic Didascalia*. Chapter X. corresponds to *A. C.*, I. 57, 58. But these documents are merely translations from the Greek *Apostolic Constitutions*.

³ For the sake of brevity, the *Apostolic Constitutions* will be referred to by the initials *A. C.* The latest critical work on *A. C.* is F. X. Funck, *Die Apostolischen Constitutionen*,

1. The *A. C.* are a collection, forming a sort of manual of ecclesiastical law, and of Christian morality, doctrine, and ceremonial. The various elements are loosely arranged, and the tone of the whole is rather hortatory than strictly doctrinal, legislative, or liturgical.

The various injunctions are attributed to the Holy Apostles, sometimes speaking singly, and sometimes collectively. S. Clement of Rome is represented as transmitting their ordinances to the Church. No particular critical acumen, however, is required to perceive that the document is, as a whole, of an apocryphal character, and that its publication by S. Clement is as completely a fiction as the claim of its precepts to rest upon the direct authority of the Apostles.

Happily the sources from which the compiler, or compilers, drew portions of the work are not entirely unknown. Books I.—VI. are derived from the *Didascalia of the Apostles*, a lost work of the earlier part

Rottenburg, 1891. Four MSS. of *A. C.* are known to exist. W. At S. Petersburg, written in the year 1111.—X. At Vienna, fourteenth century.—Y. Also at Vienna, sixteenth century.—Z. Paris, sixteenth century. W. and X. belong to one family of MSS.; Y. and Z. to another. The *Editio Princeps*, Vienna 1563, Ex Officina Jordani Zileti, 4, indicated by Lagarde as T., is believed by him to have been based upon a MS. of the family of Y. Z., and to have been corrected "in not a few places" from a book similar to W. X.; "with the result that the value of the *Editio Princeps* is but small." The editor, Franciscus Turrianus, possessed three MSS., which he describes, somewhat vaguely, as (1) a fairly old MS. from a Calabrian monastery; (2) a Sicilian MS. given him by Antonius Augustinus, afterwards Bishop of Tarragona; (3) a much older and more accurate MS. from Crete. The last was the base of the text and Latin translation.