

**THE LORD'S SUPPER
AND THE
PASSOVER RITUAL**

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The Lord's Supper and the Passover Ritual by William F. Skene

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WILLIAM F. SKENE

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The Lord's Supper
and
The Passover Ritual;

BEING A

TRANSLATION OF THE SUBSTANCE OF PROFESSOR ^{Gueta.} BICKELL'S WORK
TERMED "MESSE UND PASOHA."

BY WILLIAM F. SKENE, D.C.L.

WITH AN INTRODUCTION BY THE TRANSLATOR

ON THE

Connection of the Early Christian Church with the Jewish Church.

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.
1891.

TABLE OF CONTENTS.

	PAGE
TRANSLATOR'S PREFACE,	vii
TRANSLATOR'S INTRODUCTION,	1
AUTHOR'S PREFACE,	64
AUTHOR'S INTRODUCTION,	66

I.

THE PRIMITIVE CHRISTIAN LITURGY.

§ 1. The Liturgy of the Apostolical Constitutions,	70
§ 2. The other Liturgies,	78
§ 3. Superior Antiquity of the Clementine Liturgy,	86
§ 4. Use of the Clementine Liturgy during the first three Centuries,	101

II.

THE JEWISH RITUAL WHICH GAVE RISE TO THE OLD CHRISTIAN LITURGY.

§ 1. The Ritual of the Passover Supper,	111
§ 2. Antiquity of the Jewish Passover Ritual,	129
§ 3. The Sabbath-Morning Prayer,	141

III.

COMPARISON OF THE APOSTOLIC LITURGY WITH THE
CORRESPONDING JEWISH RITUAL.

	PAGE
§ 1. The Institution of the Holy Eucharist in its connection with the Passover Supper,	159
§ 2. The Ante-Communion,	174
§ 3. The Canon or Anaphora,	195
§ 4. Dogmatic Conclusions,	215

TRANSLATOR'S PREFACE.

THE English and the German schools of liturgical writers present in some respects a marked contrast to each other. Notwithstanding the various learned works which have been written by English liturgical scholars, it cannot be said with any truth that the ancient Liturgies have been as yet subjected by them to a sufficiently thorough and comprehensive analysis; and in this respect the German scholars show a marked superiority. Unfortunately, till recently, English liturgical writers have in the main belonged to one school of thought in the Church, and have approached the subject with prepossessions and assumptions which have coloured the medium through which they have viewed the subject. On the other hand, the German liturgical scholars are in the main free from any bias of this kind, and exhibit more of that independent, accurate, and comprehensive research, and of that power of discriminating justly between what is based upon trustworthy authority and what rests upon questionable tradition without

fear of results, which so eminently characterises the German mind.

The leading authority among English writers is unquestionably the Reverend William Palmer, who prefixes to his well-known *Origines Liturgicæ* a dissertation on primitive Liturgies; and he may justly be considered as the founder of the English school of Liturgiologists, as his conclusions have been adopted as certain truths by all subsequent writers; but when we examine the grounds on which many of them rest, they do not stand the test of critical examination. The general ground on which his system is based he thus states: "The following is the course which I have pursued in endeavouring to ascertain the nature of the primitive Liturgies. Considering that the primitive Church was divided into great portions, known by the appellations of Patriarchates, Enarchates, or national Churches, and that the supreme bishops in these districts (where there were such bishops) had generally sufficient influence in later ages to cause their Liturgies to be universally received by their suffragans, I thought it advisable, in the first place, to examine the Liturgies of such supreme Churches, and inquire whether they appear to be derived from primitive antiquity." The result of this mode of viewing the subject is that he reduces the primitive Liturgies to four—the great Oriental Liturgy, the Alexandrian, the Roman, and the Gallican; and these four great Liturgies, he says, appear to have been the