

THE ANCIENT CHURCH ORDERS

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The ancient church orders by Arthur John Maclean

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ARTHUR JOHN MACLEAN

**THE ANCIENT
CHURCH ORDERS**

The Cambridge Handbooks of Liturgical Study

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THE
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ANCIENT CHURCH ORDERS

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NOTE BY THE EDITORS

THE purpose of *The Cambridge Handbooks of Liturgical Study* is to offer to students who are entering upon the study of Liturgies such help as may enable them to proceed with advantage to the use of the larger and more technical works upon the subject which are already at their service.

The series will treat of the history and rationale of the several rites and ceremonies which have found a place in Christian worship, with some account of the ancient liturgical books in which they are contained. Attention will also be called to the importance which liturgical forms possess as expressions of Christian conceptions and beliefs.

Each volume will provide a list or lists of the books in which the study of its subject may be pursued, and will contain a Table of Contents and an Index.

The editors do not hold themselves responsible for the opinions expressed in the several volumes of the series. While offering suggestions on points of detail, they have left each writer to treat his subject in his own way, regard being had to the general plan and purpose of the series.

H. B. S.

J. H. S.



PREFACE

I HAVE endeavoured in the following pages to do for the whole series of Church Orders what was done in greater detail for the *Testament of our Lord* in the edition of that work published by Professor Cooper and myself in 1902. The Church Orders are an interesting series of manuals, and it may be useful to make them better known to the modern reader, and to explain the extent to which they throw light on early Christian worship and customs.

It will perhaps not be superfluous to give a word of caution to those entering on a study of the subject. There must always be some uncertainty in the determination of dates of documents when we have only internal evidence to guide us. The results arrived at in this volume must, therefore, be considered as only tentative. And I may explain that I have taken a different view of the date of the *Canons of Hippolytus* from that which I took in the English edition of the *Testament*. As in that edition