



**LITURGICAL FAMILIES OF  
THE EAST**

# A- The antiochian family

- The main Liturgical Traditions in this family are:
- -The Liturgy of Jerusalem, adopted throughout the East, both the Greek or Syriac Liturgy of James.
- -The Apostolic Constitution.
- -The catechism of Cyril of Jerusalem.
- -Chrysostom's tradition.
- -The Liturgy of Persia and Edessa. (Addai and Mari).

# Syriac, Greek & Armenian

- -The Syriac Tradition founded from the first century and developed in the 4th and 5th century.
- -The Greek Tradition founded alongside with the Syriac Tradition.
- -The Maronite Tradition in the 7th Century. (Syriac Antiochian Liturgy in parts modified by Latin influences. They have links with the Anaphora of Addai and Mari.)
- -The Persian Liturgy. 5th and 6th century.
- -The Armenian Tradition. (Saint Basil in Classical Armenian, unleavend bread, wine with water).

## B-The Alexandrian family:

- -The Greek Liturgies of Saint Mark, Saint Basil the Great, Saint Gregory of Nazianzus.
- -The Anaphora of Serapion. (350)
- -The Coptic Liturgies of Saint Cyril, Saint Basil, Saint Gregory.
- -The Ethiopian Liturgies, The anaphora of the Twelve Apostle.

# The Didache

- Concerning the cup: We thank You, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You belongs the glory for ever.
- -Concerning the broken *bread*: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You belongs the glory for ever. Even as this broken *bread* was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for to You belongs the glory and the power through Jesus Christ for ever.

# The Liturgy of St. James

- From the Liturgy of St. James, are derived, on the one hand, the forty Syro-Jacobite offices: on the other, the Caesarean office, or Liturgy of St. Basil, with its offshoots; that of St. Chrysostom, and the Armeno-Gregorian.”
- There are only two manuscripts of the Greek Liturgy of St. James,—one of the tenth, the other of the twelfth century,—with fragments of a third. The first edition appeared at Rome in 1526. It has been edited by Rev. W. Trollope, M.A., Neale in the two works mentioned above, and Daniel in his *Codex Liturgicus*. Bishop Rattray edited the *Anaphora*, and attempted to separate the original from the interpolations, “though,” says Neale, “the supposed restoration is unsatisfactory enough.” Bunsen, in his *Analecta Ante-Nicaena*, has tried to restore the *Anaphora* to the state in which it may have been in the fourth century, “as far as was possible—*quantum fieri potuit*.”

# THE LITURGY OF SAINT MARK

- The offshoots from St. Mark's Liturgy are St. Basil, St. Cyril, and St. Gregory, and the Ethiopic Canon or Liturgy of All Apostles. In regard to the Liturgy of St. Cyril, Neale says that it is "to all intents and purposes the same as that 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. Cyril, or, to use the expression of Abu'lberkat, that Cyril 'perfected' it."
- There is only one manuscript of the Liturgy of St. Mark, probably belonging to the twelfth century. The first edition appeared at Paris in 1583. The liturgy is given in Renaudot's *Liturgiarum Orientalium Collectio*, tom. i. pp. 120–148, in Neale's two works, and in Daniel's *Codex Liturgicus*.

# THE LITURGY OF ADAEUS AND MARIS

- The Liturgy of the Apostles Adaeus and Maris. This liturgy seems to have been prepared to acknowledge in some degree its great antiquity. It is one of the earliest, and perhaps the very earliest, of the many formularies of the Christian Sacrifice. It became one of the three Nestorian liturgies, the other two being that of Nestorius and that of Theodore the interpreter.



# THE CLEMENTINE LITURGY

- The Clementine Liturgy forms part of the eighth book of the Apostolical Constitutions. 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.
- The Apostolic constitutions are a manual of ecclesiastical life, a body of law and ethics claiming to come from the apostles, to be given to the world through S. Celement. In the course of them there are liturgical forms, and in particular the so-called Clementine Liturgy.

# Origin of Clementine Liturgy

- This Liturgy was celebrated in Syria and throughout the Church of Antioch. It is the oldest model known in Antioch towards the end of the fourth century.
- That this liturgy is related to Saint James. It seems also obvious that the Apostolic Constitution rite is older in its present form; St. James must be considered a later, enlarged, and expanded form of it. The compiler was an Antiochene Syrian; he describes the rite he knew in the north, at Antioch. (This, too, is shown in the same article.) The St. James's Rite, then, is an adaptation of the other (not necessarily of the very one we have in the Apostolic Constitutions, but of the old Syrian rite, of which the Apostolic Constitutions give us one version) made for local use at Jerusalem. Then it spread throughout the Patriarchate.

# Structure of Clementine Liturgy

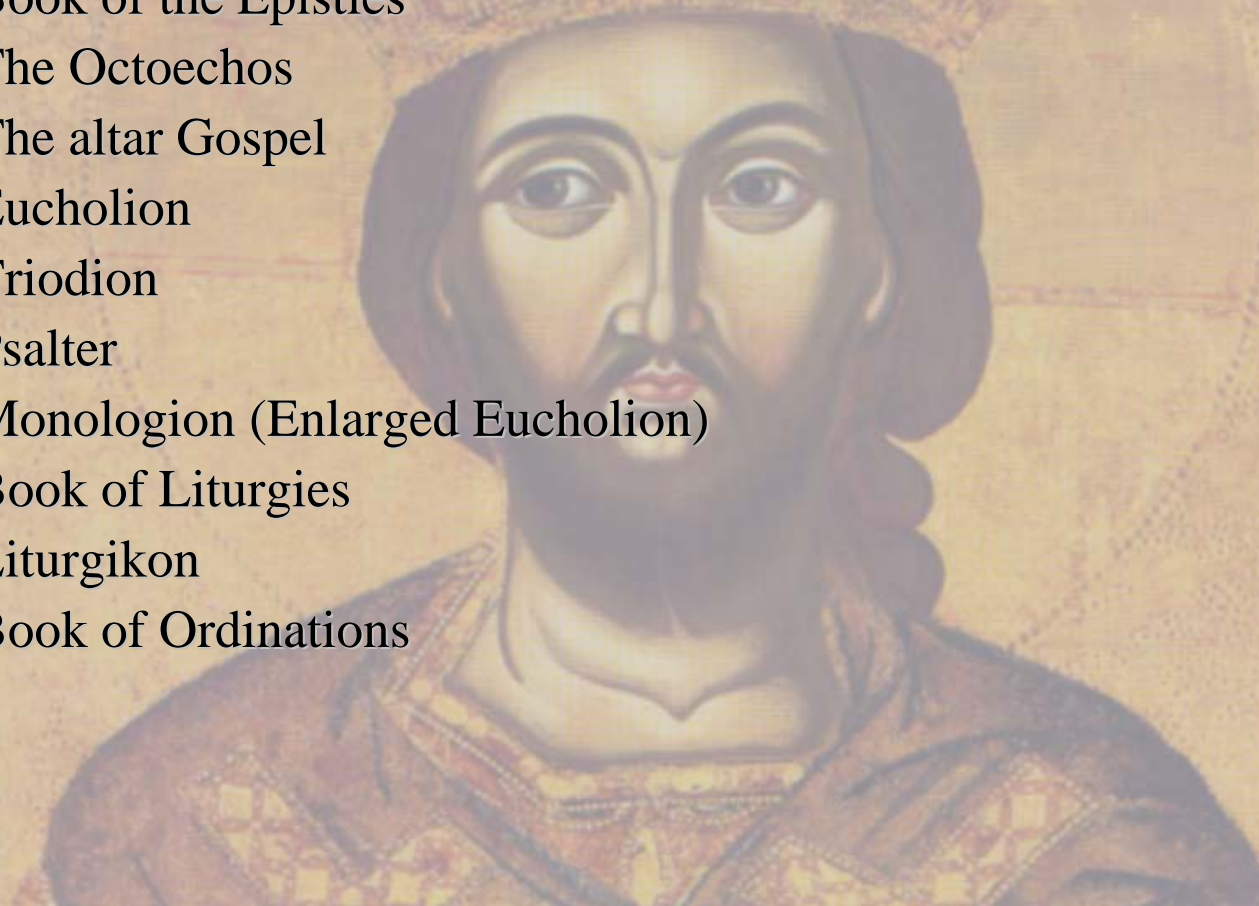
- It starts with five readings:
- -Two from the Old Testament.
- -Three from the New Testament.
- They are followed by litanies for the catechumens.
- Litanies for those who suffer because of evil Spirits.
- Litanies for those who are getting prepared to receive the light.
- Litanies for the repentants.
- The Trisagion, the creed, the Lord's prayer are not part of it (they were added in the sixth century)
- It Lengthy *Anaphora* is divided into two parts:
- 1-The hymn of victory which includes
  - -A doxology to the Father and the Son.
  - -Creation of the immaterial world.
  - -Creation of the visible creation.
  - -Creation of man and his fall, God's economy for his salvation and the history of God's economy in Israel.
- 2-Thanksgiving for the incarnation of the Word and its salvific action.
  - -Words of consecration and commemoration.
  - -Invocation of the Holy Spirit.

## *Chalcedonian Syriac manuscripts*

- The oldest is “*The Book of Prophecies, Vespers and Hours in the Major Feasts*” (9<sup>th</sup> century) Vatican Codex 278,
- The most recent is “*The Second Part of the Triodion*” (1655) Paris, Codex 132.

# Syriac Liturgical books

- Anthology of the Menaion
- Book of the Epistles
- The Octoechos
- The altar Gospel
- Eucholion
- Triodion
- Psalter
- Monologion (Enlarged Eucholion)
- Book of Liturgies
- Liturgikon
- Book of Ordinations



# Particularities of the Antiochian Liturgies

- The Biblical readings are taken from the Peshitto translation
- -The Liturgical year starts in October
- -There are certain musical notations that predate the old Byzantine notation system.
- -The Matins' Gospels are eight and not eleven.
- -The term “Penticostarion” did not exist in the manuscripts.

# Patriarch Meletios Karmah

- corrected the translations based on the Greek text and ordered that all further translations to be based on Greek texts.

