Ritual Class

Rites of the Primitive Church

They were not retained. Why not? Impractical, baffling, meaningless, awkward

In their place from time to time new ones were adopted. Why?

Invariably the rites adopted are found to be popular, established, accepted

Unfamiliar innovations cause riots: innovation was by popular demand.

Did Christ only mean his Church to be temporary?

Ans. Did he mean the rites, ordinances, and docts. to be only temporary--do not they make the Church? Yet they were all very temporary, subject to constant change.

We must have change, says Newman, life is chahge.

Except in ONE field: that of ritual

Ritual is not practical, utilitarian or expedient: it is pure pattern, suppossdly a heavenly pattern and a perfect one. If it must be changed from time to time there is something wrong. The patterns of men's thought as represented by logic, math., rhythms, etc. are extremely stable. Even they have a right to change, because they are not final nor perfect. But a pattern sent down from heaven need never change. Yet Xtn. cult & ritual has undergone constant, resteless, fitful change. How can that be? If it makes absolutely no difference in the world of things whether a man holds a vessel in his right or his left hand, what makes men constantly shift the rule from the one to the other?

In what does the change consist? In the dropping o old pracitces and the adoption of new.

A farmer once had a barrel of apples which, for the consolation of his soul, since he was very fond of apples, he vowed to keep ~~always~~ full thru the whole winter. From time to time, however, an apple would spoil, and then he would remove it, putting in its place not an apple but a potato--the fruit of a different plant from a different field. Thus the barrel always remained full, but there were ever less and less apples in it, and ever more & more potatoes. One day a friend hearing him refer with pride to his full apple barrel, commented with wonder that he could see only potatoes in it. The man upbraided his foolish visitor: this is traditionally an apple-barrel, he said, it has always had apples in it and it still has, nay some of the original apples are still in it. To prove this he dug into the barrel and finally at the bottom displayed to his friend a small brown mess: there, he said, is an apple, for if you look carefully who will see what are most unmistakably apple-seeds sticking to that potato! Oh the thrill of it--a real apple from the original stock, there could be no doubt of it, absolutely no doubt--the tradition was vindicated, it WAS and apple-barrel. Only an apple could yield and apple-seed, and there was a real apple-seed--could he doubt it? Dare he question it? And his soul was thrilled and his heart rested in the assurance that by insuperable logic he still had a full apple-barrel. For by definition and deomonstration it was a) a genuine apple-barrel, and b) it was most undeniably full. His friend, however, decided to wait for a new harvest to fill his apple-barrel.

This parable may seem to exaggerate the dilution of the Christian heritage, but it does not. The leading Anglican authority says of primitive Christianity, that it "disappeared so completely that we cannot now even imagine it." (HTR X,115).

What evidence do we have on the Ritl' of the Early Church?

The most remarkable fact in the hist. of Xtn. ritual is that while the sentimental masses loudly resent the ~~xxx~~ abolition of old customs or the introduction of new, the clergy views either step with complete indifference as far as the moral issue is concerned. The one and only argument for or against a ritual practice is always that it is, or is not, part of the tradition. If it is old, that is in its favor--and that is the one consideration in evaluating it abstractly. No one ever suggests that a ritual may not be changed because it was prescribed by God, with one notable exception. No Christian doubts that the Lord himself initiated a ritual involving the eating of bread and the drinking of wine. That is all . That is the only point on which all Christians agree. That is the lone apple-seed, long since withered & dead → potato

I Cor. 11:23, 14
Acts 2:46, 42
Acts 20:7
Acts 20:11
Didache 9-10ff
Pliny Jr. Ep. X, 96. (111-113 AD)
Justin, Apol. I,6; I,65 (152/3 AD)

Hipploytus of Rome
The Egyptian Church Order (Didascalia: Apotol. Tradn.

Alexandria: Serapion's Euchologion (Bp. of Thmuis, 339-362) disc. 1894

Antioch-Syrian liturgy: Ap. Const. (late 4th cent. vs Clementie)
West-Syrian lit. of St. James: Aetheria
St. Basil (d.379) Cyril of Jerus. (d.386) Mystagogic Catacheses

Eg. Liturgy (Lit. of St. Mark) combines Serapion's Euchologion
Der-Balyzeh Papyr.
Coptic frgs.

Byzantinum-Cp. (Staroslav): only 2 formularies extant
St. Basil
St. John Chrysost.

Latin Mass
Roman African
Gallic
Milanese
Old Spanish (Mozarabic) Missale Mixtum
Celtic (Br-Or.)
Gallican (Missale Gothicum)

Benir: how to hold the fingers, usu. Ck., medius, w.index

Breviary (opp. of plenarium) after 9th cent. usu. means list of the Ps. of the office for the entire yr. Guide to daily prayer, hr. by hr.

Camelaucum is the prototype of the Med. ~~xxxxx~~ tiara. Const. offered Silvester an imper. crown & when he refused put his hands on the head frigium candido nitore & ordered a camel-hair cap to be worn by the Bp. & his successor in processions as a special mark of royal favor (Pseud.Isidor.)

Canon: 1 books of Scr. 2.rule for determining Easter, 3.a monast. rule, 4.an eccl. const. 5. after the 6C. in the W. the rule for the consecration of the eucharist.

capuchon, the anc. birrus or cucullatus, an archaic parka

catacombes

catechism: its oldest form is the 2 Ways

cella: unites anchorite w. funerary cults

Cenobitism: Serapis, neo-Plat., Jewish, Essene, Tehrapeutes, Druid, Islam, Buddhist,

Chapelet: when it was impossible to count the epetitions of prayers on fingers *Palladius in PG 34,1070 the earliest ex. a monk who counted his 300 daily prayers with pebbles. The idea indep. discovered in the W. as in the E. (why should they be so sensitive to avoid the slightest taint of pagan porrowng, when they have to admit it in thousands of cases? Their touchiness shows that they are pf. aware that there is something wrong with the adoption of these, Duch.Culte. p.10,n.2) The oldest mention in the West is in Wm.of Malmesbury's Gesta Pontif., since Wm. died in 1143 this is older than the Crusades & could not therefore have been borrowed from the East (!!)

Charismata: art. on the primitive org. of the Ch.

Chrisme (chrismon), labarum

Letters from Heaven 3:1534ff

Ciborium: the curtain bef. the euchar. altar, then a baldachin or shrine built over it.

Bells: tintinnabula (Lucian, dea Syra: bronze bell used inthe services of the yr. rite), Priapus as watchman , nola & the evil eye. signum, clocca, campana, nola Martial Epig. I,163: a bell announces the opening of the pbulic baths. Taken over by Xtns. on purely practical grounds in the 4th Cent.

Collegia

The 8 liturgical colors, first given symbol. signif. in the 9C. Abs. no anitque or sacred Xtn. background. First mentioned in Tripartie Life of St.Patrick.

Cross & crucifix
Early sign of the X always made on the forehead

Dedication

Defunts: prayers for salv. of the dead: all are OT characters.

Descensus Xti. in the liturgies

Dimanche

Diptyques

Ekklesia
C .archit. sub Eglises

Incense 5:1ff All civlized pagans used it. 6. There is abs. no trace of its use by Xtns. bef. the 2nd ½ of the 4th Cent.

Epiclesis: the prayer calling on God for the consecration of the bread & wine
In liturg. the word is not ancient; 1st occurs in the traditio apost. of St.Hippolyt

Extreme Unction: Renan says the Ch. borrowed the Gnostic version

Ex voto

Fer a hosties: the oldest is vi Cent. Carthage, w. inscr.: his es flos campi et liliva

Festivals 5:1412 Le dimanche fut donc en realite chez les chretiens, la premiere fete, et peut etre pendant un temps, L'UNIQUE.
Ascension a separate festival in the 4C. already
Circumcision, 1st mentioned in the lectionary of Victor of Capua 546
Purification (40 days after nativity) perhaps mentioned by Aetheria
Festivals of the cross very anc. since they go back to 4C. (Constantine: we know about them)
Feast of the Trinity: MAY be referred to by Alcuin, but ne fut definitivement etablie en Occident qu'en 1334
Fete-Dieu or Fete du Saint-Sacrement, estab'd by the B . of Liege in 1246, made univ. & obligatory by Urban IV (1261-4)
Sacred-Heart: Margu rite-Marie Alacoque in the 17C.; resisted, then approved by Clem.XIII & then elevee au rang des plus solonnelles by Leo XIII
Transfigutation, Aug.6. In Or. perhaps 4C. replacing feast of Diam
Feast of the Hly Name of Jesus, univ. in 1721
" " " Precious Blood, Pio IX in 1848, in commem. of his return to Rome
Annunciation, under Sergius I, d.701. perhaps 4C in the East.
Presentation (of Mary in the Tmeple) univ. in 16C.; in Gr. & Syr. 6C.
Immaculate Conception: no mention b f. 10C.
All Saints: Bonif.IV 607-610 consacrates the Pantheon as Allsaints.

Gammadiae: swastika on Xtn. garments, also other initials & marks wh. have never been explained.

Gargouilles: first in the 13th Cent.

Guarrazar, Fuentes de: 8 magnif. crowns. Found in 1860

Hymnes (quotes all the oldest)

Iconostase

Iconography

Idolatry

Image controv.

inmixtio

imposn. of hands

influences Byz. & Or. vs. Rom. orig.

instruments de musique (esp. organs)

liturg. inventories

Itineraries (Peutinger)

IXΘYC

Jesus (portraits)

Kyrie Eleison: fist Occ. mention Vaison 529

Labarum, orig. in Lactan.Div.Inst.vii,27, 12-14

Labyrinth: Les Labyrinthes du Moyen Age etaient completement chretiens, mais l'idee premiere de cette fig., sa forme , sa conception architecturale sont-elles originairement chretennes? NON! They are pagans, but for the pagans meant nothing but un divertissement et une ingenieuse fantasie. (They cannot deny the complete external identity, so must insist on a totally different interpretation--one that has been thoroughly exploded by a number of important studies of the pagan labyrinth, which show it to have had exactly the same signif. with the pagans that it did with their Xtn. descendants. It is "completely Christian" like a Christams tree is completely Christian, by adoption.

Lacrymatoires

Galactite (Liebfraunmilch)

The Holy Tear: in 1036 Mich.of Paphlagonia gave a crystal tube containing one of the tears Xt. shed at the tomb of Lazarus to Henri I of France.

Laudes Gallicanae; acclamations
" Pueriles

Lections: abs. no mention in the early Gk. rite. First hint Conc.of Laodicea 388 Jean Cassien says it is found all over Eg. & is amazed & impressed, says it must be fr. God.

Lectors mentioned at end of 2C.

Lexique Archeologique
" Liturgique Grec, Lat.

Alleluia (IX,350) Chanted at a monast. in Bethlehem in the 4C, every Sun.in a Ps.betw. lectures, but adopted much later elsewhere. Adopted By Damasus 368-384 on advice from Jerome

Liber Pontificalis: the lists

IX 740ff dict. of Lat. Place-nages

Listes Episcopales

Litanies

Loretto: the house brought to Dalmatia in 1291 & Loretto in 1295. Many texts quoted in wh. the holy house was still being venerated by pilgs. in Nazareth in the 14 the 15Cents.

X,34 fr. Lyon an altar dedicated to Caesar: pf. angels.

Madaba map shows h.Sepulchre a dome exactly in the center of Jerus. Gilded

Magistere du Christ

X,1541 pict. of Menhir du ~~xxx~~ Mans, built into the corner of the Ch. with spring

Mappa

X 1933ff Mariage: on wedding-rings.

Martyrium: word first found on an inscr. of the 3rd or 4C.; the first certain mention in a R. cemetery is 417 A.D. in Syria.

Messe: all early texts given.

Cult of St. Michael, in the West late 5C.

X,1246 Miniature of the World Mt. & 3 circles
1262 Adam ~~xxxx~~ naming (shown blessing) the animals

Missel est le livre qui, depuis environ le ix-x siecle, contient toutes les prieres de la messe.

Monachism

X,2183 variety of crosses on an Eg. tombstone

Monteverde, the R. Jewish cemetery: signif. epitaphs.

Nimbus: pagan nimbuses from the Casa di Apollo in Pompeii

Nun: 1st. appeares in Gaul 564

XII,1799 Pagan sarcoph. w. Good Shepherd

Orant-e, positions for prayer.

OrganiSATION DE L'EGLISE ANTEMICHENNE

Orpheus

Panegyric: the Panegyrici latini

Patriarcat: estab'd. by 6.Can. of Nicaea

Cabrol Leclerq sv. Gallicane (Liturgie) VI,

474. A defaut des rares temoignages sur lesquels s'appuie cette impression, on pourrait soutenir qu'a l'origine L'UNITE PARFAITE exista en matiere liturgique
Plus tard ...s'affirme...des diversites....les canons conciliaires & other texts nous font voir que, until the 4C les formules restent a la discretion des eveques.
Mais a la longue, une tradition locale s'affirme, on s'y attache, on s'en fait gloire; les grandes Eglises se font un point d'honneur de tenir a leur usage, de l'imposer autour d'elles soit par seduction, soit par autorite; ainsi s'affirme la tendance a l'uniformite et a la magnificence d'un usage liturgique.
In the East from the beginning every Patriarchate had its own liturgie, until Cp. triumphed over all...

Depuis le declin du IVe siecle, les Eglises latines ne suivaient pas toutes le meme rituel

475. Inno I's letter to the Bp. of Gubbio, 416 A.D. (PL XX,551f) the the foundation of the whole Roman claim: Aut legant si in his provinciis alius apostolorum invenitur aut legitur docuisse (how many Ger. Churches have their Thomas legends!). Quod si non legunt, quia nusquam inveniunn, oportet eos hoc sequi quod Ecclesia romana custodit a qua eos principium accepisse non dubium est.
The Gallic rite was opposed at Gubbio, within the Metrop. dist of the Pope! It obtained in all Gaul, Sp., Brit., and Ires The Roman rite was found in So.It. and a very close relative in Africa

Mozarab. liturg. identical with that of Gaul bef. Charlemagne, and with that of Br. & Ire. bef. the Roman missions of the 7th cent. It is very close to the Ambrosian. 476 The differences betw. Ambrosian and Gallican may be explained by the 70-yrs. residence of the Milan Bps. in Genoa (under the Roman rite) betw. the taking of Milan by the Lombards, 641 and the taking of Genoa by Rotharis.

477. The Gallican liturg. was established at the same time the metropolitain system of Gaul was set up with the conversion of the cities. Ainsi en un temps ou la centralisation administrative n'existait pas, c'etait au metropolitain a regler les questions liturgiques. This was in the 2nd ½ of the 4c.
since les reglements elabores en conciles se modelent sur ceux de Milan et de la Cisalpine. Par suite, nous sommes amenes a considerer Milan comme le point de depart de la liturgie gallicane (non sequitur: AFTER Milan was established as the Mother Church it would HAVE to serve as the standard, but that does not mean the whole thing originated there).

The Ephesus theory: the Gall. rite of St.John brought west by Polycarp of Photinus, planted at Lyon. VS. "Etre apostolique sans etre romain c'est bien seduisant, mais bien fragile.
Damasus theory: the Gllican rite is the old Roman rite bef. the reform of Pope Damasus in the 5C. Answer: "On est ici en pleine conjecture, mais specieuse et it faudra s'en debarrasser pour n'y plus revenir." (that settles that!)

The Gallican rite is tres complique...tres loin de ces formes simples et encore flottantes of the liturgy of the 2nd Cent. It reps. the development of the 4c.
In the 4C. Lyon etait a peu pres nul

480. La messe gallicane se deroule avec pompe....La ceremonie s'adresse aux yeux et aux oreilles. C'est un spectacle.
Vs. the Roman mass: Dans sa grave et simple redaction se retrouvent LES PREOCCUPATIONS OECUMENIQUES D'UNE EGLISE QUI CONNAIT LES RESPONSABILITES DU POUVOIR ET LES BESOINS DE L'HUMANITE. L'ESTPRIT DE REGLE ET DE GOUVERNEMENT SE REVELE DANS LA FIXITE DES FORMULES (far less fixed than in the Or.)....l'improvisation and l'inspiration personelle a ete tellement reduite qu'elle a presque disparu
(yet these are admittedly the marks of the Ur-Xtn.rites--the passion for govt. and order is a Roman and a pagan, not a Xtn. tradition

Cabrol-Leclerq VI, 480. At Rome (vs. in the Gallican rite) la participation des fideles a la liturgie a ete encore retreinte. Leur priere propre a DISPARU de l'ordo, laissant un trou beant. Il suffit que le celebrant parle au nom de tous. C'est ce qu'on pourrait appeler une conception centralisatrice du sacrifice. Il y a entre les deux rites LES DIFFERENCES DE DEUX RACES D'HOMMES.

EW

i.e. (The Roman rite a product of the National Character--ancient elements are dropped and new ones added to produce it; if it ever was apostolic in nature it is so no longer. The ordinances of the true church do not differ from land to land.)

Probst's theory that Damasus created the Roman Mass

483 From Sp. Gaul and even Africa the Bps. all had recourse to Milan. Why is Milan so important? La vraie raison, c'est que Milan etait la residence imperiale officielle, la papticale de l'empire d'Occident....C'etait la plutot qu'a Rome que se rencontraient les deux Eglises d)or. et d'Occident...que l)on convoquait sous l'oeil de l'empereur, les eveques latins et leus deligues. Milan etait ainsi, des avant le milieu du IVe siecle, le grand centre des relations ecclesiastique occidentales, et cela uniquement parce qu'elle etait la capitale de l'empire.

Silence

(A thing unthinkable had the centralization of the Ch. at Rome been a sacred principle. In this extremely well documented period, no one is shocked at this, no one comments on it as an abomination of Babylon, as sacrilege, or as anything the least bit out of order. Ambrose did not force himself on the Ch. OR reprimand

Deduction

484: there was no idea of competition betw. ces deux autorites (vs. Inno.I is genuinely alarmed), ni meme de mettre l'Eglise imperiale sur le meme rang que le siege apostolique (according to many papal letters the SOLE PURPOSE for the existence of an apostolic See was to have all important questions referred to it; are we to imagine the "Imperial Church" as one centralized Xtn. church, and the Roman church as another? When the Gallic Bps. appealed to ~~Kixi~~ Milan alone c'etait uniquement parce que Milan etait plus voisine et avait plus de chances d'etre bien informee (but this strikes at the whole concept of a Centralized Church; one authority ONLY is valid in certain issues; for M. Leclerq there were two such, and always in perfect accord. Is geographical proximity a stronger argument than apostolic authority? If the Imperial court is to be preferred because it is "better informed" have we not a right to appeal to any other source that is better informed? in Eccl. matters. Were Rome, Milan and R? e.g. Sp., Africa? (No!

After all this: CEPENDANT the supremacy of Milan was felt to be detrimental to that of Rome (this denies all his argument that Milan was not competing). Les papes sentirent de bonne heure et ne negligerent point les occasions de se defendre contre cette rivalité naissante. (There was nothing upstart about it: the Emperors had been calling the tune since Niceae, an arrangement quite incompatible with the claims of Rome.* And Niceae was necessary simply because ~~xxx~~ Constantine found the Ch. in complete chaos with no one to guide it--though he looked hard for such a guide, he finally took over the reins with reluctance himself, poor overworked man, because the Ch. had no visible head.

To checkmate Milan Zosimus set up an apost. vicarate at Arles; but his representative Patroclus so abused his powers 485 that he was chased out Ravenna

485: Si l'empire d'Occident avait pu se maintenir, on aurait vu se propager de bonne heure en Occident une centralisation ecclesiastique analogue a celle vers laquelle l'Orient avait deja fait de si grands pas. St. Leo avait mis cette concentration religieuse sous la protection des lois, in getting Valentinian III to grant him the right to summon all bps. of the provs. to his tribunal (was it God who gave him the power? The Bps. did not submit willingly: by what authority did he compel them? The Emperor's.)

L'Empire

Mais ce mouvement fut entrave par l'etablissement des royaumes barbares...Catholiques ou heretiques, les rois barbares se montrerent peu favoribles a des communications regulieres et frequentes entre leurs eveques et celui de Rome.

(How can they have taken this attitude if submission to Rome was a basic principle of the religion they had embraced? They don't seem aware of it.)

Cabrol & Leclerq VI, 485

In the barb. kingdoms, les fonctionnaires romains une fois disparus, the local bps. asserted their autorite morale (When had they not asserted it? Before this they had appealed to Milan, not to Rome; before that Rome had no power during the persecutions.; it was the Galican, not the Roman rite, these Bps. followed, and in the earliest times as L. himself says, every Bp. decided on his own liturgy. L. fails to mention the repeated appeal in the local councils to "the Greek fathers", and to "the Church of the Orient," a shocking and apostate step if it was to Rome they owed their allegiance--yet no one ever takes offence at these appeals to the East.

Des relations incessantes s'etablirent ainsi entre les Eglises et le souverain (completely overlooks the old barb. institution of the priest-king;;the King WAS the Gothi, and so remains). La cour devint le centre des affaires ecclesiastiques comme de toutes les autres. C'est de la que partirent les convocations de conciles et les nominations episcopales...

(Duchesne shows that this had always been the rule in the main Church: the Barb. kingdoms were simply following the example of the Empire. This is no concept that grew up gradually in the Barb. courts when the emmissaries of Rome were withdrawn: the court was Always the religious center of the realm. The discovery in 1951 that the cathedral of Trier, the holiest in Europe, was nothing but the throne-room of the Emperor Constantine , shows who has priority. The Emperors, and following their example the Kings, did not take over the idea of holy world-dominion from the Popes--they always had it, their office was always profoundly religious and universal. It was the other way around: the Popes took over the idea from them, along with the Imperial insignia which so clearly betray the origin of the system.

not Roman but from Caesar's palace, not St. Peter's

s.e. Gratian

486. Having broken with Rome, they could not fail to turn to Milan--following the Imperial pattern. They deserted Rome for the new capital; and what about the capitol before Milan? They favored that too.

4C: C'est le temps ou les masses urbaines se convertissent, ou les eglises se reconstruisent sur des plans plus larges...L'influence milanaise s'excerce juste au moment ou la liturgie gallicane est arrivee au developpement (NOT begun by Milan) qu'elle avait quand elle s'est repandue dans tout l'Occident, juste au moment ou l'occident se trouvait avoir besoin d'une liturgie bien arretee.

4C

The gall. liturg. has strong Syro-Byz. resemblances: due to Auxentius, Bp. of Milan 355-374 . But Ambrose did not change it: On concoit que, la doctrine se trouvant sauvé par le fait même de son elevation au siège de Milan, Ambroise ait jugé opportun DE NE PAS INTRODUIRE D'INUTILES CHANGEMENTS DANS LA DOMAINE DU RITE. Having saved the doct. of the Ch., was Ambrose the man to stop there and simply let the rite go? Many non-Roman elements date to Ambrose: Le mieux est de croire qu'elles existaient avant lui et qu'il n'a fait que consacrer par son acceptation et sa pratique des habitudes anterieurement importees. (Is that any better than if he had introduced them himself? Ambrose was not the man to let them remain a minute if he had thought there was anything WRONG about them. The Ambrosian hymns are Or.--that is still regarded as the source of authentic Christianity, nd not Rome).

487. AFTER Milan fell from power: Les papes jugerent APPAREMMENT qu'il n'y avait aucun inconvenient (!) a laisser subsister des usages liturgiques un peu different des leurs, ou, en tout cas, qu'il y avait des questions plus pressantes a resoudre. Ils se bornerent a defendre leur diocese metroplotain contre l'invasion du rit gallican et laisserent les eglises des autres provinces s'organiser, sur ce point, comme elle l'entendaient. (Milan removed, Rome is still on the defensive against the Gallic rite, but though running the Church, Rome gives no orders on the subject. What kind of leadership is this?

Inno I' Ep. of 416 to Gubbio, shows that Rome is vitally concerned: "If the priests of the Lord wish to keep intact the eccles. institutions as they have been

Cabrol Leclerq VI, 487

Ep. of Inno.I, 416 to Gubbio: "regulated by the traditions of the holy Aps., there should be no disagreements amon the offices and consecrations. But when everyone feels free to observe not what comes by tradition, but ce qui lui semble bon, we see established observances, and ways of celebrating of diverse nature, depending on the locations of the churches (Zosimus said the same). The resutle is a scandal for the people who, NOT KNOWING THAT THE ANCIENT TRADITIONS HAVE BEEN ALTERED BY HUMAN PRESUMPTION, think either that the Churches are not in agreement with each other, or that the Apostles established contradictory things. For who does not know and understand that that which has been given by tradition to the Roman Church, by Peter, prince of the Aps., and is still preserved, must be observed by all. Moreover, ALL the western churches were established by priests ordained by Peter, and not by any other Apostle (this is against the traditions of hall Eur.) He names It.Sp.Gaul, Afr. and Sicily: but what about the rest of the Ch.?

Leclerq: all Eur. received its relig. thus from Rome. But Rome did not have le personnel et le materiel necessaire for all these churches: Marseille, Lyon, Carthage took it to the naboring cities, without having to recourir au personnel romain. "Entendue de cette facon, l'origine romaine de l'evangelisation en Occident est un fait tres ancien....De ceci il resulte que les fondations directes de l'Eglise romaine, dans les pays eloignes de Rome, n'ont pu emprunter a la mere elgise QU'UN RITUEL ASSEZ RUDIMENTAIRE ET DES FORMULES EN FORT PETIT NOMBRE. (What elaborate sophistry! As if a ritual were not as easy to establish as a church). Ce qui s'est developpé sur ce fond originaire, nous l'ignorons, car les renseignements nous manquent. He then proceeds to tells us what happened: Il est fort poSSIBLE, il est même NATUREL, que plusieurs des dévéloppements liturgiques consacrés progressivement a Rome (where is Rome's respect for the Tradition? Wasn't the custom of the Apostles good enough? Why these progressive liturgical developments?) se soient propagés dans les Eglises lointaines (why couldn't the much simpler rite have been fully propagated in the first place?) Yet that absurd theory must be propounded because traces of the hypothetical old Roman rite are exceedingly scaree--virtually non-existent) in those churches). Il est possible aussi, et tout aussi naturel, que celles-ci aient tiré quelque chose de leur propre fonds. And so it went to the 4th Century, when they all suddenly and completely went over to the Gallican rite. Did Milan have such power? Where are the uprisings, the sermons, the riots, the angry letters, the synods, the charges and counter-charges that always meet any attempt to make a change in ritual, no matter how small?

489, The Gallican rites are Syro-Byz., not Roman. Yet the old Roman time shows thru in the formula qui pridie quam pateretur, which in ALL the Or. liturgies is qui in nocte qua tradebatur. Since cette prière est le centre mem de la liturgie eucharistique, this is the axe immuable around which the whole system was built (then why didn't they keep the prayer instead of just 4 words introducing it? Because those 4 words are also found in the Roman rite, does that mean they are derived from Rome? They are Scr.; since the Rom. liturgy was in a state of "progressive development" could not this have been incorporated into the Roman rite from a common source?

491f: list of 10 innovations in the Roman rite by various Popes 1* lib. pontif.
This shows no great CHANGES but only des glissements, des deplacements et que plusieurs morceaux n'y occupent plus leur place primitive. But there had been no recent changes in the time of Innocent I, otherwise he would never have written as he did. Changes must have taken place earlier:

1) at the great reorganization after the persecutions
2) in le changement de langue liturgique, le passage du grec au latin.

493. Since they do not agree, either the Gallic rite was a change from the original, of the Roman one was. The Gallic rite was that of new churches: they change easily. Mais que l'Eglise romaine, cette vielle Eglise qui tenait tant a ses traditions, a ses usages, etc.etc. que l'eglise romaine ait un beau jour abandonné tous ses usages, pour en adopter d'autres, et cela sans cause ni necessite apparente, c'est ce qu'on ne croira pas facilement. (So all Eur. suddenly changed its liturgy. UNIFORMLY, without opposition, unanimously rejecting its Roman tradition--this is a good deal harder to believe.

This is a favorite type of argument with Roman apologists. It presents a more dangerous threat to their case, however, than it does welcome support. In the present case, for example, one need simply point out that if Rome was anything like what they claim it was, there would not have been the slightest chance of a Gallic rite even existing in Europe, let alone overshadowing the Roman rites completely. We are to believe that the Popes were vitally concerned with the whole matter, yet cooly indifferent, never displaying even a tiny fraction of the activity and interest they should have and must have were they really the princes of Christendom. We are to believe that all Europe was firmly rooted in the Roman rite and suddenly and without protest gave it up for the Gallican, for it was they themselves of their own free will that made Milan mighty. We are to believe that the Roman rite was concerned before all else with conserving unaltered the simple tradition of the Apostles, but that it changed ~~progressively~~ its rites progressively. ~~because it was wise with the extravagant Oriental rite we are told that it was simply and austere~~ We are to believe that the Or. rite was lush and theatrical compared with the simplicity and austerity of the Roman rite, yet that the Popes did not bother to oppose "liturgical usages a little different from their own." We are to believe that Ambrose, moving heaven and earth to restore the true doctrine to Milan after the depredations of the Orientals, "did not find it convenient to make any changes" in the ~~Oriental~~ liturgy ~~of the~~ introduced by the same Orientals. We are to believe that there was absolutely no idea of competetion or rivalry between the ~~Church~~ concils and administrative eccl. offices of Rome and Milan, and yet the rivalry between them was keen and the competition dangerous. We are to believe that Rome established Churches everywhere in Eur., but in setting them up failed to give them her liturgy, but something very sketchy and rudimentary in its place, but that as Rome progressivle altered her liturgy she saw to it that the other churches did the same

Milan 3-5-

+ kept all West. f. I, M, we unable to set up a simple kind of Rite of 1st place.

Lections

Indicated by president de l'assemblee, who interrupts the reader when he has read enough.

Later for every occasion a set, prescribed text (inroads of the Gen. Board)

Indicated by marginal marks or

by a table of beginnings & endings, showing which days for which: Gk. synaxary, Lt. capitulary

Next books made up of texts so arranged: Evangelaries for the NT and Lectionaries in place of the entire Bible

*Smith, Dict. of Xtn. Ethics, art. Lectionary

No lectionaries known bef. the time of Charlmagne

MOST anc. Bible Mss. show signs of having been used for pub. reading.

Singing

p.107. Until the end of the 4 Cent. the Ps. was always sung en solo w. complicated modulations (*Gk. & Syr. Ch.) Contra

The Cong. would echo the closing lines *Ap.Constit.

This is still the custom in the oldest Roman psalmody, i.e.the Gradual & other pts. betw. the Epist. & the Evang. They are psalmi responsorii (the last line repeated).

For this there are 2 types of melody:

1) The gradual, exectued on the gradus or ambon, hence psalmus gradualis

2) Psalmus tractus, executed in the oldest docs. not in the choir but in the ambon. Amalaire says the choir along responds to it.

Alleluia is very ancient, mais l'adaption de ce chant au service liturgiqud ne s'est produite qu'assez tard et aves beaucoup de diversite. A Rome on le joignit au dernier verset du psaume graduel; in Gaul & the East after the Evang. or during the procession of oblation.

(A good ex. the Scr. left not the slightest possible doubt that Alleuia had an important part in ritual. But no one had the vaguest idea how it belonged. Any Ch. is free to take what the Scr. offers & do what it wants with it, but not the slightest vestige of a traditional tie. It is possible to take a verse of the Scr. and apply it to oneself; since the Scr. is old and the world of God, one can then claim antiquity and divinity for one's own case. One can even claim that he is not taking honor unto himself, since it is the Scr. that prescribes it. But anyone can play this game.

The antiphonal (Ps., sung by two choirs alternating) introduced by Bp. Leontius of Antioch (344-357) under dir. of the ascetes Flavian & Diodorus, who later became Bps. resp. of Antioch & Tarsus. Laymen wuld form such antiphon. choirs in their all-night sings at the tombs of martyrs. Bp. Leontius, a pro-Aryan, worried by such independence invited them to do their singing in the Church. *Theodoret II,24

This pop. custom spread very rapidly (The Arch. antiphonal was univ. in the East): intd. into Cesarea under St. Basil (i.e. in Cappadocia):

The same type of nocturnal meeting described at Jerus. by SILVIA**

In 387 Ambrose adopted it in Milan (Aug.Conf.IV,7)

Liber pontificalis, p.230f, implies it was introduced in Rome by Bp. Celestine 422-432.

Antiph: the entire Ps. sung antiphonally; ea. verse to the same air

The air varies from Ps. to Ps., not from verse to verse

Before beginning one warmed up on a few phrases with words borroowed from the Ps. itself. This was called the anthem, executed in solo by a cantor to give the pitch. At the end he repeated the same flourished.

109: The word anthem (antienne) is simply a transformation du terme antiphona wh. orig. meant the entire antiph. Ps. plus the initial & final modulations

Rome adapted antiphones both to the Office & for the Mass, wh. contains two antiphones: ad introitum and ad communionem.

In the 4th Cent. the Ps. was gen. terminated with the Doxology: Gl.Pt.&Fil.& SS.sicut er. in princ.et nunc& semp.& in Saec.saec. Amen

Duchesne Culte.110. Like prayers, the hymns were formalized & distributed among the fest days . At Rome for the mass 2 main books 1) Cantatorium (For the deacon--later cantor--who executed the Gradual), & 2) Antiphonarium: choir book kept at the place of the schola cantorum, w. songs for every day in the yr. plus the 2 antiphonals. For Ps. only the anthem need be indicated.

The slow & complicated Ps. reserved to the antiphone of the introit. The others sung in rapid movement. Orig. all were slow.

p.111 On a reduit progressivement toutes les parties du service divin...Mais c'est le chant qui a subi le plus de suppressions, e.g. the Ps. has disappeared completel from the antiphone ad communionem.

Beside the Ps. & antiphones, all the songs of the mass are relativement peu anciens.

Recitatives: intd. when the Xtn. congl became very large it was nec.to use spec. flexions de la voix in order to be heard

The vast crowd made it pointless to shout: parts of the rite therefore done in a very low voice: e.g. the secret (bef. the preface of the Rom.mass) and the canon following the Sanctus. In the Or. whispered passages very common but always follwed by an ΕΚΦΩΝΗΣΙΣ to which the people reply Amen.

Duchesne , Cultes

153. The Ordines Romani cir.800: the Station celebrated by the Pope himself with univ. attendance. All local masses suivant un rite identique...mais depourvu de solennite, using acolytes where the messe solonnelle uses deacons. Where all other masses are privee, la messe publique, c'etait le messe stationale, celle a laquelle toute l'eglise etait censee prendre part. C'est evidemment celle qui correspond le mieux au caractere primitif de l'institution...though in the 8-9C Ordines it is un ceremonial fort posterieur a l'age antique, with very elaborate attendance, but the essential rite is:

1. The Official Entry (prologue). Priests & visitng Bps. all sitting in the abside. Pontiff & deacons leave the secretarium or sacristy near the entrance of the Ch. & move towards the altar, led by sub-deacons, one bearing a censer
   (p.155, n.1: Except for processions, the censer was not used in Rome until the 9th Cent. Of censing the altar, persons, etc. il n'en est jamais question. But we know that the pagan Romans used them from the earliest times--Suet. Tib. was sacrificing a boy was swinging a censer by the altar.)
   and 7 acolytes bearing candles (n.2. Je soupconne that the carrying of candles bef. the Pope is related to the cierges figures parmi les insignes des plus hauts dignitaires de l'empire romain, in the *Notitia dignitatum imperii.)
   During this procession the schola cantorum (cf. juventus, Carm.Saec.,etc.) sings the antiphone ad introitum Ps. stopping whenever the pontiff reached the altar.
   On the way to the altar the Pope was met by a cleric with a piece of consecrated bread from a previous mass to be placed in the chalice bef. the "Fractio panis".
   Entering the sanctuary the Pope gives kiss of piece to the premier Bp., Priest, & to all the deacons, then prostrates himself bef. the ~~ix~~ altar, upon which the open Bk. of the Evs. has been just placed. Proskynesis
   The deacons go two by two & kiss the sides of the altar. The Pope kisses the altar & the Book of the Gospels.
   156: Most of this Introit rite seems to be from the 5th Century. vs. Eisenhofer

2. Preliminary Hymns. Kyrie Eleison; residue of a litany dialogue betw. an officiant & the entire congregn. An imp. form in the Gk. liturgies. At Rome as still at Cp. the orig. mass contained a litany bef. the entry of the celebrants; but cir. 752 the Kyrie was moved to the end after the gradual.
   157. In the litanies of the Saints are some invocations: Te rogamus, audi nos, which are really antique, since they are like the litanical prayers in the Gk. Church.
   At Rome the Kyrie comes at the beginning & end of the litany, alternating betw. the prechantre & the fideles.
   On ne pouvait supprimer Te rogamus, audi nos....Il fallut trouver a celui-ci une autre place.
   Chose assez singuliere, le Kyrie eleison 158 qui est plus jeune, à Rome que la litanie, s'est maintenu dans le service de la messe, tandis que la litanie, plus ancienne que lui, en a ete a peu pres eliminee. Important
   Gloria in excelsis: d8Importation grecque...un humne matinal, intd. into Rome in the first Xmas mass bef. dawn. Symmachus (498-514) extended it to Sundays & Feasts of Martyrs, but ONLY for episcopal masses. Priests could only chant it when substituting for the Pope at Easter.

3. Opening prayer, called collectà, i.e. upon completion of colligere plebem (n.b. the congreg. is called plebes in exactly the sense of the word used by Cicero, in contrast with the PATRES who had sacral ~~rikx~~ rights, the plebs were supporters and onlookers, but shut out from the spiritual aristocracy of the BONI).
   The other collects are the super oblata (secret) & the post communionem.
   Sanctissimi Leoniani Prag.

4. Lectiones: after the 6th cent. only 2 lectures at Rome: Epistle & Gospel, the Prophetic & other readings having disappeared (more place for ritual, less for content)
   Betw. the reading of the Epistle & the Evangel there are always 2 songs: a psalmus responsorius called the GRADUAL, and the ALLELUIA, which is sung bef. the evangel. only at Rome (Gall. and Or. after), and was sung ONLY at Easter until Greg.Gr.

Duchesne, Culte.

160. On penitential occasions & at funerary masses the Alleluis is supplanted by the psalmus tractus or Trait, a Ps. without an antiphon
(At Rome two types of melody: the gradual, sung from the ambon or Gradus, & the psalmus tractus also from the ambon)
The prophetic reading was dropped betw. 451 & 590, as at Cp.; the Armen.rite still has 3 lectiones.

161. the most anc. Xtn. hymns were the Ps. of David, the Introit, Offertory & Communion were introduced later, et seulement pour occuper l'attention pendant de longues ceremonies, vs. the gradual, etc. was sung for its own sake, no other business going on at the time.
The Gradual a solo sung from the Gradus like the lectures. Until Greg.Gr. only deacon sang " & Evangile:
Psallere et in populis volui modulante propheta
sic merui plebem Christi retinere sacerdos, e.i.

162 the people ravis de son chant, repaid him en l'elevant a l'episcopat (of Rome!) Pour etre diacre, il fallait avoir une belle voix et posseder a fond l'art de la musique. Went so far the Conc. of 595 forbade deacons from singing the gradual.
Bef. the lecture a deacon would cry out: State cum silentio, audientes intente! (This was the old imperial silentium).

163. The homily, which usu. followed the lecture, was dropped d'assez bonne heure in Rome. Les pretres romains n'avaient pas le droit de precher (not because Rome was spec., since) les papes voyaient d'un mauvais oeil que les autres eveques laissassent precher les leurs. SOZOMENE (432-440) VII, 19, RAPPORTE QUE PERSONNE NE PRECHAIT A ROME. (What a world of inference in this!) The Ch. was there to preach the Gospel, but at Rome there was NO preaching, & the Popes were opposed to anyone preaching anywhere!)
In the 8 Cent. lit. there is NO TRACE du renvoi des catechumenes et des penitents, tho the formulae missa catechumenorum and missa paenitentium are conserved in some masses.

164. 5. La Priere des Fideles. After the catechumens leave the Bp. greets the faithful: Dominus vobiscum! Then, Oremus! IL EST ETRANGE QUE, PAS PLUS AU 8ieme SIECLE QU'A PRESENT, CETTE INVITATION NE SOIT SUIVIE D'AUCUN EFFET. PERSONNE NE PRIE. (here ritual has reched the point of parody) Instead the offerings of the people are collected, but no sign of a prayer, QUELQUE CHOSE A DISPARU, nothing less than the Priere des fideles, which is found at this point in all other liturgies.
In the 8C. it still survived in Rome on Wed. & Fri. of Holy Week, & in the daily prayers of the Or. Churches. It is simply a prayer for the Ch. & everything.

6. Offertory. Retained in the Roman rite in the 9C. after it had disappeared elsewhere. (today no more in Rome but in Milan & some parts of Fracne, n.2). ALL the faithful, lay & cleric, including the Pope bring bread and wine offerings. The Pope & his assistants take the bread, the archdeacon & his take the amulae: thruout the rite the wine is the special concern of the Deacons. During this the choir sings the Offertorium, or responsory offertory chant, introduced in Carthage during the time of St. Augustine (Retract.II,11) where as an innovation it met with strong protest from certain Africans. 166. it is now reduced to a single verse, without response.
The archdeacon chooses from the offerings the bread for the rite & puts it on the altar with the scyphus of wine, the 2 loaves offered by the Pope, & the chalice into which he pours the wine offered by the Pope, some of that offered by the priests & deacons & some of that from the public scyphus (a GEN.CONTRIB.), then he adds a little water. During this the Pope is seated au fond de l'abside. (Offertory prayers of the Gk., Gallican & Dominican rites are missing here).

7. Prayers of consecration, p.167. The oblation is prepared on the altar during the mass in the R.rite. In the Gall. & Or. it is prepared in advance & brought in with great solemnity.
Pope rises & washes his hands (lavabo), invites to prayer: the 2nd collective or super oblata (or Secrete), Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotantem. Then he prays in a low voice: hence the name Secret.

Duchesne, Culte.

p.168. The Secret terminated by an Ecphonie in a loud voice & a gen. Amen

Now comes the Actio, the eucharistic prayer (the Gk. Anaphora); it is divided into two parts by the singing of the Sanctus. Pt.I called the Preface in loud modulated voice, Pt.II. the Canon, in a low voice. The Roman Anaphora has une antiquité tres grande, since it was actually in existence at the beginning of the 7 Cent!

It is the oldest part of the mass & is connected with Melchizedek as H.P. (PL XXXV, 2329).

170. After the Salut comes the Sursum corda, the officiant begins: VERE DIGUM & JUSTUM EST (just as in the Roman Senate)...some improvisation in this speech still in the VI Cent. It finished with the Sanctus.

Instead of next reciting the Last Supper, as in the other rites, the Roman rite here inserts un long morceau destine a enumere les personned au nom de qui se fait l'oblation...which turns out to be toute la famille chretienne (this is the old Roman list of Donors, cf. Lucian Dea Syra; Orvar-Odds-saga, etc.)/ God is asked to accept it and transform it into the body and blood of Xt." (The Contrib. or Katabolia is blessed, becoming divine food, the gift of the King--Praja-pati qui s'offre a lui-meme). The ~~XXX~~ names of the 4 Or. Patriarchs were pronounced after that of the Pope in the formula Te igitur, ~~Memento etc~~ This was followed by the Memento with all sorts of names & intnentions, then the Communicantes, with variants to suit the solennite du jour, the papal list reduced to the first 3 names, Lin, Clet, Clement

Hanc igitur: names of candidates for baptism & their parents

This naming business is like the recitation of the DIPTIQUES in the Or. & Gall. liturgies

Qui pridie (the Institution)

The Anamnesis (Unde et memores)

Epiclese, p.173, the prayer of transofrmation: Surpa quae (oblations) propitio ac sereno vultu respicere digneris et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel et sacrificium patriarchae nostri (!) Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech. Supplices te rogamus, omnipotens Deus, iube haec perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinae maiestatis tuae, ut quotquot ex ~~xxxx~~ hac altaris participatione sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione caelesti et gratia repleamur.

"This prayer is far from having the precision of the Gk. formulae, which specify expressly the grace requested, i.e. the intervention of the H.G. pour operer la transformation du pain & du vin....au lieu que les liturgies grecques s'expriment en termes clairs et simples, la liturgie romaine S'ENVELOPPE ICI DE FORMES SYMBOLIQUES (this is a fine time to go symbolical!)..Le mouvement symbolique est de SENS CONTRAIRE A CELUI DES FORMULES GRECQUES...

174. The Memnto etiam of the faithful dead, then Nobis quoque....then

Per Christum Dominum nostrum, per quem HAEC OMNIA, Domine, semper bona creas, sanctificas, vivificas et praestas nobis....

These words cannot designate the offrandes consacrees, qui sont desormais le corps et le sang du Christ (unless they prove that they were nothing of the sort) et, par suite, ne sauraient s'accomoder des termes creas, sanctificas, vivficas.

Since it is described as fruits of the earth (cf. HOC EST FLOS CAMPI on the oldest host) it goes back to those other early Xtn. feasts, as at Easter and Pentecost, when milk & honey were also eaten (and also called the flesh & blood, etc., cf. the 127 canons).

175. At this very moment the harvest was blessed on certain days.

It is plain that the PER QUEM HAEC OMNIA was originally preceded by a priere pour les biens de la terre in all the oldest Masses.

(What a place to put it! At the very height of the mystery they take inventory. This shows that Messe DOES mean Missa, harvest. To use Leclerq's arument, this is the very "axis" of the whole rite around which all the rest pivots, therefore it must represent the original core.)

8. Fractio (Communion). After the canon the PATER, followed bef. the time of Greg.Gr. immediately by the fractio. Greg.Gr. put the Pater after the Canon, thinking it

Duchesne, Culte, p.176 wrong that an ordinary literary composition should be recited over the oblation instead of the Lord's own prayer. (The oldest prayer over the sacrament was but the oeuvre d'une lettre quelconque, Ep. IX, 12(26): valde mihi inconveniens visum est (so much for sacred Roman tradn.) ut precem quam scholasticus composuerat super oblationem diceremus, et ipsam traditionem quem Redemptor noster composuit super eius corpus et sanguinem non diceremus. (If he HAD done such a thing, they WOULD have pronounced it so.)

St.Greg. by this brought the Roman usage into conformity with that of Cp.

A very complicated ceremony follows : Pax Domini sit semper vobiscum, followed immed. by kiss of peace. Pope puts the fragment of bread into the cup, then breaks one of the 2 oblatae, leaving ½ of it on the altar so that dum missarum solemnia peraguntur, altare sine sacrificio non sit. Then the fermentum, the sending of consacrated bread from the episcopal mass to the priests celebrating in the tituli; this is the same idea as the SANCTA, i.e. using a consecrated piece from a previous mass—to emphasize the unity of the Church, showing that c'est partout, c'est toujours...le meme sacrifice, la meme eucharistie, la meme communion (what difference does it make, if the bread is really & completely transmuted?)

The other ½ of the broken oblata & all of the 2nd one are put on a plate & carried before the Pope who after the Pax Domini returns to his seat while the other consecrated breads are carried bef. the Bps. & priests in linen sacks suspended from the necks of the acolytes. The entire presbyterium then breaks the bread, the Pope doing so par l'intermediaire de ses diacres. Since Sergius (687-701) this fraction was accompanied by the singing of the Agnus Dei; bef. the time of Greg. " " " " " Pater, perhaps, since in the old Roman books there is no prayer immed. preparatory to the communion, while both the Gallican & Gk. liturgies have benedictions.

9. The Communion. After fraction the deacons present the patene to the Pope: he takes a piece, breaks off some, and eats the rest, which he puts in the chalice which the archdeacon has brought to the altar. This is the Commixtion. Pope then drinks from the cup, wh. the archdeacon is still holding.

The Bps. & priests then approach the pope, who places a frg. of bread from the plate in ea one's hand. They return to the altar, place upon it the hand holding the bread & so commune. The deacons do the same after them.

Archdeacon takes the chalice back to the altar & hands it to the chief of the Bps., who after drinking presents it to the other Bps., priests, & deacons.

The pope, Bps. & deacons now distrib. the Eucharist to the assembly sous l'espece du pain (annona); the archdeacon & the deacons attending the Bps. & priests present the cup, the archdeacon pouring a few drop's from the pope's chalice into the vessels of wine for the communion of the people, since le calice du pape ne sert que pour le haut clergé. Something is also poured into these vulgar vessels from the drink of the Bps. etc. after they have finished.

(If what is in one cup is exactly the same as what is in another, why all this mixing? Is it not more important to affirm the reality of the blood than to symbolize the unity of the institution?) The mixing is to signify that tous...boivent le meme breuvage spirituel (that is exactly what it does NOT signify: for they drink the same physical stuff.)

The Bps. & priests immitate the pope's commixtion with all the calices secondaires.

Bef. the communion of the people the archdeacon announces the time & place of the next station.

During communion the choir sings the antiphonal ad communionem; today it is sung after & is only a single antienne. It ends with the doxology Gloria Patri & a repeat of the antienne

After communion, pope returns to the altar, greets the assemb. & invites them to pray the post communionem, the 3rd collect, a thanksgiving.

A final greeting, then a deacon says, Ite, missa est, the papal cortege reforms & returns to the sacrarium, the pope blessing the diverse groups of clergy & lay societies along the way.

Eisenhofer & Lechner

A. Preparation

I. Access

Vorbereitungsgebete hineingewoben...lst Spuren, 9C.

Oldest parts of the present preparatory prayers 11C; pl.reges & Oratio pro peccatis, Ps.129, 12C.

II. Stufengebet: Confession of sinsfulness & Bitte um Entsühdigung on the way to the altar, 10C

In sent practice made verbindlich by Pius V (d.1496)

III. Ersteigung des Altars, right foot first

Oramus te for Suendenvergebung, 11C

Im M.A. the priest kissed the crucifix, vs. im Pontifikalamt the Bp. kisses das Evangelienbuch, wie in alter Zeit.

IV. Incensation of the altar, first mentioned 10C

B. Introduction

I. Introitus (Eingangsgesang) antiphonal during Einzug des Zelebranten

Ascribed to Celestin I (d.432)

Present development in 11C

II. Kyrie: eine Art der Oratio fidelium intd. from the Orient into Gallien

Gelasius (d.496) ordered a lat. trsl. of this litaneiartigen Fürbittgebet

III. Gloria: in excelsis, taken from the Or. mass; first found in Bangor antiphonary 7C; present text developed by 9C

A Lobpreis der Trinität woran auch bis ins 9.Jh. "et Sancte Spiritus" reihte

IV. Collect: Dominus vobiscum followed by a short Oratio

Gallischer Herkunft. Enters the Roman rite 5-6C; in the 9C only one collect spoken in Rome, wo man erst in 13.Jh. von alten Brauche abging

In the M.A. Kollekt was followed by laudes, a feierliche litaneiartige Acklamation

C. Lectiones

I. Reading of Scr. in the Mass taken over dir. from the Synagogue perhaps 6C

Oldest Evangelien-Perikopentyps um 675 A.D.

II. Epistel: first called Apostolos & read in the Or. rite by the Subdeacon

Earlier read by the lector from the Ambo; now read on the right side of the altar facing not the people but the altar (to rep. John the B. giving a Busspredigt auf Christus).

D. Songs between the readings

I. Gradual: Einschaltung davidischer Pss. zw. die Lesungen, erst 4C

Orig. a whole Ps. 450-550A.D. shortened to one verse for the sake of the melismatschen Gesanges.

Until 12C the gradual was strictly a solo at Rome, then choral parts added

The oldest gradual is a Ps responsorius from the 9C Raban Maurus first calls it a gradual.

The purpose of the highly operatic solo is die durch die Lesungen ausgelösten relig. Gefühle u. Empfindungen mit den Worten des Psalmisten auszusprechen.

II. Alleluja: sung after the second reading bef. the Evangelium

Orig. a Ps. with Hallelujia as responsory: the Ps. allmählich in den Hintergrund gedrängt & finally durch einen Ps-Vers...ersetzt. The 2nd reading was dropped but the pop..Alleluia was retained, intd. by Greg.Gr. into all masses. The words were cut down to make way for the lang ausgesponnenen Alleluja-Melodien, as an expr. of innern Gottesfreude.

III. Sequence: developed out of the Allelujagesang, usu. attributed to Notker Balbulus of St. Gall (d.912). The present Ostersequenz "Victimae paschali" is by Wipo, Hofkaplan Konrads II, 1040 A.D. Sequenz reaches its peak in Adam of St. Victor, d.1192. Great variety since 13C. The DIES IRAE is the Sequenz for the Requiemsmessen.

IV. Tractus: Substituted for Alleluja during Lent

E. Evangelium

I. Evangelium: climax of the didactic part of the Katechumenmesse.
Orig. by a Lector, from 4C by Deacons
Sincell-14C Deacon opens with the prayer Munda cor
Incense borne bef. him with 2 candles since 7C: this is an Uebertragung of the Rom-Byz. state ceremony for high officials auf Bys.& other clerics.
Censing of the Book: 11C.

II. Pronaus: Synagogue sermon on the text of the reading
Immediately followed by all sorts of public announcements
> Then Confession with Absolutionformel: first Ger. 10C, Rome 12C. Form used in Ger. composed by Petrus Canisius. Much variety in Eur.

III. Credo: The Creed of 381, intd. into the Mass 6C, then Conc. of Toledo 589 adopts it nach Beispiel des Ostens. Introduced into the Roman rite by Henry II in 1014 A.D., following Irish & Frankish patterns instead of Cr.

F. Die Opferung

I. Oratio fidelium: survives as Ektenie (Litanei) in Byz., but removed from the Rom. Rite by Gelasius (d.496) tho it is mentioned schon um 100, & is therefore one of the really old parts of the Mass
Today it occurs only on Black Fri.
Today after the liturgical greeting comes the Oremus, but no prayer follows

II. Opfermaterie: Orig reg. bread (panis usitatus) & wine mixed with water.
Unleavened bread intd. into the West 8C?("in getreuer Nachahmung der Vorgänge beim letzten Abandmahl--if imitation imparts authenticity, the Prots. are as well off as the Catholics)
Spec. breadforms (Host, Oblatio, Partikel) appear 12C, usu. with a picture of the Id. Baked in cloisters with gr. solemnity, unter Psalmgesang, by priests & deacons mit Humerale U. Albe bekleidet.

Refrecht Pamm

p.228

III. Darbringung der Opfergaben
Vs. Justin Martyr "im Abendland verlief die Entwicklung anders: everyone brought a contrib., 7 gradually this took on liturg-riuelle Bedeutung.
In Rom EVERYONE brought EVERY prod. of Naturalwirtschaft.
This survived in Churches to the 12C & in Fr. Cloisters to the 18C!
It was gradually contracted to a Geloblation.

IV. Offertorialgesang: a Processional, intd. w. the antiphonal singing 4-5C, 1st in Nor. Afr. time of St. Aug. As the oblation contracted so did the Ps., dropping out of most masses in the 11C.

V. Offertorialgebete: Since the 9C offering accompanied by a prayer. A SECRET, in wh. the celebrant prayed silently.
Pres. form intd. into Rome in the 14C

VI. Inzensation: Censing the Opfergaben a Gallican practice, first in Rom in 10-11C. With handwashing.
VII. Haendewaschung : "Für antikes Empfinden selbstverständlich. 12C in the West. Erhielt symbol. Bedeutung 12C.
VIII. Sekret: das einzige Oblationsgebet...gallikan. Ursprungs. Begins "Orate, fratres," a Bitte des Zelebranten um das Gebet der Gläubigen, vs. keine Antwort! In the 11c some answering prarayers were intd.

G. Das eucharistische Gebet: Präfation u. Kanon) p.236.

I. Im allgemeinen: silent prayer bei der Oratio super oblata, devloped in Gall by 800, durchgesetzt in Rom 10C. "Die ganze Entwicklung hatte zur Folge, dass, ENTGEGEN DEM INHALT DER ALTEREN LITURGIEFORMEN, der Kern der hl. Opferfeier in einseitiger Ausschliesslichkeit Angelegenheit des Zelebranten u. die 'plebs sancta' zum passiven Zuschauer wurde.

Eisenhofer & Lechner, p.237.

G. Eucharist. Gebet.

II. Präfation u. Sanctus: Word praefatio official after 70, taken from antiken Kultsprache, meaning Warnungsruf (hoc age).
Intd. into Requiemsmessen 1919, into Herz-Jesu-Messen 1929.

III. Kanon: Oldest complete Roman texts 70. Kanon means Regel, i.e. Gebet, in welchem regelmässig das Opfer vollzogen wird.
Ueber ursprüngl. Stellung of the parts of the Canon in neuster Zeit verschiedene Theorien
Insertion of memento-gebeten (Diptychs) as early as 40
Fürbittegebete intd. 50

IV. Kanongebete vor der Konsekration:
a) Te igitur: for acceptance of Opfergaben & filling them w. Segenskraft. These Gaben become the Opfer, whose Segenskraft ueberfliesst auf die ganze Kirche.
Long list of names inserted here. To clerical names King & Imp. were added 100. End of the MA came the Tilgung der Namen der weltlichen.
b) Memento vivorum: strictly Western. It is a list of DONORS read from a diptych: alle Anwesenden had to bring things to the altar.
c) Communicantes: Weiterführung u. Verstärkung of b)
d) Hanc igitur: uralt, selbständig, 1st intd. into the Canon by Greg. Gr. 600AD. 130 intd. gestures over the bread & wine, became very poular, 150 Pius V allgemein eingeführt.
e) Quem oblationem: Urbestandteil des Kanons...eiene letzte Bitte um Segnung der Opferelemente

p.243 V. Konsekration: Die Konsekration ist NICHT in die Form eines Gebets gekleidet (deprekativ), enhält NICHT, wie die sakramentale Form anderer Sakramente, in Worten die übernatürliche Wirkung angezeigt (indikativ), sondern is vielmehr in den historischen Bericht der Einsetzung eingeschlossen.
Die Konsekrationsworte der verschiedenen, namentlich älteren Liturgien, auch der römischen, stimmen nicht wörtlich mit den in den Einsetzungsberichten der Hlg.Schr. gebotenen überein, sondern sind SELBSTÄNDIG dem VORBIBLISCHEN Fluss der Tradition entnommen u. im Laufe der Zeit einer weiteren Ausgestaltung unterworfen worden:
a) First a Symmetrisierung U. Parallelisierung des Prot- u. Kelchberichts
b) dann eine Biblisierung...unter Zurückdrängung des a)motifs.
c) Schliesslich..eine Ausschmückung der Berichte.
The "mysterium fidei" in the Words over the Wine first appear in Germanus von Paris...Herkunft nicht geklärt.

VI. Elevation: Der auffallendste Ritus.
Br. Odo of Sully (1196-1208) ordered bef. the Konsekrt. in Brusthöhe, later, at arms-length.
Elevn. of the consecrated wine 1st in Fr. 130, spread nur langsam.
Kneeling of the priest bef. the host, Fr. end of 140.
Bell at the leveation schon 12/130
Incensation of the Sacr. first 140.
Wandlungskerze, mid 130. Später allgemein.

p.245 VII. Kanongebete nach der Wandlung
a) Unde et memores (Anamnese) they play it down: kehrt in allen Liturgien wieder u. gehört zu ihren ältesten Bestandteilen.
b) Supra quae in all liturgies: ask for acceptance
c) Supplices te rogamus ("Communionepiklese") the solemn Höhepunkt der Bitten um Annahme of the complete Opfer dar.
d) Memento defunctorum: reading of the Diptychs. Späterer Einschub.
e) Nobis quoque peccatoribus: Schoen an Brust 130, [illegible]
[illegible]

Eisenhofer, p.246.

The plucking of the breast (12C) may have been a sign by the Pope for the kneeling priests to rise.

f. Per quem haec omnia. The Schlussgebet des Kanons
Ends with 5 Crossings: the first 3 (11C) made inside the cup "to show that it shares in the body of Xt." the last 2 (12C) between priest and cup while naming the Father and the H.G.
The last and oldest ceremony is the Elevatio minor, NOT an ostensio but a letzter Opferungsgestus. Formerly the plebs sancta, warned by the Ekphonesis 'per omnia' added Amen/
Here is a Feldfruchtgebet for the offerings NICHT fuer die Messopfer benutzt.
" falls the Medieval Speisenweihe an Ostern and the very pop lar benedictich uvarum.

H. The Communion.

1. Paternoster (in the East first in Cyrill of Jerus., in the W. in St. Aug.)
Greg. the Gr. in Rome, followed immediately by
Embolismus ("insertion")--libera nos, quaesumus. In Byz. a Doxology is added.
" formerly spoken aloud (still is in Milan), is it a request for peace, followed by the Kiss of Peace.
2. Fractio & Mixtio
Commixtio first mentioned by Theod. Mosp. dl 428.
Pope: Pax Domini sit semper vobiscum. Clergy and people give the sign of exchanging th Kiss of Peace. The Pope NEVER gave the kiss of peace.
Pope breaks off one piece (1st fractio panis) and goes to his throne,
The gen. fractio while the Agnus is sung
Pope bites off a piece and communes (3rd fractio), the rest of the loaf he mixes with the wine, making the Consignatio. Later (p.250) the words were added: Fiat commixtio et consecratio, etc. Then Pope drinks.
Fermentum: bread sent to clerics who could not attend. This mingles immixtio and & Friedenswunsch was intd. at a late time into the Papal mass: the Pope submerged a piece of bread from a former mass in the cup to signify the unbroken unity of all masses.
As Endstadium der Entwickelung...verschwanden Fratio & Commixtio bef. the Kelchkommunion am Throne; for practical rasons the grosse Brotbrechung eliminiert in the 11C, and all that remains of the original Papal Mass was the fractio wh. orig. was ein Ersatz des Fermentum.
The Fiat commixtio & consecratio formula was changed by the Conc. of Trent. The old forms persisted in Germany until Pius V, and still survive in Autun & Lyons.
3. Agnus Dei. The Koinonikon 1st in Byz. Then Milan (8C)/
Orig. Agnus sung by clergy & people. 9-12C limited to 3 repetitions,
Miserere nobis added 10C, becomes gen. 12C
4. Kiss of peace: Or. and Gall. follow Mt. 5:23f, vs. Rome puts the kiss not bef. the oblation but bef. the Communion, ja im M.A. sogar Kommunionersatz
Since 11C followed by a prayer for peace.
5. Preparatory prayer for receiving Communion: 2 prayers,
1. Domine J.Ch. Fili Dei vivi (9C): strengthen eyes & forgive sins (priest).
2. Perceptio (10C) protect soul & body from danger, heal wounds of sin.
These orig. private spontanl prayers of the faithful or assistants.
Pius V makes them official in the 15C.
6. Communion: There are NO prayers, either bef. or during it.
Pious private utterances. Nothing official.
7. Communiongesang: as communicants come forward to the altar, Ps.33 (4C), first in the W. in St. Aug. This is the oldest of all the songs of the Schola Cantorum. It disappears 10C, only the antiphon remains.
8. Postcommunio. Gallican. A solemn prayer after communion. In the E. it is a prayer of thanks, in Rome a Bitte um volle Auswirkung of the Communion.

I. Conclusion of the Mass.

1. Dismissal. Ite, missa est. People (choir) answer: Deo Gratias. Gen. by 11C.

Eisenhofer, p.256.

2. Placeat, follows dismissal, first 9C; official Pius V.
   " the priest acknowls. his unworthiness and again asks the Trinity to accept his sacrif.
3. Last blessing: Oratio super populum given by the ministrant on the way fr. the altar back to the sacristy. The pres. blessing is Gallican 6-7C. Official in the Rom-Frankish rite 9C
   The Vorkämpfer des Mos Romanus...mit Hilfe unechter Quellen (Ps. Isidor. Decretals), try to prove its Roman origin.
5. The Last Gospel (Jn. 1:1-14), an apotropaic charm; very pop. (Aug. Chrysost.) Seit d. 12 Jh. in den Wetterbeschwörungen verwendet. For Yr. rites. Became gen. 15C. Still a weather charm, e.g. for Missa Sicca. This is the newest part of the Mass.
6. Immed. upon leaving the altar the priest recites Dan. 3:57-88. En route to sacristy and while changing his clothes he recites Ps. 150. (7C). First in Rome 13C.

1. agape

2. rise of the mass
   ORIG.

3. Gall. vs. R. liturgy

festivals:

the week

Lent

6. Holy Week [illegible]

Fixed festivals
Feasts

Baptism

Ordination

5. Vestments

Mitre
Ring
Crossier

Marriage

the Divine Office

4. Liturgical elements

prayer
lections
chants

Ekklesia mas

Aetheria

Vierges Noires
Cult of Mary

tonsure

Chrisme (insig. of authority)

Church archit.

Hierocent.point Jnl.Hel.Stud. 24, 260-92

Donatio Constantini

Chivalry

Proskynesis, Jnl.Hel.Stud. 47 (1927) 53ff

Angelology

Cults of the Saints

cross

processions

candles

the Med. Drama

images

shrines

monasticism

Reliquienkult

sprinkling

the seal

rosary

collegia

confession

eternal fire

celibacy

bells

nimbus

7c Abraham
10c " Liturg

251 Acolyte
160 [illegible]
4c [illegible] Incense

Hippolyt. Epiphanius

6c [illegible] Hart Stamp

4c Ascension
546 Circumcision
4c Fortunatus
1334 Feast of Trinity
1246 Feast Div St. Sacrament
19c Sacred Heart
4c Transfig. [illegible] Diana
1721 [illegible] Holy Name
1848 " " Precious Blood
701 Annunciation
16c (Or. 6c) Presentation
10c Immac. Concep.
610 All Saints

9c Presing
4c Pentecostum
1140 [illegible] Prayer
4c Bells
9c Liturgy Colors

451- Vigil Easter Triduum
5c [illegible]
5c Preparation, Holy Week
471 [illegible]

4c [illegible]
451-752 [illegible]
538-785 " " " - [illegible]
11c Rite [illegible]

397 [illegible]
6c [illegible]
34451 [illegible] 387 [illegible] 422-32 - [illegible]
687-701 [illegible]
795 [illegible]
595 [illegible]

7c [illegible]
400 Offertorium
325 Lent
[illegible] 8c [illegible]
7c [illegible]
7c Stations
9800 Palm Sun.
8c Good Fri
8-9c [illegible]
Lots 4c Intro. Offertory Antiphon

386 Xmas (Vigil)
430 " / Abx. p. 248.

7c [illegible]
6c [illegible]
325 [illegible] 640 [illegible]
9c [illegible]
336 [illegible]
400 [illegible]
272-97 [illegible]
6c [illegible]
561 [illegible]
800 [illegible]
4c [illegible]
[illegible]

Pastor Jones (1100 a.d.) I, No. 3:

Ep. Const. V, 20 PG I, 906 [illegible]

VII, 30 [illegible] "[illegible] Lord's Day, [illegible]

Const. Ap. XV PG II, 722 [illegible]

Sab. [illegible]

[illegible]

PG VI, 237 (994) Dem. Cat. Hom. IX, 8 Luke 13:15-16 [illegible]

adimplebat.

Luke VI, [illegible]

7:7: [illegible]

[illegible]

[illegible] Subtrahend
4¢ [illegible]
4¢ [illegible]
8/561 [illegible]
8 6¢ [illegible]
500 [illegible]
540 [illegible]
8¢ [illegible]
633 [illegible]
325 [illegible]
6¢ Pampas
709 Tiara 12¢ [illegible]
633 Cross
11¢ Nitro
6¢ Dedication of [illegible]
459 Velatio [illegible]
866 [illegible]
6¢ [illegible]
12¢ Ash Wed. 423
5¢ [illegible] Office
9¢ Office [illegible]

[illegible] I. 822 [illegible]

[illegible]

[illegible] p. 287

IE 336, Gaul 448
Council [illegible]
[illegible] 312
772-795
> 561

Urban [illegible] —
Bibl. [illegible]

Martyrs

Commemoration [illegible] Martyrium 95 35 [illegible]
41 45
Transl. [illegible] Relics

Festa

as pagan festa

cf. pervigilium

Litaniae 276

Supplication, lustration,
procession, dialogue &c
Rogations (Gallican &c)

Robigalia
Ap. 25.

598 Greg. I [illegible]
470 [illegible] Gaul
[illegible] Gallican

Martyrologium

Gathered by Martyrs.
Hieronymian Martyrol. ——> ~~Hieron~~ > 9c

> Mart. 4c [illegible]
Fr Auxerre [illegible] 595

Daily

offices

pagan

BRIGHAM YOUNG UNIVERSITY

HOWARD S. McDONALD, PRESIDENT

PROVO, UTAH

DIVISION OF RELIGION

Tin

Dairy

Gum

Plow

Tempeh, Cs

Orchids

Hungarian

Shortbread

Sitka

Gelato

Tenth-C

Cast

Cross-stitch

Sun-

Bowl

Hungarian

Tuna

Tomato

Fruit Animals

Yogurt

Chrysopata

Scout, Spud

D 2) Son 3) Sunset 4) Bo

Rites of passage

Ya Drama

Light

Intervision

Centerfold

Earthy

Sonnet

Cowboy

Thinking

Hors-C, Crisis, chants

Wagon

Lady Vanity

Dream

Nitro

Tassel

~~Sunset~~

aspirations

photosynthesis

Subtle, Celebrate

celebrancy

Office

Mason

Metrema

Prostaglandin

Cult of Saints

Italian Venetian

Shortbreads

Sunset, Spud

Sonnet

Cross-stitch

Prosaic

Wheat

Wolfsburg

contacts

Dumpling

Italian pasta

Italian pasta

Clay

Circle

Aero cult

Holy Sat. | Bonifacius v Bonifacius sp. Immaculata 29 Sept | Mon | CH of Wisdom p.242

Venus | Orig. Ad/ [Sol invictus] | Natalis Invicti p.250 ff | 2-Rule 356 p.244 430 adopt 1 Oct.

Stanks

Dei
Christ
Pleiades (27 Dec.)
St Paul
Innocents
Virgin
Epiphany (Epiphany)
Presentation
Annunciation Mar 25
Nativity (8 Sept)
Jan 1.

fields, hill, Cross

Western Orig.

Jesus co

"Ex window = "quomodo qui ad Ces."

Dominical Cross

Palm Sun

Easter R

Jewish

Dragon

309 Canon

Lent 5?

Lent 4?

592 adopt Cp

692

700 Pole Night

1st 567, 5 Dec

7?

335

640

6?

Dragon

St Michael (Sept)

St Thomas 1st Sunday

Venus 5?

Time	Place	Ritus	Terminus Ante	Comp.
Easter	Temple Ch. steps, Altar, tomb " " f = G. a Tomb) Easter	Paschal lamb *Syr. f = Easter Drama Expulsion: (lights Burial (host	Abol. late 2c 6c Syr.	c/ 2 pattern w or drama Weinreich: Nausoz
Lent	(i (ch. Stations (shrines) (streets	1 day fast 3, 4, 5, 6, 7 or fast 3 wks. fast → 36 (+10) yr. fast + 4 days ((Horace 3 stational — ; No. 3 h. (Carnaval	(Iren. "not a trace tef" 325 6c 7c 7c 7c	A pagan ( ). mus. (pagan)
II Fixed ~ 4 canonical Xmas 275: ALL (Festivals 2 (Pattern ? EASTER?	Dec., Mar. Jun. Sept. (streets (fountains	lights, ?, divination, sparrio, gifts, feasting, King (Hd. of Mis-rule, Boy Bp. f), greenery	D (R Antioch 386 Alex. 430	Rex Saturnalicus Natalis Invicti (p. 250 ff)
St. John Jn. 23	a minor Xmas esp. (water	Johannis fener, esp. divination		
All Saints = Feb. 22 Natale Petri de Cathedra	(home (cemeteries	(Gallic "cara cognatio" Conc. Tours 567, Can. 22 cibos mortuis offerunt, et post missas redeuntes ad domos proprias ad gentilium reverentiam errores, & post corpus Domini sacratos dæmoni escas accipiunt	R 336, Gaul 448, Nicæa Died D 12c. Survived -R (16c	Durch. p. 266 "diété par un curé trad. chrétienne. or = R all-souls / 4 cmdm med (✓ Mupsovet.
Calendar: Cult of Saints	6 Con. Carth. Can. 17 401 a.d. ~ martyrium . actual relic	Sermon, parade = relic, drama images Nimbus, 8c Cross: Sta. ✓ (abbreviated) ~ ½ ss. Rangins	1st (3c — mus. 2 4c	Hero cult Pfister Weinreich L. R. Farnell Iconography

Time	Place	Action	Terminal Date	Orig.
ec 27 St. Jn Evang		Easter pattern	772-795	
Phil. & Jas. May 1			561	
St. Stephen			379 Caesarea	Byz.
t. Jas. Jn. Dec. 27			"	
Paul June 29			"	
Innocents			Cir. 5 c	~~Cir. 5 c~~
Virgin			not bef. 7 c	~~not bef. 7 c~~
Presentation			Late 4 c	~~Late 4 c (Jerus. c.)~~
			542 adopt / Gp. ↗	
			692	
nunciation Mar. 25			708	Cor / Paris (Vierges)
Nativity 8 Sept.				24 N. Yr., ↗ (many Cos.
Jan 1 Circumcis.	↑ ξ = Window	Quêtes, gifts, processions & collys.	1st → 567, / ↗	"Quemadmodum Deus ad Octavam"
		accepted a circumcision →	7 c	/ - Gallic (Gywis tablets)
Feast / Cross 14 Sept			640 Intd. / R →	335 (Helena)
		/ only angel	~~640 Intd. / R~~ 6 c	Prudish cycle. / Knight & dragon
t. Michael 29 Sept.				
Maccabees Aug. 1.	In all Churches		Univ. in 5 c, / dropped	Jewish
Fasts	Tombs,	preparation) ~ feasts		/ or, pervigilium
Litanies	spec. occasions	Supplicn., lustration, procession, dialogue Ce, rogations (Gallic) / Ce les fléaux de la terre; lustrations	598 oldest → Greg. G. 2 800 Gallic rogations intd. / R	R robigalia 25 Apr.
OFFICES: Daily 8 ×	~~rather~~ / home	orig. private Ce / dark & dawn	De	Justinian, practical &
Tierce, Sexte, vaves	/ Church	priv. Ce - s / ↗ "Laudes, dropped / lay	1st s / - s 4 c; 4 c adopted /	on Eclaches
			Ben. Cistercian 1st	/ uniformity / R

Time	Place	Action	Date, latest	Orig.
Daily	Temple, Synag. Wild Cs	Cs; healing; secret revelns.	1 generation, or 1c	J. Ch
Sun.	Private houses Synagogues	1) Ce 2) Scr. 3) Sermon 4) Ps. Charisma	or mid 2c	Jewish Synagogue
mar: New Moon I Wk. olar: Solstice Dec. 25, Jn 23 Equin: Mar 25 Sept. 23 atalia: birth &	Hierocat. Shrines Water Enclosure: circles Tombs Adyton Tower or Mt. or Dolmen Mundi Arcus Mundi Caves graves springs	Yr. Drama: comb., creation Accl. v. King & Queen Procession (marriage) lights Antiphonals Bootha feast: Saturnal. running market (fair)	Contemp. w. both Static, older Xty, pop. estab; perennial	As.? Preh. "Mad Hunter"
Wk Sun.	Private houses, Cs	a) Vigil (4c) all night b) Sacram. (4c)	1st Abol 3c only Sacr.	Jewish, Apost.
Wed. & Fri (?)	" "	Stations* Pastor!	Abol 3c 140 (Pastor: Cs, all	Mil. Sentry duty, Jewish fasts of Mon. & Thurs.
Sat.		fasting Or. Synax.	240 wrong Readings	Anti-Jewish
Holy Week H. Mon. & Tues. Hl. Wed. Hl. Thurs.	holy Cs ~~Matins & Vespers~~ altar; square Tower; window	liturgical stations ~ Euch. Matins & Vespers Prep.: consecr. oil; reconcil. penitents scrambles, ~~etc~~ singing, St. Geo.	Not bef. 451 752; now G. Fri.	wakes? Yr Drama Quomodo qui ad Jerusalem
G. Fri.	meeting Cs altar "	Sermons & Ce, liturgy Adoration cross Mass Presanctified	7-8c Or., 8-9c Ce.	
H. Sat.	closed Or. Sepulchre	Vigil (transferred p.m.) New fire: Bened. Candles 6c Sermon bee	8c 6c (Patrick) 800, Rx 8c 1st Cont.	Unis pagan Patrick Ce
Palm Sun.	cemeteries	decking box, yew, palm		funeral: Pagan

Alphabet: Bab.(Jeremias), Preh., Gnos., acrostics,etc (magic); Schol.,mnemonic

Alpha-omega: 1st found always with the chrismon

abjuration is by 1) laying on of hands, 2) onction du chreme, 3) profession of the faith, 4) cross-examen. (Lozarabic)

abrasax: the only artistic forms of Gnos. that have survived.
" the supreme God who contains the 365 heavens.

absolution: a funeral practice, first mentioned in 7th Cent. by Theod.of Canterbury. the pres. part of the liturgy first appears in the 10th cent. Not ancient, a musical death-march; anointing the cadaver for forgivness of its sins.

acclamatio: Royal, elections, receptions; taken into the Ch.: same formulae gesture; chants

acolouthia: cursus: officium--a complete consected system of prayers in proper & harmonious sequence. prime, tierce, sexte & nones, bef. the last prayer at ea. hour 40 Kyries.

acolyte: first mention Rome in 251 (42 of them)

acrostic: Epicharmus, sibylline
the oldest Xtn. acrostic is the IXΘYC of the famous pamphlet of 160 AD predicting the collapse of the Emp., predented to come from the 6th generation after Noah. the form is an imitation of the antique Sibylls.

Acta & passiones of the martyrs

ad pacem: the kiss of peace
in the R. rite the procl. of the deacon has disappeared, all that remains are some utterances pax domini,...dona nobis pacem embedded in the liturgy

liturgy of Addeus & Maris; normal Nestorian litrug., sole liturg. of the Chaldeans

Prenicene African Liturgies: (s.v.Afr.); Alex.liturg.(s.v.Alex.),

Agape

Alex.& Ethiop. liturgies always begins w. Kyrie 3 x 3 & Trisagion 3 x 3 (the charm's wound up).

Alleluia: a) chant b) accl.liturg.

Ambo (fr. anabeino), bema, pyrgos, pulpitum, suggestus, tribunal, dicterium, etc. II Esdras had a spec. scaffold-tower built fr. wh. to address the people (BM)

Ambrose adopts the Or. pop. hymn vs. the Arians, fighting fire w. fire *PL14,31. In Ambr.chants monotone except at the end of the phrase which is marked by a rich melodic flourish

Amulette: chrismon on an amulette of Alex. the Gr.

Bangor antiphonary: princ. monument of the Celtic liturgy, betw. 680-691

Basilica