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 doxos 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 change.

Except in one field: that of ritual
Ritual is not practical, utilitarian or expedient: it is pure pattern, supposedly 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, restless, 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 of old practices 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. 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 bearing his gift 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! On 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 demonstration 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 RIt of the Early Church?]

The most remarkable fact in the history of Xtn. ritual is that while the sentimental masses loudly repent the inexorable abolition of old customs or the introduction of new, the clergy view 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.
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. 1,6; 1,65 (152/3 AD)

Hippolytus of Rome
The Egyptian Church Order (Didascalia: Apotol. Tradn.
Alexandria: Serapion's Bucchologion (Bp. of Thmuis, 339-362) disc. 1894
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 Bucchologion
Der-Balyzeh Papyr.
Coptic frgs.

Byzantium-Cp. (Staroslav): on'y 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)
Breviary (op. of: plenoire) after 9th cent. in a list of the Ps. of the office for the entire yr. Guide to daily prayer, yr. by yr.

Can. is the prototype of the led. xxxxx tiara. Const. offered Silvester an imper. crown when he refused put his hands on the head frigium candido nitore & ordered a canellilia cap to be worn by the bp. & his successor in processions as a special mark of royal favor (Ps. Isid.)

Canon: 1 books of Scr. 2. rule for deter. Easter, 3. a conc. rule, 4. an eccl. const. 5. after the 60. in the 7. the rule for the consecration of the eucharist.

cappoch, the acc. birrus or cucullatus, an archeaic parka

catacombes

catechism: its oldest form is the 2 Ways

cells: unites anchorite w. funerary cults

Conobitian: Sarapis, neo-Plat., Jewish, Essene, Tehapeutics, Druid, Islam, Buddhist

Chapel: when it was impossible to count the petitions of prayers on fingers

Palladius in PG 34,1070 the earliest ex. 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 porrowry, 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, Dach.Culte. p.10,n.2) The oldest mention in the Wast is in W. of Lamesbury's Gesta Pontif., since W. 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.

Crisme (chrismon), lebarum

Letters from Heaven 3:1534ff

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

Bells: tinnitusula (Lucian, des Syra; bronze bell used in the services of the yr.rite), Frissius as watchman, col. & the evil eye. signum, cloaca, campana, nola haertian B. 1,163; a bell announces the opening of the public 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 anitrep. or sacred Xtn. background. First mentioned in Tripartite Life of St. Patrick.

Cross & crucifix

Early sign of the X always made on the forehead

Dedication

Defuncts: prayers for salvt. of the dead; all are OT characters.
Descensus Xti. in the liturgies

Disanctus

Euxlesia

C circit. sub Eписис

Incense 5:1ff. All civilized peoples used it. 6. There is a bs. no trace of its use by Xtns. bef. the 2nd of the 4th Cent.

Euxlesia: the proper calling on God for the consecration of the bread & wine

In liturgy, the word is not ancient; 1st occurs in the tradition apst. of St. Hippolyt.

Extrae Cauction: Renan says the Ch. borrowed the Gnostic version

Ex voto

Festivals 5:14ff. Le dimanche fut done en realite chez les chrétiens, la premiere fete, et peut etre pendant un temps, L'UNIQUE.

Ascension: a separate festival in the 40. already

Circumsicion, 1st mentioned in the lectionary of Victor of Capua 546

Purification (40 days after nativity) perhaps mentioned by Athanaria

Festivals of the cross vary anc, since they go back to 40. (Consta time: we know about them.

Feast of the Trinity: LAX 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 3. of Liege in 1246, made univ. & obligatory by Urban IV (1261-4)

Sacred-Heart: Borgia rite-Louise Alacoque in the 17C. resisted, then approved by Clem XIII & then alevee au rang des plus solonelles by Leo XIII

Transfiguration, Aug. 6. In Gr. perhaps 4C. replacing feast of Diarm

Feast of the Holy Name of Jesus, univ. in 1721

" " " Precious Blood, Pio IX in 1848, in comm. of his return to Rome

Annunciation, under Sergius I, d.701. perhaps 4C in the Est.

Presentation (of Mary in the Temple) univ. in 16C.; in Gr. & Syr. 6C.

Immaculate Conception: no mention b. f. 10C.

All Saints: Bonif. IV 607-610 consecrates the Pantheon as Allsaints.

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

Gargoilés: first in the 13th Cent.

Garrozar, Puentes de: 8 magnif. crowns. Found in 1560

Hymnes (quotes all the oldest)

Iconostase

Iconography

Idolatrie

Iraq controver.
 Kyrie Eleison: 1st Ccc. mention Vaison 529

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

Labyrinth: Les Labyrinthes du Moyen Âge étaient complètement chrétiens, mais l'idée première de cette fig., sa forme, sa conception architecturale sont-elles origin-airemenl chrétiennes? NON! They are pagans, but not the pagans meant nothing but un divertissement et une ingénieuse fantaisie. (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 laby- rinth, 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 Christmas tree is completely Christian, by adoption.

Lacrymatoires

Galenite (Liebfraumilch)

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

Laudes Gallicanæ; acclamations

" Pueros

Lectures: abs. no mention in the early 3k. rite. First hint Conc. of Laodicea 328
Jean Cassian says it is found all over Eg. & is amazed & impressed, says it must be fr. God.

Lectors mentioned at end of 2C.

Lexique Archéologique

" 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 74ff dict. of Lat. Place-nages

Listes épiscopales

Liturgies
Loretto: the house brought to Dalmatia in 1291 & Loretto in 1295. Many texts quoted in wh. the holy house was still being venerated by pilg's. in Nazareth in the 14th the 15thCents.

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

Ladaba map shows h.Sculpture a dome exactly in the center of Jerus. Gilded

Magistere du Christ

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

Lappas

X 1933ff Mariage: on wedding-rings.

\footnote{in a R. cemtery}

\textit{Lartuiri: word first found on an inscr. of the 3rd or 4th; the first certain mention is 417 A.D. in Syria.}

\footnote{all early texts given.}

\textit{Culi} of St. Michael, in the West late 5C.

X,1246 Miniature of the World Mt. & 3 circles
\footnote{1262 Adam \textit{hax} naming (shown blessing) the animals}

Lissel est le livre qui, depuis environ le ix-x siècle, contient toutes les prières de la messe.

\footnote{Monachism}

X,2183 variety of crosses on an Eg. tombstone

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

Nimbus: pagan nimbus from the Casa di Apollo in Pompeii

Nun: 1st. appears in Gaul 564

XII,1799 Pagan sarcoph. w. Good Shepherd
\footnote{Grant-e, positions for prayer.}

\textit{Organisation de l'Église Antiquaise}

Orpheus

Panegyric: the Panegyrici latini

Patriarchal estab'd. by 6.Cen. of Niceae
474. A défaut des rares témoignages sur lesquels s'appuie cette impression, on pourrait soutenir qu'à l'origine Liturgia Filiata exista en matière liturgique. Plus tard...s'affirme...des diverses...les canons conciliaires & autres textes nous ont, que jusqu'au 4C les formules restent à la discrétion des évêques. Mais à la longue, une tradition locale s'affirme, on s'y attache, on s'en fait gloire; les grandes Églises se font un point d'honneur de tenir à leur usage, ou l'imposer autour d'elles soit par secoussure, soit par autorité; ainsi s'affirme la tendance à l'uniformité et à la magnificence d'un usage liturgique.

In the East from the beginning every Patriarchate had its own liturgy, until Cp. triumphed over all...[text omitted]

Depuis le déclin du IVe siècle, les Églises latines ne suivaient pas toutes le même rituel

475. Inno I's letter to the Bp. of Gubbio, 416 A.D. (PL XX, 551R) the the foundation of the whole Roman claim: aut legitim si in his provinciis alius apostolorum inventur aut legitim acquisisse (how many Ger. Churches have their Thomas legenstsi). quod si non legitur, quia musvvm invenerit, soperet eos hoc sequi quod Ecclesia Romana custodiat a qua eos principium accepisse non cumbium est.

The Gallic rite was opposed at Gubbio, within the Letrop. dist of the Pope! It obtained, in all Gaul, Sp., Brit., and Irs. The Roman rite was found in So. It. and a very close relative in Africa.

Kozarab, liturg, identical with that of Gaul be1. 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. REXX ambrosian and Gallican may be explained by the 70-yrs. residence of the Kilan aps. in Genoa (under the Roman rite) betw. the taking of Kilan by the Lombards, 641 and the taking of Genoa by LXXX Routharis.

477. The Gallican liturg, was established at the same time the metropolitan system of Gaul was set up with the conversion of the cities. Also un un temps la centralisation administrative n'existait pas, c'etait au metropolitain a regler les questions liturgiques. This wax was in the 2nd 1/2 of the 4C. since les reglements claires en conciles se modelent sur ceux de Kilan et de la Visalpine. Par suite, nous sommes amenés a considerer Kilan comme le point de depart de la liturgie gallicane (non sequitur: APTEM Kilan was established as the Lother Church it would HAVE to serve as the standard, but that does not mean the whole thing originated there).

The Ephesian theory: the Gall. rite of St. John brought west by Polycarp of Photinus, planted at Lyon. VS. "Etre apostolique sans etre roman c'est bien seigneur, mais bien fragile.

Damascus theory: the Gallican rite is the old Roman rite be1. the reform of Pope Damasc in the 5C. Answer: "On est ici en pleine conjecture, mais speculaxe et it faura s'en dissasser pour n'y plus revenir." (that settles that!)

The Gallican rite is tres complique...tres loin de ces formes simples et encore ilotantes of the liturgy of the 2nd Cent. It reps. the development of the 4C.

In the 4C. Lyon était a peu pres nul

480. La messe gallicane se coule avec pompe....La ceremonie s'adresse aux yeux et aux oreilles. C'est un spectacle.

Vs. the Roman mass: Dans sa grave et simple reduction se retrouvant LES PREOCCUPATIONS OCULAIRES D'UNE EGLISE QUI CONNAIT LES RESPONSABILITES DU POUVOIR ET LES DESIGNS DE L'INFLUENCE. L'ESPRIT DE RIGUEUR ET DE GOUVERNEMENT SE REVELE DANS LA FIXITE DES RUBLLES (far less fixed than the Or.}...l'improvisation et l'inspiration personnelle a ete tellement requise 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 am a pagan, not a Xtn. tradition...
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 était la résidence impériale officielle, la capitale de l'Empire d'Occident... J'était la pluto qu'à Rome où se rencontraient les deux Églises d'or. et d'Occident... qu'on convoquait sous l'œil de l'empereur, les évêques latins et leurs religues. Milan était ainsi, dès avant le milieu du IVe siècle, le grand centre des relations ecclésiastiques occidentales, et cela uniquement parce qu'elle était la capitale de l'empire.

(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 else but out of order. Ambrose did not force himself on the Ch. OR reprimand. There was no question at all about the Ch. OF Milan alone c'était uniquement parce que Milan était plus voisin et avait plus de chances d'être bien informé (but this strikes at the whole concept of a Centralized Ch.; one authority only is valid in certain issues; for L. Leclercq 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" how are we right to appeal to any other source that is better informed? — Eccl. Hist. 18. 1: 7. Mén. 5. 11 P. 703. Sp. Africa? No!)

After all this: CEPRÉDIANT 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 négligèrent point les occasions de se défendre contre cette rivalité naissante. (There was nothing upstart about it: the Emperors had been calling the tune since Nicea, an arrangement quite incompatible with the claims of Rome. And Nicea was necessary simply because it was Constantine who 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. 

Si l'Empire d'Occident avait pu se maintenir, on aurait vu se propager de bonne heure en Occident une centralisation ecclésiastique analogue à celle vers laquelle l'Orient avait déjà fait de si grands pas. St. Leo avait mis cette concentration religieuse sous la protection des lois, in getting Valentinian III to grant the right to summon all Bps. of the prov. 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.)

Mais ce mouvement fut entrave par l'établissement des royaumes barbares... Catholiques ou herétiques, les rois barbares se montrèrent peu favorables à des communications régulières et fréquentes entre leurs évêques 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.)
Gabrol & Leclercq VI, 485

In the barb. kingdoms, les fonctionnaires romains were often 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 Gallican, not the Roman rite, that was followed, and in the earliest times as L. himself says, every Bp. decided in 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.--et no one ever takes offence at these appeals to the East.

Des relations incessantes s'establirent 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 ecclésiastiques comme de toutes les autres. C'est de la que partirent les convocations de conciles and les nominations épiscopales...

(Duhemne shows that this had always been the rule in the main Church: the Barb. kingdoms got up gradually in the Barb. courts when the envois 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.

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 fabriqué that too.

40: C'est le temps où les masses urbaines se convertissent, ou les églises se reconstruisent sur des plans plus larges...L'influence milanaise s'exerce juste au moment où la liturgie gallicane est arrivée au développement (NOT begun by Milan) qu'elle affaire quand elle s'est éparpilée dans tout l'Ocident, juste au moment où l'occident se trouvait avoir besoin d'une liturgie bien arrêtée.

The gall. liturg. has strong Syro-Byz. ressemblances: due to Auxentius, Bp. of Milan 355-374. But Ambrose did not change it: On conçoit que, la doctrine se trouvant sauve par le fait même de son elevation au siège de Milan, Ambrose dit jugé opportun DE NE PAS INTRODUIRE D'INUTILES CHANGEMENTS DANS LA DOYNAINE DU RITE. Having saved the doc., 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 son acceptation et sa pratique des habitudes antérieurement importées. (Is that any better than if he had introduced them himself? Ambrose was not the man to let then remain a minute if he had thought there was anything WRONG about them. The Amoraic hymns are Or,--that is still regarded as the source of authentic Christianity, nd not Rome).

487. AFTER Milan fell from power: Les papes jugèrent APPAREMMENT qu'il n'y avait aucun inconvenient (!) à laisser subsister des usages liturgiques un peu different des leurs, ou, en tout cas, qu'il y avait des questions plus pressantes à résoudre. Ils se bornèrent à défendre leur diocese métropolitain contre l'invasion du rit gallican et laisserent les églises des autres provinces s'organiser, sur ce point, comme elles 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 1! Ep. of 410 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
Gabriel Leclercq VI, 487

Ep. of Inn. I, 416 to Guibert: "regulated by the traditions of the holy Aps., there should be no disagreements among the offices and consecrations. But when everyone feels free to observe 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 result 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 half Eur.) He names SS. Gaul, Afr. and Sicily: but what about the rest of the Ch.? Leclercq: all Eur. received its relig. thus from Rome. But Rome did not have le personnel et le matériel nécessaire for all these churches: Lorraine, Lyon, Carthage took it to the naboring cities, without having to recourir au personnel roman. "Entendue de cette façon, l'origine romaine de l'évangélisation en Occident est un rait tres ancien... De ceci il resulte que les fondations directes de l'Eglise romaine, dans les pays éloignés de Rome, n'ont pas emprunté à la mère elgise qui a RITUEL ASSEZ RUSSEINAIRES ET DES POULUSES EN PONT PETIT NOMBRE (what elaborate sophistry! As if a ritual were not as easy to establish as a church), ce qui s'est développé sur ce fond originaire, nous l'ignorons, car les renseignements nous manquent. He then proceeds to tells us what happened: Il est impossible, il est même NATUREL, que plusieurs des développements liturgiques consacrés progressivement à 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 lontaines (why couldn't the much simpler rite have been fully propageted in the first place?) Yet that absurdity must be propounded because traces of the hypothetical old Roman rite are exceedingly scarce—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. Jia Kilian have such power? Where are the uprisings, the sermons, the riots, the angry letters, the synods, the changes and counter-charges that always meet any attempt to make a change in ritual, no matter how small?

489, The Gallic rite, are Syro-cyz., 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 traegetur. 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 Sac.; 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?

491, list of innovations in the Roman rite by various Popes. This shows no great CHANGES but only des glissements, des déplacements 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 reinforcement 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 vieille 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 nécessité 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 coolly 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. We are to believe that the change was so complete that when 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* rite introduced by the same Orientals. We are to believe that there was absolutely no idea of competition or rivalry between the church councils and administrative eccles. 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 progressively altered her liturgy she saw to it that the other churches did the same.

\begin{quote}
\textit{kept all Water} \textit{Species} \textit{Bread} \textit{Rite} \textit{Mass}
\end{quote}

\textit{15\textsuperscript{th} Century}
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,
L. capitulary
Next books made up of texts so arranged: Evangelaries for the NT and
Lectionaries in place of the entire Bible
*Smith, Dict. of Xen. Ethics, art. Lectionary
No lectionaries known bef. the time of Charlemagne
LOST and. Bible Lss. 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.) Conviv.
The Cong. would echo the closing lines *Ap.Const.
This is still the custom in the oldest Roman psalmody, i.e. the Gradual &
other pts. both. the Epist. & the Evang. They are psalms responsorii (the
last line repeated).

For this there are 2 types of melody:
1) The Gradual, exoected on the Gradus or anton, hence psalmus gradualis
2) Psalms tractus, executed in the oldest docs. not in the choir but in
the anton. Aralair says the choir along responds to it.

Allelula is very ancient, nais l'adoption de ce chant au service liturgique
n'est produite qu'assez tard et aves beaucoup de diversite. A Rome
on le joignit au dernier verset du psalms gradual; 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 Alleluia 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 word 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 ecclesiastes Flavian & Diodorus, who
later became Bss. 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): intro. into Cesarea under St. Basil (i.e. in Cappadocia):
The same type of nocturnal meeting described at Jerusalem by Silvia*
In 387 Ambrose adopted it in Milan (Aug.Conf.IV,7)
Liber pontificalis, p.231r, implies it was introduced in Rome by Bp.
Celestine I,42-432.

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 warned up on a few phrases with words borrowed from
the Ps. itself. This was called the Antiphon, executed in solo by a cantor
to give the pitch. at the end he repeated the same flourished.
109: The word antiphon (antiphona) is simply a transformation du terme antiphon,
wh. orig. meant the entire antiph. Ps. plus the initial & final modulations
Rome adopted antiphones both to the Office & for the Mass, wh. contained
antiphones: ad introitum and ad communionem.
In the 4th Cent. the Ps. was gen. terminated with the Doxology: Gl.Fil.&
33. sight er. in principet munec semp. in Saecc. seem. Amen
Duchesne Sault.110. Like prayers, the hymns were formalized & distributed among the feast days. At Rome for the mass 2 main books 1) Cantatorium (For the deacon--later chanter--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 antiphons. For Ps. only the antiphon need be indicated.

The slow & complicated Ps. reserved to the antiphon 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 completely from the antiphone ad communionem.

Beside the Bs. & 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 followed by an *ECCE NOBIS* to which the people reply *Amen.*
153. The Ordines Romani car. 800: the Station celebrated by the Pope himself with
univ. attendance. All local masses suivanit un rite identique...mais depouvu
de solemnite, using acolytes where the messe solennelle uses deacons. Where
all other masses are privee, la messe publique, c'etait le messe stationelle;
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 postierieur a l'age antique, with very elaborate
attendance, but the essential rite is:

1. The Official Entry (prologue). Priests & visiting B's. all sitting in the aside.
Pontiff & deacons leave the secreatium 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. 11 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.Sacc., etc.) sings
the antiphon ad introitum,Ps. stroping 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 "Practio panis".
Entering the sanctuary, the Pope gives kiss of piece to the premier Bp., Priest,
& to all the deacons, then prostrates himself bef. the 1st altar, upon which the
open Bk. of the Evs. has been just placed. The deacons go two by two & kiss the sides of the altar. The Pope kisses the altar &
the Book of the Gospels.

156: M. of this Introit rite seems to be from the 5th Century.  

& the entire congreg. 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, alternatig 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, a Rome que la
litanie, s'est maintenu dans le service de la messe, tandis que la litanie,
plus ancienne que lui, en a ete un peu pres eliminee. 

Gloria in excelsis: d'imimportation grecque...um humne matinal, intd. into Rome in the
First Xmas mass bef. dawn. Symmachus (496-514) extended it to Sundays & Feasts
of Martyrs, but ONLY for episcopal masses. Priests could only chant it when sub-
stituting for the Pope at Easter.

3. Opening prayer, called collecta, i.e. upon completion of colligere plebes
(n.b. the conreg. is called plebes in exactly the sense of the word used by
Cicero, in contrast with the Pateres who had sacral rights, the plebes were
supporters and onlookers, but shut out from the spiritual aristocracy of the Boni).
The other collects are the super obitas (secret) & the post communionem.

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 (Gal. and Or. after), and was sung ONLY at Easter until Greg.Gr.
160. On penitential occasions & at funerary masses the Alleluias 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 Armenian rite still has 3 lectiones.

161. the most anc. Xtn., huncus 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.,Cr. only deacons sang & Evangelist:

Psallere et in popular volui modulante prophet a
sic merui plebelem Christi retiner e sacerdos, e.i.

162 the people ravis de son chant, repaid him en l'élevant a l'épiscopat (of Rome!) Pour être diacre, il fallait avoir une belle voix et possèder 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 silientio, 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 prêcher (not because Rome was spec., since) les papes voyaient d'un mauv. ceil que les autres eveques laissaient prêcher les leurs. SOZOLINE (132-140) VIII, 19, RAPPORTER QUE PERO SonNE 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 formulæ missa catechumenorum and missa penitentium are conserved in some masses.

164. 5. La Priere des fideles. After the catechumenæ leave the Bp., greets the faithful: Dominus vobiscum! Ténor, Greg. let EST ETRANGE QUE, PAS PLUS AU SièCLE QU'A PRESENT. CETTE INVITATION NE SOIT SUIVIE D'AUCUN EFFET. PERSONNE NE PRIE.
(here ritual has reached 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 les 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 France, n.2). ALL the faithful, lay & cleric, including the Pope bring bread & wine offerings. The Pope & his assistants take the bread, the archdeacon & his take the amulae: through 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 scysphus of wine, the 2 leaves 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 scysphus (a GEN. CONTRIBUT.), then he adds a little water. During this the Pope is seated au fond de l'abside.
(Offertory prayers of the Or., Galactic & Dominican rites are missing here).

7. Prayers of consecration, p.167. The oblation is prepared on the altar during the mass in the Roman 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 fist apud Deum Patrem omnipotentem. Then he prays in a low voice: hence the name Secret.
D. ches, c’lta.
p. 16t. The Secret terminated by an Ecphorie in a loud voice & a gen. Amen

Now comes the actio, the eucharistic prayer (the Gr. 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, 2328).

170. After the Salut comes the Sursum corde, the officiant begins: VERE DIGIMK & 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 a long morceau destine a enumere les persones 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 De Syra; Orvar-Tools-sage, etc.)/ God is asked to accept it and transform it into the body and blood of Xt. " (The Contrib. or Kata-

bola 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 Teigitur, Massumtax. This was followed by the

通讯, with variants to suit the solemnite 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 DEPTBUES in the Or. & Gall.

liturgies

Qui pridie (the Institution).--

The Anamnesis (Unde et memores)

Epitasis: p.173, the prayer of transmormation: Surpa quae (oblations) propitio ac

sereno vultu respiciere digneris et accepta habere, sicuti accepta habere dig-
natus es munera pueri tui Ahi Abel et sacrificium patriarchae nostri (1) Abrahæ, et quod tibi obulit summus sacros tuus Melchisedech. Supplìces te rogamus,
onnipotent Deus, labe haec perferri per manus sancti angeli tui in subline altare tue, in conspectu divinae maiestatis tue, ut quotquot ex XXX hæc altaris

participatione aacrosanctum Filii tui corpors et sanguinem sumpserimus, omni

benedizione cælesti et gratiæ repleamur.

This prayer is far from having the precision of the Gr. formulæ, 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 SYM-

BOLIQUES (this is a fine time to go symbolical!)...Le movement symbolique est de

SENS CONTRAIRE A CELUI DES FORMULES (RECOUSSS...)

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

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

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

Since it is described as fruits of the earth (cf. HOC EST FLOS CAELI 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 HACQ 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 l'esso DISYS mean Mission, harvest. To use Leclercq'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. Practio. (Communion). After the canon the PATER, followed bef. the time of Greg Gr.

Immediately by the Practio, Greg. Gr. put the Pater after the Canon, thinking it
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 oblates, leaving 1/ of it on the altar so that dum missarum solemnia
peraguntur, altare sine sacrificio non sit. Then the fermentum, the sending of
consecrated 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 in
difference does it make, if the bread is really & completely transmuted?)
The other 1/ of the broken oblates & 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 con-
secrated breads are carried bef. the Bps. & prêtres in linen sacks suspended from
the necks of the acolytes. The entire presbyterium then breaks the bread, the
Pope doing so par l'intermédiaire 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.
The 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'especie
du pain (annona); the archdeacon & the deacons attending the Bps. & priests pre-
sent the cup, the archdeacon pouring a few drops 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 clerge. 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 imitate the pope's commixtion with all the calices secon-
daires.
Bef. the communion of the people the archdeacon announces the time & place of
the next station.
During communion the choir sings the antiphonal ad communioem; today it is
sing 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 assembl. & invites them
to pray the post communion, the 3rd collect, a thanksgiving.
A final greeting, then a deacon says, Ite, missa est,
the papal cortège reforms & returns to the sacarium, the pope blessing
the diverse groups of clergy & lay societies along the way.
A. Preparation

I. Access

Vorbereitungsgebet hineinbrechen...1st Euph., 98.

Colet's parts of the present preparatory prayers 11C; prayers & Cratio
proceostis, Ps. 129, 130.

II. Sturmergebet: Confession of sin/Inkret & Bitte um Entschädigung on the way to the altar, 10C

Is sent practice made verbindlich by Pius V (d. 1566)

III. Letzter gemeinsamer Wunsch des Alters, right foot first

Graus te für Streckervergebung, 11C

IMI...the priest kisses the crucifix, vs. in fortissimo am the Pr.

Kisses das Evangelienbuch, die in alter Zeit.

IV. Incensation of the altar, first mentioned 10C

B. Introduction

I. Introitus (Ex-vangergsang) antiphonal during Einzug des Celebretten

Ascribed to Celestii I (d.432)

Present development in 11C

II. Kyrie: eine Art der Cratio fidelium et al. from the Orient into Gallien

Celestius (d.496) ordered a Lat. trsl. of this liturgiartigen Werktagebet

III. Gloria: in ecclesia, taken from the Cr. mass; first found in Regus antiphonary 70; present text developed by 90

A Lobpreis der Trinität waren auch bis ins 9.Jh. "et Sancte Spiritus" reichte

IV. Collect: Dominus vobiscum followed by a short Cratio

Galischer Herkunft. Entered the Roman rite 5-6C; in the 9C only one
collect spoken in Rome, wo man erst in 13.Jh. vor alten Brauche abgibt

In the N.A. Kollekt was followed by laudes, a feierliche liturgische Aktion

C. Lectiones

I. Reading of Scr. in the mass taken over dir. from the Quarequor perharps 60

Colet Evangelien-Pepikon betr. um 675 A.D.

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

Earlier read by the lector from the Ato; now read on the right side of

the altar facing not the people but the altar (to rep. John the B. giving

das Bractäfer auf Christus)

D. Songs between the readings

I. Gradual: Einschaltung davidischer Iss. zw. die lesungen, erst 4C

Crib. a whole Ps. 450-5504, D. shortened to one verse for the sake of the

religions Gesangs.

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

The oldest gradual 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


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

Crib. a Ps. with alleluya as responsorius; the Ps. allsichlich in den

Wortgrum eingeführt & fi/ni durch eines Le-Vers...es setzt. The 2nd

reading was dropped but the pop. alleluya was retained, inte. by Greg. Cr.

into all masses. The words were cut down to make way for the lange ausge-

sponnenen Alleluja-Velodien, as exp. of innem Gottesfreude.

III. Sequence: developed out of the Alleluja-sang, usu. attributed to Notker

Balletus of St. Gall (c.912). The present Ostersange "Victimæ paschali"

is by Wilco, nichtspiel some 11, 1046 A.D. Sequence reaches its peak in

Annus of St. Victor, c.1182. First variety since 13C. The DLEA 198 is

the Sequence for the Regenspektakel.

IV. Crichtus: Substituted for Alleluja during Lent
E. Evangelium

I. Evangelium; climax of the didactic part of the Missale-romani. 

Cer. by a Deacon, from 12C to 14C.

II. Proces: Deacon opens with the prayer mundi cor

Incorporation of the Mass of the Popes, state ceremony for high officials and Episcopate, and other clergy.

Censing of the Book: 11C.

II. Præmonstratenser: sermon on the text of the reading

Incredible: followed by all sorts of public announcements

The Confession with Absolution-formol: first Cer. 10C, later 12C. Form used in Cer. composed by Petrus Canisius. Much varied in Cer.

III. Gero: The Creed of 361, introd. into the Mass 60, then Cer. of Toledo 569 adopts it nach Feierhoch des Ectenius. Introduced into the Roman rite by

Henry II in 1014, A.D., following Irish & Frankish patterns instead of Cer

F. Die Opferung

I. Cratio fidelium: survives as Extenie (Litaniae) in Epy., but replaced from the 11C by Galatius (d.456) to the present form. It is therefore one of the really old parts of the Mass. Today it occurs only on Black Fri.

Today after the liturgical greeting occurs the Cretas, but no prayer follows

II. Opfermaterie: Grig reg. bread (panis usitatus) & wine mixed with water.

Unleavened bread introd. into the Mass 397, "in strenger Nachahmung der Ver- gänge beim letzten Abendmahl--if initiation imparts authenticity, the Prots. are as well off as the Catholics"

Sera bread forms (Host, Oblatio, Partikel) appear 12C, usu. with a picture of the Id. Baked in cloisters with gr. solemnity, under Psalms, by priests & deacons with Funerale U. Albe bekleidet.

III. Derbringung der Opfergaben

V. Justin Martyr: "Im Abendland verlief die Entwicklung anders: everyone brought a contrib., 7 gradually this took on liturg-rielle Bedeutung. In Rom 14C brought EVY psalms, in Naturalwirtschaft.

This survived in Churches: to the 12C & in Fr. Cloisters to the 16C. It was gradually contracted to a Cenoblation.

IV. Offertorialgesang: a Processional, introd. in the 12C. 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. Offertorialgebe: Since the 12C offering accompanied by a prayer. A SEKRET, in v. the celebrant prayerfully.

Pres., form introd., into Roman in the 12C.

VI. Incensation: Censing the Opfergaben a Gallican practice, first in Rom in 10–11C, with handwashing.

VII. Handwaschung: "Für antikes Erbe, nicht selbstverständlich, 12C in the West. Erhielt symbol, Bedeutung 12C.

VIII. Sekret: das einzige Oblation gebe...gallikar. Ursprungs. Beginns "Crato, fratres," a Ritus der Zelobrenten, um das Gebet der Güläubigen, vs. keine Antwort! In the 11C same answer: prayers were inte.

G. Das eucharistische Gebet: Præfation u. Abschluss p.236

I. In allgemein: Anbetung prier bei der Cretas oder obis, developed in Carol by 11C, introduced in Rom 10C. "Die einheitliche Entwicklung hatte zur Folge, dass, ENZEPHERISIERUNG DER ABLATION BEREITS IM KLIN, der hier der hl. Opferfeier in einseitiger Ausschlucklichkeit Auseinandersetzung des Zelobrenten u. die 'priebe genotes' zum passiven Abschluss wurde.
Eisner K. Leichter, p. 237.

G. Krabhart, Gebet.

II. Prefation v. Sanctus: Inter precesatio official after 72, taken from
American Liturgische, 16.10.947, einzug, (James Hep). 
Text: into Requiem after 1018, into Missale Joh. Verter 1809.

III. Martyr: oldest complete Roman text 76. Martyr der Gesetze, i.e. Gebet,
in welchem regelmäßige das Opfer vollendet wird.
Unterspangt. Stellung der orgens in der Welt seit.
Enthaltung der Orgen gebebeten (Mysterien) as early as 40
Martyrgeschebeten int. 50

IV. Erzorgerbete: for the consecration:
a) Te tigatu: for acceptance of Opfergaben: fill into the
Serena-
kraft. These Gebet: become the Opfer, whose Serenakraft unter-
fließt auf die ganze Kirche.
Join list of nuns inserted here. To clerical names Angel, hap
were added 100. End of the V s the filling in the names of the
vverlichen.
b) Memento vivorum: strictly: Western. It is a list of DOCS read
from a Cyclic: alle Aneserien had to bring things to the altar.
c) Communicantes: Weiterführung u. Verstärkung of b) d) 
Hence: ikari: a sort of co. int. into the Canon by Greg.
Gr. 50000. 150 int. consecrations over the bread: wine, became very
poular, 155-Hung V. allgemein eingeführt.
e) Zweck ohletens: Urbeisamkeit des Ernenn...erste letzte Bitte um
Seignuer der Opferlemente.

V. Konsekration: Die Konsekration ist 1792 in die Form eines Gebets ge-
kleidet (deprektiv), erhält 1809, die sächsische Form entlassen.
Sämtliche, in Eachen die Übersetzung der liturgischen Form enthalten,
sondern in vielerlei in der historischen Periode der Einsetzung ein-
geschlossen.
Die Konsekrationsorte der wechselsehe, vvm meh nützlich älteren
Liturgien, auch der römischen, stimmen nicht völlig mit den in den
Einsetzungsberichten der Hl. Schr. gesetzten überein, sondern sind
überall in der Konsekrationsweise der Abt. unter der Wirkung der ab-
lettenden Formen des Konsektionsmass der Tradition entnommen u.
im Laufe der Zeit einer weiteren Ausgestaltung unterworfen worden:
b) dann eine Biblisierung...unter Rückgriff auf das abutif.
c) Schliesslich...eine Ausfüllung der Berichte.
The "vestiter entered" on the Wes first appear in Konsektions von Parsi, von nicht gehört.

VI. Elevation: Der auffallende Titus.

Fr. Cé de Sully (1126-1200) ordere bef. the House of, in Brusthöhe, 
5 foot, at arm-length.
Elevn. of the consecrated wine int in Fr. 130, moved nur langsam.
Kneeling of the priest bef. the host, Fr. end of 14 C.
Bell at the elevation schon 1241/78.
Prefation of the Sacr. 1st 34,3.
Anhung der, mid 3 C. Später allgemein.

VII. Kranzgebet: and the corning:
a) Under et nemores (warme) the play it down: lehrt in allen Liturgie:
wieder u. gehört zu ihren wichtigsten Berstmeistern.
b) Turn quae in all Liturgien: ask b) Demne to care
Apparatus te roentus ("erweist dich") the solo: Untersuchung der
Flitter im Anname of the complete Offers dt.
c) Novo defunctorum: obd. of the Lit., the. Stätter Anschlu.
d) Novi quae poserentur:城乡 enter 23 C., 501.

7.245
The plunging of the breast (12c) may have been a sign by the Pope for the kneeling priests to rise.

f. Per quem hanc omniam. The Salm sacrebat des canonum
   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 Holy.
   The last and holiest ceremony is the Elevatio pimer, i.e. an ostensio but a
   lesser Opferungsgestus. Formerly the plena sacra, burned by the Ekklesiosis
   'per omniam' added Amen.
   Here is a Feldfruchtgebet for the offerings (NICHT fuer die Massopfre benutzt).
   " Falls the Medieval Speisenzeit an Ostern and the very pop lar benediction
   over us.

E. The Communion.
1. Paternoster (in the East first in Cyril of Jerusalem, in the W. in St. Aug.)
   Greg. the Or. in Rome, followed immediately by
   Embolismus ("insertion") libera nos, quiescetmus. 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 & Consacratio
   Consecratio first mentioned by Theod. Hosp. 47
   Pope: Pax Domini sit semper vehiculum. Clergy and people give the sign of ex-
   changing the Kiss of Peace. The Pope NEVER gave the kiss of peace.
   Pope breaks off one piece (3rd fractio panis) and goes to his throne,
   The gen. fractio while the Agnus is sung.
   Pope bites off a piece and communions (3rd fractio), the rest of the loaf
   he mixes with the wine, making the Consacratio. Later (p.250) the words were
   added: Fiat consecratio et consecratio, etc. Then Pope drinks.
   Fermentum: bread sent to clerics who could not attend. This mingles inmixtio and
   & Frieredemannusch was intd. at a late time into the Papal mass: the Pope
   submerged a piece of bread from a former rass in the cup to signify the un-
   broken unity of all masses.
   As Entstadium der Entwickelung...verschwinden Fractio & Co. Hexkommun-
   munion an Throne; for practical reasons the grosse Ertbrochung eliminiert in
   the 11c, and all that remains of the original Papal Mass was the Fractio wh.
   originale ein Ersatz des Fermentum.
   The Fiat consecratio & consecratio formula was changed by the Conc. of Trent. The
   old forms persisted in Germany until Pius V, and still survive in Austun &
   Lyons.
3. Agnus Dei. The Koelnoniton 1st in Byz. Then Milan (SC)
   Olig. Agnus sung by clergy & people. 2-12c limited to 3 repetitions,
   Masere nobis added 100, becomes gen. 2c
4. Kiss of peace: Or. and Call. follow Mt. 5:21 f., vs. Rome puts the kiss not bef. the
   Consecratio but bef. the Communion, ja in K. A. seier Konsumhieressatz
   since 11c followed by a prayer for peace.
5. Preparatory prayer for receiving Communion: 2 prayers,
   2. Percepio (100) protect soul & body from danger, heal wounds of sin.
   These orig. private spontaneous prayers of the faithful or assistants.
   Pius V makes them official in the 11c.
6. Communion: There are 10 prayers, either bef. or during it.
   Picus private utterances. Nothing official.
7. Consumhersatz: as communicants come forward to the altar, Ps.33 (1c), first
   in the W. in St. Aug. This is the oldest of all the songs of the Schola Cantorum.
   It disappears 100, only the antiphon remains.
8. Postcommunion: Callian. A solemn prayer after communion. In the E. it is a
   prayer of thanks, in Rome a Bitte um volle Ausdriickung of the Communion.

I. Conclusion of the Mass.
2. Placat, follows dismissal, first 9C; official Pius V. "the priest acknowledges his unworthiness and asks the Trinity to accept his sacrifice.

3. Last blessing: Oratio super populum given by the minister on the way from the altar back to the sacristy. The ps. blessing is Gallican 6-7C. Official in the Ror-Frankish rite 9C

The Werkmapfer des Ns Romanus... mit Hilfe unechter Quellen (Ps. Isidor. Decretals), try to prove it: Roman origin.

5. The Last O\'pel (Jn. 1:1-14), an apotropaic charm; very pop. (Aug. Crysost.) Seit d. 12 Jh. ist ein Wettereschmücken verwendet. For Fr. rites, became gen. 19C. Still a weather charm, e.g., for Missa Solemnis. This is the newest part of the Mass.

6. Ite, upon leaving the altar the priest recites Deut. 3:57-68. En route to the sacristy and while changing his clothes he recites Ps. 150. (7C). First in Rome 13C.
1. The
2. rise of the Mass
   ORIG.
3. Coll. vs. R. liturgy
   festivals:
   the week
   Lent
4. Holy Week, CEN
   Fixed festivals
   Feasts
   Baptism
   Ordination
5. Vestments
   litre
   Ring
   Crossier
   Larriage
   the Divine Office
4. Liturgical elements
   prayer
   lections
   chants
   Ekklesia nas
   Aetheria
   Vierges Noires
   Cult of Mary
   tonsure
   Chrisme (insig. of authority)
   Church: archit.

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

Donatio Constantini

Chivalry

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

Angelology

Cults of the Saints

cross
processions

candles
the bed. Dres

images

shrines

monasticism

Reliquienkult

sprinkling

the seal

rosery

collegia

confession

eternal fire

celibacy

bells

nimbus
709 Traga 12e 10.57 tsp.

632 Case 8x

11 Nickles

6 Stationery, 12 cents

6.75 Volats oblongums

8.66 Nupital Friends

6.5 Pewter back 12c

12 Nickles

5c 1st class Mail

9c 2c post card
<table>
<thead>
<tr>
<th>Time</th>
<th>Daily</th>
<th>Weekly</th>
<th>Saturday</th>
<th>Sunday</th>
</tr>
</thead>
<tbody>
<tr>
<td>0200</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>0300</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>0400</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>0500</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>0600</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>0700</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>0800</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>0900</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1000</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1100</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1200</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1300</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1400</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1500</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1600</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1700</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1800</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>1900</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>2000</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>2100</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>2200</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
<tr>
<td>2300</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
<td>P. B.</td>
</tr>
</tbody>
</table>
Alphabet: Bab., (Jeremias), Preb., Chos., acrostics, etc. (radio); Schol., pneumatic

Alpha-omega: first found always with the Chrismon

abduction is by 1) laying on of hands, 2) anointing of the head, 3) profession of the faith, 4) cross-examination. (Lazarable)

Saracan: the only artistic forms of Chos, 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 res. part of the liturgy first appears in the 10th cent. Not ancient, a musical death-march; anointing the cadaver for forgiveness of its sins.

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

Acclamatio: cursus officium — a complete connected system of prayers in proper & harmonious sequence. priores, tertia, sexta & nones. bef. the last prayer at ea. hour 40 Kyries.

Acolyte: first mention Rome in 251 (I of ther.)

Acrostic: Epicharxius, sibylline

the oldest Xt. acrostic is the IX2KC of the famous proph. of 160 AD predicting the collapse of the Eup., pred. to come from the 6th generation after Noah. The form is an imitation of the ancient Sibyllas.

Acres & passions of the martyrs

Ad pacem: the kiss of peace

in the R. rite the proc. of the desec. has disappeared, all that remains are some utterances pax domini, ...dona nobis pacem embedded in the liturgy

Liturgy of Addes & Paris: normal Postor. liturgy, sole liturgy, og the Chaldeans

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

Acope

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

Alleluia: a) chant b) accl. liturgy.

Acbo (fr. anabaiso), bena, prysos, pulpitum, suggestus, tribunal, dieterus, etc.

II Padrus' had a spec. scaffold-tower built fr. wh. to address the people (hk)

Aberose adopts the Gr. pop. hymn vs. the Ariana, fighting fire w. fire 6M14, 31.

In Aurb. chants' none one except at the end of the phrase which is marked by a rich melodic flourish

Anabella: Chrismon on an anaclette of Alex. the Gr.

Basilicor Antiphonary: princible item of the Celtic liturgy, Actw. 680-691

Basilica