



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

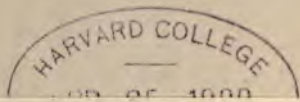
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C
5712
14

ORDINARY AND CANON
OF THE MASS,
ACCORDING TO THE USE
OF THE
CHURCH OF SARUM.

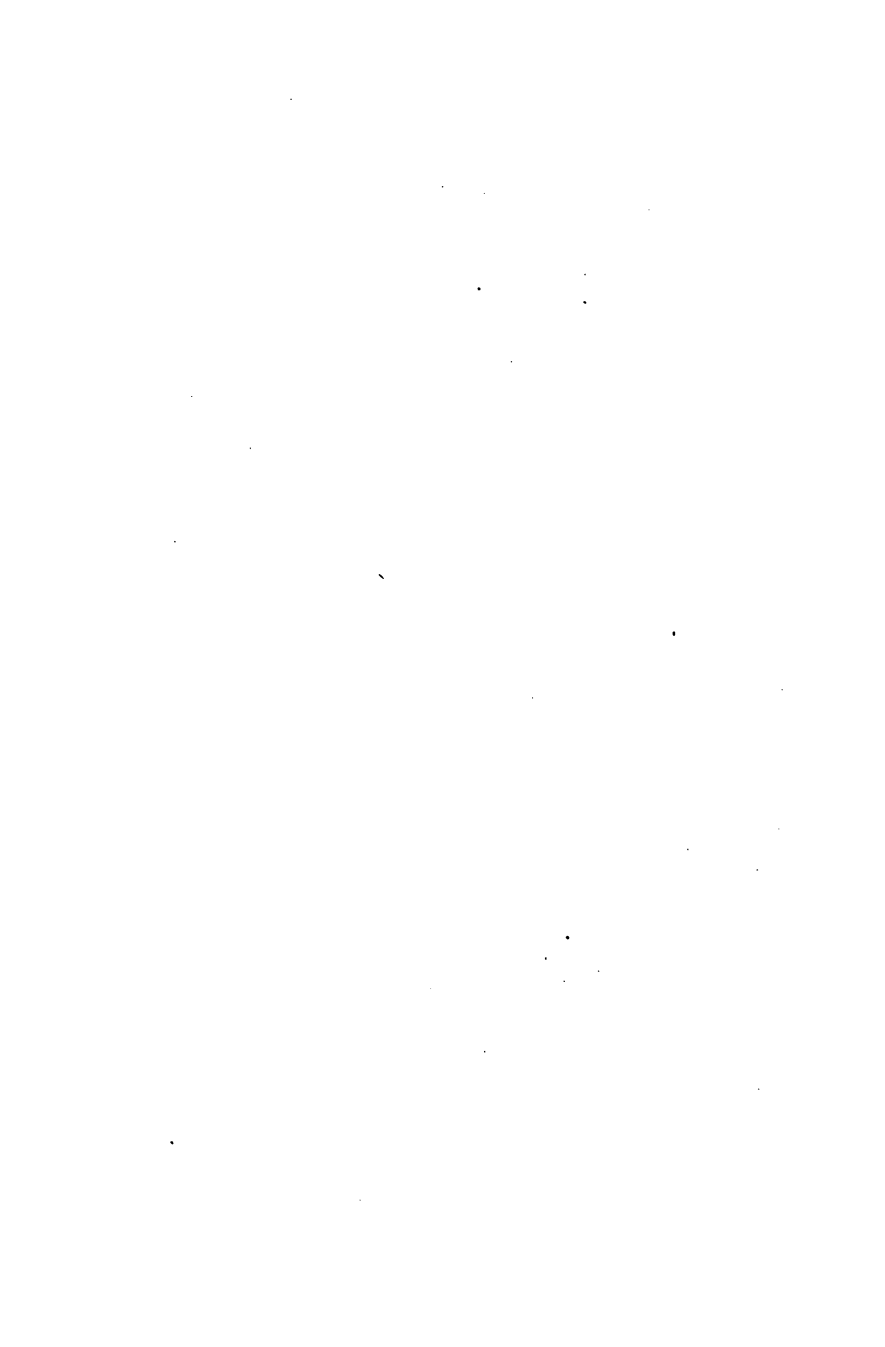
C 9712.14

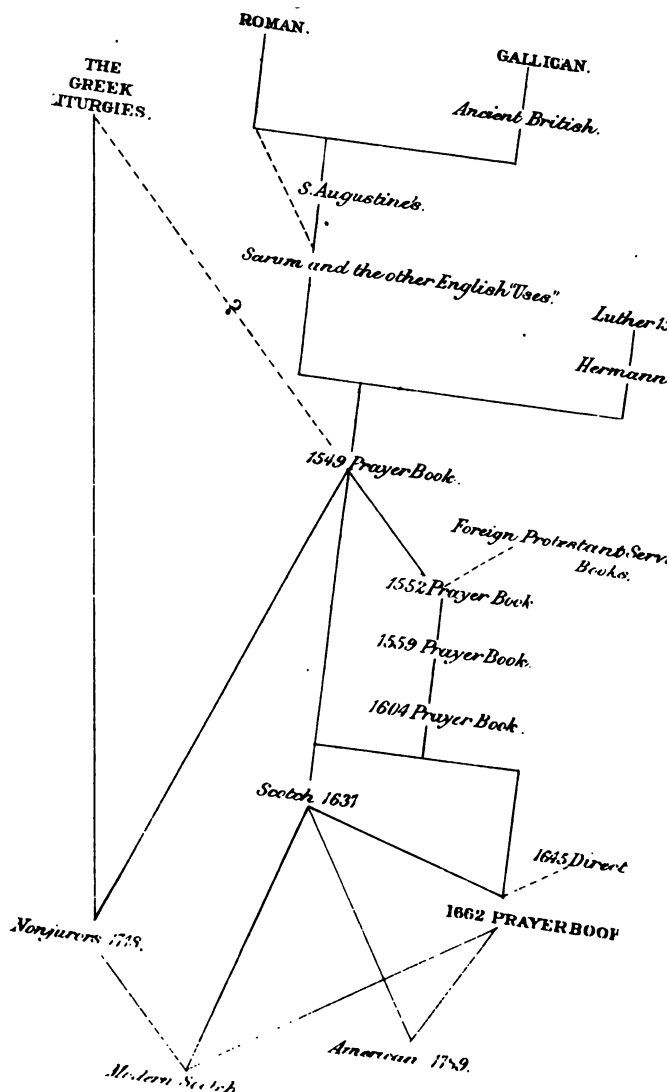


Harvard College Library



FROM THE BEQUEST OF
JOHN HARVEY TREAT
OF LAWRENCE, MASS.
CLASS OF 1862





Pedigree of
 English Prayer Bo

①

Catholic Church, England.

Ordinary and Canon of the Mass,

ACCORDING TO THE USE OF THE CHURCH OF SARUM.

English Edition - 1892

Translated, with Introduction and Notes,

BY

JOHN THEODORE DODD, B.A.,

Late Junior Student of Christ Church, Oxford.

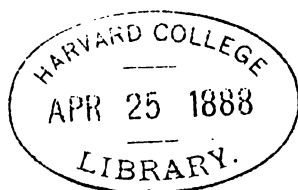
mc

LONDON:

JOSEPH MASTERS, 78, NEW BOND STREET.

m.dccc.lxxii.

c9712.14
~~III, 5324~~



John Harvey Treat,

LONDON :

J. MASTERS AND SON, PRINTERS,
ALBION BUILDINGS, BARTHOLOMEW CLOSE, E.C.

PREFACE.

THIS Translation of the Sarum Liturgy has been made from Mr. Maskell's Work on the "Ancient Liturgy of the Church of England," published by Messrs. Pickering. I must here express my thanks for the sanction which has been given me.

Mr. Maskell gives the following account of his Latin Text: "The *Use of Sarum* is printed from a copy of the edition of that Missal, in my possession, of 1492, at Rouen, in folio. This is the only perfect copy known to exist, and in all respects is a very important book. There seems no reason to doubt that it is the *Editio Princeps* of the Sarum Missal."

York and Hereford Missals are very rare; and there appears to be some doubt, whether that which is supposed to be a Bangor Missal really belongs to that See, or whether it is merely a Sarum Missal with a few peculiarities.

INTRODUCTION.

LITURGIES are divided into five groups or classes.

I. That of Jerusalem. The principal Liturgies of this group are S. Clement, S. James, S. Basil, S. Chrysostom, and the Armenian. Forty-three Monophysite Liturgies also belong to it.

II. Of Alexandria. S. Mark is the most important of this group.

III. Of Thaddeus or the East. This class comprises the Liturgy of Malabar, and four Nestorian Liturgies.

IV. Of Rome. The Roman Liturgy is the only one belonging to this section.

V. Of Ephesus. This comprises the Mozarabic or Spanish, and the Gallican.

What was the Ritual of the Church in Britain in the earliest times, whether it was Roman or Gallican, is impossible to say; but there is little doubt that when S. Augustine came to convert the Saxons, A.D. 596, he found the British Christians using the Gallican Liturgy. Augustine appears to have become acquainted with this rite during his stay in the south of Gaul, and was thus more inclined to make some concessions to the feelings of the ancient British churches. He consequently ad-

dressed the following question to Pope Gregory, "As there is but one faith, why do churches have different customs, so that there is one way of saying Mass in the holy Roman Church and another in the churches of Gaul?" Gregory in his reply, gave him permission to take whatever was good and pious and pleasing to God from the Church of Rome, or of Gaul, or from any other Church, and combine them for his Saxon converts. Augustine spoke of the British customs as very different from the Roman, in his address to the British Bishops.

We are also told that David, Gildas, and Cadoc, British Bishops, introduced a Liturgy into Ireland, differing from that which had been used there from the time of S. Patrick. Hence as S. Patrick would doubtless have brought the Roman one, we get another proof that the British differed from it. Now as only two Liturgies are known in the West, viz., the Roman and Gallican, we gather that the Gallican Rite was the early Liturgy of our Island till the mission of S. Augustine. And this is confirmed when we consider the intercourse between Gaul and Britain and the probability of the first conversion of this country by missionaries from the neighbouring shore.

It appears that S. Augustine availed himself of the liberal permission of S. Gregory, and compiled a Liturgy for England from these two forms. Probably, however, he introduced the Roman Canon, as Ecgbriht, Abp. of York, A.D. 734, speaks of the Antiphonary and Mass-Book of Gregory as having been brought to England by the "Blessed Augustine." A little before this time Pope Agatho had sent John the Precentor of S. Peter's Church,¹

¹ See Bede, Eccl. Hist. lib. iv. c. 18.

Rome, to instruct the Monks of Wearmouth in the Roman Chant, which had been previously introduced into Kent. In the year 747, at the Council of Cloveshoo, under Cuthbert, Abp. of Canterbury, the English rites and customs were brought into greater conformity with the Roman.

As each bishop had power to add and vary prayers and rites in the more unimportant parts of the services, in course of time there would be considerable varieties in different dioceses. The Norman Bishops naturally endeavoured to introduce the customs of their own country, which had now accepted the Roman Ritual, and these were not always received favourably by the Saxon clergy. However in the year 1085, Osmond, bishop of Salisbury, after building his cathedral, set forth the Use of Sarum, and this was considered of such great excellence that it prevailed over the other Uses, and was for some time before the Reformation received throughout the greater part of England, Wales, and Ireland; indeed it is said by some to have been so famous as to have spread to France and Portugal. Of the other "Uses" mentioned in the section "*Of Rites and Ceremonies*," York and Hereford were the most important, Bangor and Lincoln differing very little from Sarum. (We find very few traces of these other Uses in our Prayer Book.) In 1533 a revision of the Sarum Missal was made, and another revision took place in 1542, when some modifications were made to suit the position of the Church of England with regard to the Roman Pontiff at that time. The Sarum Missal and Breviary were then ordered by Convocation to be used throughout the Province of Canterbury. After the Reformation the Sarum Rite is said to have been used by

those who would not accept the Prayer Book and conform to the Established Church, but at the end of the sixteenth century the Roman Missal, which had formerly been used in many monasteries, prevailed over the Rite which for nearly five hundred years had been the most important Liturgy of the Church of England.

From what has been said above, it will be seen that the early history of our Liturgy must be sought for in the histories of the Roman and Gallican. That the Roman Canon,¹ or at least the most important part of it, was composed before the middle of the fifth century, we can be sure, from the fact of certain known words having been added to it by Pope Leo, whose legates were present at the Council of Chalcedon, A.D. 451. Vigilius said it was derived from Apostolic tradition, and Pope Innocent at the beginning of the same century spoke of it as having descended from S. Peter. It has also been attributed to S. Clement, the great organizer and hero of the early Roman Church. Of course these assertions are without proof, but they show that in the fifth century, the canon, or at least a part of it, was already ancient. We may add, that Cornelius, Bishop of Rome, in the middle of the third century, speaks of the Oblation, and Distribution, and the response of "Amen,"* by the recipients at the Administration; but for the most early testimonies to the antiquity of the Roman Rite, we must go to Milan and Carthage.

In the more important parts, the Canon of the Milanese Liturgy is almost identical with that of Rome; while the difference in the position of the LORD's Prayer shows

¹ See Note, page 23.

that the Milan Rite must have been derived from the Roman before the time of Gregory. From the antiquity and independence of this Church, its agreement in ritual with Rome is a strong argument for the early formation of the Canon of the Mass, while the allusions of S. Ambrose to particular portions further confirm it.

In many respects, the notices we have of a Liturgy in the African Fathers tally with the Roman Rite, though in some, they accord better with the Mozarabic. Africa was in fact a Latin Church as much as Rome was, and indeed produced the first notable Latin writers, Tertullian and Cyprian. Tertullian speaks of the Kiss of peace after the Consecration, a peculiarity of the Roman Rite. He also alludes to the Preface, T^{ers}anctus, Commemoration of departed Saints, and prayers for the Emperor. Cyprian speaks of the Commemorations of the living, and of the departed Saints, the verbal Commemoration of CHRIST'S Death and Passion, of the LORD'S Prayer, and "Sursum Corda."¹ We have similar testimonies from Optatus, and Augustine Bishop of Hippo.

On the whole, we may consider the order and substance of the Roman Canon as ancient as the end of the second century, though of course, we cannot say that the language or expressions date from that time, nor in fact can we be sure that fixed prayers were exclusively used, and not merely certain outlines, which were filled up by the officiating Bishop or Presbyter.

The other Liturgy we have to consider, is that of Gaul. This country appears to have received Christianity from the disciples of Polycarp, Bishop of Smyrna, and dis-

¹ See Note, page 25.

ciple of S. John, and from other Missionaries from the same district of Ephesus, with which they seem to have kept up a connection for some time after. From Polycrates Bishop of Ephesus, Irenæus, and Clement of Alexandria, we know that S. John lived at Ephesus, and exercised a supervision over the neighbouring Churches. The tradition of the Irish and British Churches seems also to ascribe the Gallican Rites to that Apostle.

The nineteenth Canon of the Council of Laodicæa, held in the fourth century, gives directions and regulations for celebration of the Liturgy; apparently displacing that which was then used in the Exarchate of Ephesus, and introducing a different Rite, similar to the Liturgies of Basil and Chrysostom, which have long prevailed there.

As the alterations are made for the most part, exactly in those portions in which the Liturgy of Gaul differs from those of Basil and Chrysostom, we get another evidence of the identity of the old Ephesian and Gallican Rites. The influence of Rome, however, proved fatal to this Liturgy.

The Roman Chant was brought into Gaul in the time of Pepin, and the Roman Liturgy was substituted for the ancient Rite of the country by Charlemagne. The kindred Liturgy, the Mozarabic, held its ground some time longer in Spain. So great is its similarity to the Gallican, that when Charles the Bald, grandson of Charlemagne, wished to see that Rite, he sent for Priests from Toledo to say it. But Rome was successful here also, and in the eleventh century, its Ritual was introduced by Gregory VII., but the local Liturgy was said in certain

privileged Churches till 1485, when the Roman was solely used, except on certain days. However in the sixteenth century, Cardinal Ximenes endowed a College where the old Spanish Liturgy should be said, and this is the last remnant of the Ephesian Order.

The following is a description of the Gallican Liturgy, the older portions of which probably accord in substance with the ritual in use in our country for some length of time before the Saxon Invasion, and retained by the British Bishops for many years after.

Antiphon.

Gloria Patri.

Silence commanded by the Deacon "that the people in silence might better hear the Word of God."

The Lord be with you, and the Response.

The Trisagios, a Greek Hymn.

Kyrie.

Benedictus.

Collect called Post Prophetiam.

[Mr. Palmer remarks that the Office so far, although ancient, cannot be traced to the most primitive ages of the Gallican Church, as doubtless the Liturgy began with Lessons from Holy Scripture.]

Lesson from the Old Testament.

[According to Krazer, on Festivals of Saints, their Acts were sometimes substituted for the Old Testament.]

Lesson from the Epistles.

Song of the Three Children.

Trisagios.

The Gospel.

Trisagios.

Glory be to Thee, O Lord.

The Sermon.

Prayers for Hearers and Catechumens by the Deacon.
[A custom agreeing with the Greek Liturgies.]

Collect called Post Precem.

Catechumens dismissed, and silence enjoined.

Oblation made at the Altar by both men and women.

[This permission to laity, both men and women, to make oblations at the Altar, appears to be a peculiarity of the Gallican Rite.]

The Choir meanwhile sang an Anthem termed, *Sonum* or *Sonus*.

According to "Micrologus," this prayer followed, but it is probably of comparatively late date;

Come, Almighty Sanctifier, Eternal God, and bless this sacrifice prepared in Thy Name. Through Christ our Lord.

Then the *Præfatio* (a monitory address) and a Collect.

[There appears, however, to be some doubt whether the *Præfatio* and its attendant Collect come before or after the oblation.]

The *Diptyches* were now read. [These were tablets containing the names of those to be commemorated, both living and dead.]

Collect. *Post Nomina.*

Kiss of Peace.

Collect for Peace.

Sursum Corda.

The *Contestatio*, or *Immolatio*, as the Preface or Thanksgiving was called.

Tersanctus sung by all the people.

The Canon, which was very short, now followed.

[Krazer gives the following example from a Gothic Missal.

Truly holy, truly blessed, is our Lord Jesus Christ, who remaining in the heavens was manifested on the earth, who came to seek and to save that which was lost. For He, the day before (that He suffered &c.) The Canon¹ varied and hardly deserves that name. It is sometimes called "Collectio post Sanctus."]

The Collect *Post Secreta*, or *Post Mysterium*.

Breaking of Bread and *the Mixing*, meanwhile an *Anthem* was sung.

Lord's Prayer said by all the people.

A Prayer like the Greek Embolismus.

A Benediction.

Communion.

Both men and women came to the Altar and received in their hands. Meanwhile an Anthem called *Trecanum* was sung.

A Prayer.

Dismissal.

On Easter Sunday, April 1, 1548, a strange addition was made to the Latin Mass. At the end of the previous year, Communion in both kinds had been sanctioned by the Lower House of Convocation, and by Parliament; and so on March 8, 1548, a royal proclamation was issued, adding an "English" order of the Communion to be said immediately after the reception by the Priest. It con-

¹ See Note, page 23.

sisted of a notice to be said "the next Sunday, Holyday, or at least, one day before" the administration of the Communion, which was almost the same as our first Exhortation or notice; then followed the Exhortation "Dearly beloved in the Lord" as in our Book, then the Clause, "If any man be a blasphemer" which was afterwards altered and inserted in the First Notice; after this came, "Ye that do truly," the Confession, Absolution, Comfortable Words, and Prayer of Humble Access, and then the Words of Administration.¹ The whole ended with the first portion of the present blessing, "The peace of God;" being an enlargement of the ancient form.

In this "Order of the Communion," the First Exhortation and the Confession, together with the first part of the Absolution, (the latter part is from Sarum) and the Comfortable Words were taken, in substance, from the "Simple and religious Consultation of Hermann." This book was drawn up for Hermann, the reforming Archbishop of Cologne, by Melancthon and Bucer, in 1543. They founded it on a Service Book drawn up for Nuremburg and Brandenburg, by Luther, ten years before. Beside the above mentioned portions of the "Order" of 1548, which are almost exactly the same in our present Prayer Book, large extracts have been made by our Reformers in the other Services. As early as 1544, Cranmer had taken portions from the "Consultation" in framing his English Litany. A translation of Hermann's book into English was made in 1547, and in our Baptismal and Marriage Services and in other parts, "our offices bear evident marks of having been freely borrowed from it,

¹ See Note, page 29.

liberally imitating, not servilely copying it.”—Archbishop Lawrence.

On Whitsunday, 1549, the first Prayer Book of Edward the Sixth, was ordered to be said by the authority of Convocation and Parliament.¹ Of course great changes were made in the construction of this Liturgy from the Latin Mass. There were many omissions and alterations, but few additions; except those contained in the “Order of the Communion” of 1548, and some Collects and Sentences of Scripture, and the Thanksgiving after Communion (our second form) which appears to have been partially taken from Hermann. The most remarkable addition, is the Invocation of the HOLY SPIRIT. “Hear vs (O Merciful FATHER,) we beseech Thee: and with Thy HOLY SPIRIT and worde, vouchsafe to blesse and sanctifie these Thy gyftes, and creatures of bread and wyne, that they maie be vnto vs the bodye and bloude of Thy moste derely beloued Sonne, JESUS CHRISTE.”

There is no Invocation of the Spirit in any of the English Uses, nor in the Liturgies of Rome and Milan. It is however in all the Eastern Liturgies, and appears to have existed in the Mozarabic and Gallican.

Probably, Cranmer inserted it on the authority of the Greek Fathers, of whose writings, we are told by Archbishop Parker, he was a diligent student. This Invocation was omitted in 1552, but was restored in various forms in the Scotch of 1637, the Nonjurors’, the Modern Scotch, and the American Books.

In 1552, great changes were again made, but chiefly

¹ The Epistle for Whitsunday was very suitable,—“We hear in our own tongues the wonderful works of God.”

of arrangement and omission. An Exhortation to the Communion, which, in altered form, has become our Second Notice, was composed by Peter Martyr, and inserted at this time; and the Ten Commandments and suffrages placed at the beginning of the Service; an idea probably taken from the Service Book of Pullain, the Pastor of a Foreign Calvinistic congregation, which had settled at Glastonbury. For the alteration in the words of Administration, see Note, p. 31.

In 1559, no change appears to have been made in the Communion Office, except the union of the Words of Administration of the Two Books of Edward; and the Revision of 1604 did not touch this Service, but in 1662, beside changes in the Exhortations and Rubrics, a Commemoration of the Faithful Departed was added to the prayer for the Church Militant, and the Doxology to the Lord's Prayer. The first addition is in accordance with all old Liturgies, and with Edward's First Book and the Scotch of 1637, while the second being in the Greek Liturgies pleased those of the Episcopal party who had made these their study, and at the same time was a concession to the wishes of the Puritans, who were accustomed to it from the Service Books of Calvin, &c.¹

Our Prayer Book has undergone no change since the time of Charles II., (except "kingdoms" altered into "dominions" in 1801, and the New Lectionary) but numerous Service Books have been derived from it, and hence indirectly from the Sarum Use. Some of these approach more nearly in form or substance to the First Prayer Book, such as that of the Nonjurors, A.D. 1718; the

¹ It occurs in Hermann's Consultation.

Modern Scotch ; and the American, 1795. Another class are the Unitarian and Socinian Prayer Books formed according to the plan of Dr. Samuel Clarke.

The Foreign Protestants, and the earlier English Puritans, seem to have disliked the Prayer Book too much to employ it in their services, and when they used forms of prayer at all, to have employed some modification or imitation of the Liturgy of Calvin, published about 1540. Hence those of Pullain, and 'A Lasco; and in the same class, we may place the "Book of Geneva," published by John Knox, and others, for the Protestant Refugees at Frankfort. A remodelled form of this, was authorised in Scotland by the Assembly in 1564; displacing Edward's Second Book, which had been partially used there. This "Book of Common Order," appears to have been enjoined and authorised by the National Church from 1564 to 1645; but of course extempore prayer was allowed, and indeed generally used. Some of the prayers from John Knox were often appended to the Prayer Book in the time of Queen Elizabeth. In 1645, the Westminster Directory was introduced into Scotland, and about the same time into England. Our "Forms of Prayers for those at Sea" were probably suggested by the Appendix to that book. In later times, the Dissenters have paid more regard to our Book; and John Wesley and others, have issued Service Books partially derived from it; so that in the public prayers of Nonconformists, as well as in those of Churchmen, may still be heard the words and phrases of the Liturgy of S. Osmond.



Ordinary of the Mass.

At the saying of Mass, while the Priest puts on the holy Vestments, let him say the hymn,

Come, HOLY GHOST, our souls inspire, &c.

V. Send forth Thy Spirit and they shall be created :

R. And Thou shalt renew the face of the earth.

Prayer. O God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid ; cleanse the thoughts of our heart by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily praise Thee ; through CHRIST.

Antiphon. I will go unto the Altar.

Psalm. Judge me, O God, &c. [*Psalm xliii.*]

Glory be to the FATHER, &c.

Antiphon. I will go unto the Altar of God, to God Who maketh glad my youth.

LORD, have mercy.

CHRIST, have mercy.

LORD, have mercy.

Our FATHER, &c.

Hail, Mary.

Ordinary of the Mass.

These being ended, and the Office of the Mass being begun, then after the "Office"¹ the Gloria Patri is commenced: then let the Priest with his attendants approach the Altar step and say the Confession, with a Deacon standing on the right hand, and a Subdeacon on the left, beginning in this way,

And lead us not into temptation,

But deliver us from evil.

O confess unto the LORD, for He is good,

For His mercy endureth for ever.

CONFITEOR
DEO

Priest. I confess to God, to blessed Mary, to all Saints, and to you: for I have sinned greatly in thought, word, and deed, through my fault. I beseech holy Mary and all the Saints of God and you to pray for me.

Let the Assistants respond,

MISERE
RE
CORDE
MEUM
CONFE
TEOR
DEO

May Almighty God be merciful unto you, and forgive you all your sins, and deliver you from all evil, confirm and strengthen you in goodness, and bring you to everlasting life.

Priest. Amen.

R. Amen.

Then let them say,

I confess to God, &c. [*as above.*]

After this let the Priest say,

May Almighty God be merciful, &c. [*as above.*]

Next let the Priest say,

AGNUS
DEI
QUI
TOLLIS
PECCATA
MUNDI
MISERE
RE
CORDE
MEUM
CONFE
TEOR
DEO

The LORD grant you absolution and remission of all your sins, space for true repentance, and amendment of life, the grace and consolation of the HOLY SPIRIT.

Let the Assistants answer,

Amen.

¹ See Note, page 23.

13 UTON
STICUM

Then let the Priest say,

Our help is in the Name of the LORD, Who hath made heaven and earth. Blessed be the Name of the LORD from this time forth for evermore.

Let us pray.

When the Prayers are finished, let the Priest kiss the Deacon and Subdeacon, saying,

13
14
15

Receive ye the kiss of peace and love; that ye may be fit to perform divine ministry at the most holy Altar.

And let this Ceremony be observed throughout the whole year: except only in Masses for the dead, and on the three Ferial Days next before Easter. When this has been done, let the Ceroferarii [light-bearers] bring to the Altar-step candlesticks with lights: then let the Priest approach the Altar, and let him say at the midst of the Altar, in a low voice with body bent, and hands joined,

Let us pray.

Take away from us, O LORD, all our iniquities, that we may be enabled with pure minds to enter unto the Holy of Holies. Through CHRIST our LORD.

Then let the Priest raise himself, and kiss the Altar in the midst, and cross himself on the face, saying,

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Then let the Deacon place incense in the Thurible, and let him say first to the Priest,

Give a blessing.

And let the Priest say,

The LORD bless. May a blessing be given by Him in

whose honour the incense shall be burnt. In the Name of the FATHER, &c.

Then let the Deacon give him the Thurible, and kiss his hand. And let the Priest himself cense the middle of the Altar, and each side of the Altar. Then let the Priest himself be censed by the Deacon; and afterwards let the Priest kiss the Book of the Gospels whilst the Subdeacon holds it. When this has been done at the right side of the Altar, by the Deacon and Subdeacon, let the Office of the Mass proceed as far as the Collect, or as far as the Gloria in Excelsis, when it is said. And after the "Office" and the Psalm let the "Office" be repeated, and afterwards Glory be to the FATHER, and As it was in the beginning. Let the "Office" be said a third time, and let the Kyrie follow. When these are ended, and the Office of the Mass begun, after the "Office" follows the Gloria Patri. Then let the Assistants approach the Altar in order; first the Ceroferarii, the two together, then the Thurifers, then the Subdeacon and Deacon with their vestments,¹ and lastly the Priest. Then let the Priest and his Attendants sit down and wait till the Gloria in Excelsis; which is begun always before the middle of the Altar, whenever it is said.

Glory be to God on high, and in earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty. O LORD the only-begotten SON JESU CHRIST; O LORD GOD, Lamb of GOD, SON of the FATHER; Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the FATHER, have mercy upon us. For Thou only art holy, Thou only art the LORD, Thou only, O JESU CHRIST with the HOLY GHOST, art most high in the glory of GOD the FATHER. Amen.

¹ See Note, page 23.

When this is ended, and the Priest has made the sign of the Cross on his face, let him turn himself to the people, and with his arms slightly raised, and with joined hands, say,

The LORD be with you.

Let the Choir answer,

And with thy spirit.

And again let the Priest turn himself to the Altar and say,

Let us pray.

Then a prayer is said with this ending, For ever and ever. And if any "Memorial" is to be made, let the Priest say again Let us pray, as above. And when there are many Collects to be said, then let all the prayers which follow be said with one Through the LORD, and one Let us pray; they ought not however to exceed seven in number. And ever whilst the Priest stands at the Office of the Mass, let the Deacon stand immediately behind him on the next step, and the Subdeacon in the same manner on the second step, immediately behind the Deacon, so that whenever the Priest turns himself to the people let the Deacon likewise turn himself. Let the Subdeacon meanwhile, genuflecting, assist in putting on the chasuble of the Priest. But it must be noted, that whatever is said by the Priest before the Epistle, must be performed on the north side of the Altar, excepting the beginning of the Gloria in Excelsis. Let the same be done after the reception of the Sacrament. Let all else be fulfilled at the midst of the Altar, except there is no Subdeacon. But after the Introit of the Mass let one of the Ceroferarii bring Bread, Wine and Water, which are prepared for the ministration of the Eucharist. Let the other one bring a basin, with water, and a towel. Let the Choir proceed to the end of the first Collect. But when the last prayer before the Epistle is begun, let the Subdeacon come into the pulpit through the midst of the Choir to read the Epistle. And let the Epistle be read in the pulpit every Sunday, and whenever the Choir has a Director, throughout the whole year, both on Maundy Thursday¹ and on the Vigil of Easter and Pentecost, and on All Souls' Day. But on all other Festivals and Ferial Days, and on Vigils, and on the Ember Days which are not in Whitsun-week, let it be read at

¹ See Note, page 24.

Ordinary of the Mass.

the Choir step, as well in Lent as out of Lent. When the Epistle is read let two boys in surplices, after making a reverence towards the Altar, before the Choir step, in a pulpit, in the midst of the Choir, prepare to begin the Gradale,¹ and to sing their own verse. While the verse of the Gradale is being sung, two on a higher step put on silken Copes to sing Alleluia. And let them come to the pulpit through the midst of the Choir. Let Alleluia follow. When Alleluia is finished, let the Sequence¹ follow. At the end of the Alleluia, or Sequence, or Tract,¹ let the Deacon before he approach to read the Gospel cense the midst of the Altar only. For the Lectern must never be censed before the reading of the Gospel. Then let him take the Book of the Gospels, and bow himself before the Priest who stands in front of the Altar, and with his face turned towards the South, let him say,

Sir, give a blessing.

Let the Priest answer,

The LORD be in thy heart, and in thy mouth for the telling forth of the holy Gospel of GOD. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

And so let the Deacon proceed through the midst of the Choir to the pulpit, and let him approach reverently carrying the Book of the Gospels on the left hand, the Thurifer and Ceroferarii going before him. For whenever the Epistle is read in the pulpit let the Gospel be read there also. And when they are come to the place of reading, let the Subdeacon take the Book, and let him stand on the left hand of the Deacon, but turned towards him, and let him hold the Book while the Gospel is being read. The Ceroferarii stand by the Deacon, one on the right hand, and the other on the left, turned towards him. Let the Thurifer stand behind the Deacon, but turned towards him. And let the Gospel be always read towards the North. But when he begins the Gospel, after The LORD be with you, let him make the sign of the Cross over the Book, then on his own forehead, and afterwards on his breast with his thumb.

The Gospel according to N.

¹ See Note, page 24.

Ordinary of the Mass.

7

After the Gospel has been read let him kiss the Book, and let the Subdeacon approach, and at once give him the Book of the Gospels, and let the Deacon carry it away straight upon his breast when the Gospel is finished.

Let the Priest begin at the midst of the Altar,

I believe in one GOD, &c.

Then let follow,

The LORD be with you.

And,

Let us pray.

X *Then the "Offertory" is said.*

But after the Offertory, let the Deacon present to the Priest a Chalice with the Paten and Sacrifice, and let him kiss his hand on either side. And let the Priest take the Chalice from him, and carefully put it in its proper place upon the middle of the Altar, and with an inclination let him elevate the Chalice a little with both hands, offering sacrifice to the Lord by saying this Prayer :

Accept, O holy Trinity, this oblation which I, an unworthy sinner, offer in Thy honour and in honour of Blessed Mary, and of all Thy saints, for my sins and offences ; for the salvation of the living and rest of all the faithful dead. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

After this Prayer, let him replace the Chalice and cover it up with the Corporals ; and let him place the Bread decently upon the Corporals, before the Chalice which contains the Wine and Water, and let him kiss the Paten and replace it on the right, upon the Altar, beneath the Corporals, covering it a little. When this is done let him take the Thurible from the Deacon and incense the Sacrifice, making moreover the sign of the Cross three times, both around and on each side of the Chalice and Sacrifice, and then let him

¹ See Note, page 24.

incense the space between himself and the Altar. And while he incenses let him say,

O LORD, let my prayer ascend unto Thee, as incense in Thy sight.

Afterwards let the Priest be incensed by the Deacon, and let the Subdeacon bring to him the Book of the Gospels to kiss; then let the Acolyte incense the Choir. After this let the Priest go to the right side of the Altar, and let him wash his hands, saying,

Cleanse me, O GOD, from every stain of mind and body, that I may be able in purity to fulfil the holy work of the LORD.

Then let him return, and standing before the Altar, with bowed head and body, and with clasped hands, let him say the Prayer,

Grant that we may be received, O LORD, in the spirit of humility, and with a contrite heart, and that our sacrifice may be made acceptable this day unto Thee, and may please Thee, O LORD GOD.

Then standing erect, let him kiss the Altar on the right of the Sacrifice, and giving a benediction over the Sacrifice, let him afterwards cross himself, saying,

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Then let the Priest turn himself to the people, and say in a low voice,

Brethren and Sisters,¹ pray for me; that my sacrifice and yours alike, may be acceptable to the LORD GOD.

Secret response of the Clergy,

The grace of the HOLY SPIRIT illuminate thy heart and

¹ See Note, page 24.

Ordinary of the Mass.

thy lips, and the LORD deign to receive this sacrifice of praise at thy hands, for our sins and offences.

And when the Priest has returned to the Altar, let him say secret Prayers according to the number and order of the aforesaid before the Epistle, thus beginning, Let us pray. And when they are ended let the Priest say in a loud voice, For ever and ever. His hands are not uplifted until he says, Lift up your hearts. And then let the Subdeacon take the "Offertory" and Paten from the hands of the Deacon, to hold the Paten until Our FATHER is said; and let him give the Paten, covered up with the "Offertory,"¹ to the Acolyte, who is standing meanwhile on the step behind the Deacon. In this way let all the Prefaces be begun at Mass throughout the whole year, as well on Ferials as on Festivals.

For ever and ever. Amen.

The LORD be with you.

And with thy spirit.

Here let the Priest raise his hands,

Lift up your hearts.¹

We lift them up unto the LORD.

Let us give thanks unto our LORD GOD.

It is meet and right.

This is the daily Preface.

It is very meet, right, just, and salutary, that we should at all times and in all places give thanks: O holy LORD, Almighty FATHER, eternal God: through CHRIST our LORD. Through Whom Angels praise Thy Majesty, Dominions adore, Powers tremble. Heavens and the Powers of the Heavens, and the blessed Seraphim, with united gladness celebrate Thee. With whom we beseech Thee that we may be admitted to join our humble voices saying,

¹ See Note, page 25.

Ordinary of the Mass.

The Sanctus follows. *Whilst the Priest says, Holy, Holy, let him raise his arms a little, and join his hands, until these words, In the Name of the LORD: then let him always cross himself on the face.*

Holy, Holy, Holy, LORD GOD of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the LORD. Hosanna in the highest.

Immediately afterwards with clasped hands and uplifted eyes let him begin, Wherefore, O most merciful FATHER; with his body bent until he has said this, And we beseech.

Canon of the Mass.

Wherefore, O most merciful FATHER, we most humbly pray and beseech Thee, through JESUS CHRIST Thy SON our LORD,

Here let him raise himself and kiss the Altar on the right of the Sacrifice,
that Thou wouldest vouchsafe to accept and bless these
✠Gifts, these✠Presents, these✠holy unspotted Sacrifices.

When he has made the signs over the Chalice let him uplift his hands, saying,

Which, in the first place we offer unto Thee for Thy Holy Catholic Church, to which vouchsafe to grant peace, to keep, unite, and govern throughout the whole world, together with Thy servant *N.* our Pope, and *N.* our Bishop (*that is for his own Bishop only*) and *N.* our King (*and they are mentioned by name*) and for all the Orthodox, and for all worshippers of the Catholic and Apostolic faith.

Here let him pray for the living.

Remember, O LORD, Thy servants, both men and women, *N.* and *N.*, and all here present, whose faith and

devotion is known to Thee: for whom we offer unto Thee, or who themselves offer unto Thee, this Sacrifice of praise for themselves, and for all theirs, for the redemption of their own souls, for the hope of their salvation and safety, communicating with, and honouring the memory, especially of the glorious ever-Virgin Mary, the mother of our LORD and GOD JESUS CHRIST, and also of Thy Blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Grisonus, John and Paul, Cosmas and Damian, and of all Thy Saints; by whose merits and prayers, grant that we may in all things be defended by the aid of Thy protection. Through the same JESUS CHRIST our LORD. Amen.

Here let the Priest look at the Host with great veneration.

We therefore beseech Thee, O LORD, graciously to accept this oblation of our service, and of Thy whole family; dispose¹ our days in Thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect. Through CHRIST our LORD. Amen.

Here let him look at the Host again, saying,

Which oblation do Thou, O Almighty God, we beseech Thee, vouchsafe to render in all respects, blessed, approved, effectual, reasonable, and acceptable, that it may be made unto us the Bread and Blood of Thy SON our LORD JESUS CHRIST.

¹ See Note, page 25.

Here let the Priest raise his hands and join them together ; and afterwards let him wipe his fingers, and elevate the Host, saying,

Who, the day before He suffered, took Bread in His Holy and Venerable Hands, and with His Eyes lifted up to Heaven,

Here let him lift up his eyes.

to Thee Almighty GOD His FATHER,

Here let him bow and elevate a little, saying,

gave thanks and blessed and brake

Here let him touch the Host, saying,

and gave to His disciples saying: Take and eat ye all of this ;

For this is My Body.

And these words ought to be pronounced with one breath and utterance, and without any pause. After these words, let him elevate it¹ above his forehead that it may be seen by the people : and let him reverently replace it before the Chalice, in the form of a cross made by the same. And then let him uncover the Chalice and hold it between his hands, not disjoining the thumb from the forefinger, except when he makes the benedictions, saying,

Likewise after that He had supped, taking also this pre-eminent Chalice in His Holy and Venerable Hands, also giving thanks,

Here let him bend, saying,

to Thee, He blessed, and gave to His disciples, saying, Take and drink ye all of this ;

Here let the Priest elevate the Chalice a little, saying,

For this is the Cup of My Blood, of the New and eternal

¹ See Note, page 26.

Testament, the mystery of faith; which shall be shed for you and for many, for the remission of sins.

Here let him elevate the Chalice, saying,

As often as ye shall do these things, ye shall do them in remembrance of Me.

Here let him replace the Chalice, and raise his arms in the form of a Cross, with his fingers joined, until the words of Thy gifts.

Wherefore, O LORD, we Thy servants, and also Thy holy people, calling to mind the blessed passion of the same CHRIST Thy SON our LORD, and also His resurrection from the dead, and His glorious ascension into heaven, offer unto Thy excellent Majesty, of Thy gifts and presents a pure Host, a holy Host, an immaculate Host, the holy Bread of life eternal, and Chalice of everlasting salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and accept them as Thou didst vouchsafe to accept the gifts of Thy righteous servant Abel, and the sacrifice of our Patriarch Abraham: and that which Thy High Priest Melchisedec offered unto Thee, a holy Sacrifice, an immaculate Victim.¹

Here let the Priest say, with bowed body and clasped hands,

We humbly beseech Thee, Almighty God, command these to be borne by the hands of Thy holy Angel, to Thy Altar on high, in the presence of Thy divine Majesty; that all we,

Here let him stand erect, and kiss the Altar on the right of the Sacrifice, who shall have received the holy Body and Blood of Thy SON from this participation of the Altar,

¹ See Note, page 27.

Here let him cross himself on the face,

may be fulfilled with His grace and heavenly benediction.
Through the same our LORD. Amen.

Here let him pray for the dead.

Remember also, O LORD, the souls of Thy servants, both men and women, *N.* and *N.* who have gone before us with the sign of faith and rest in the sleep of peace. We pray, O LORD, that to these and to all that rest in CHRIST, Thou wouldst graciously grant a place of refreshment of light and peace; through the same, CHRIST our LORD. Amen.

Here let him strike his breast once, saying,

And to us sinners, Thy servants, who trust in the multitude of Thy Mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cæcilia, Anastasia, and all Thy Saints, into whose company do Thou admit us, we beseech Thee, not weighing our merits, but pardoning our offences. Through CHRIST our LORD.

By Whom, O LORD, Thou dost always create all these good things,

Here let the Priest sign the Chalice thrice, saying,

Thou dost sanctify, quicken, bless, and bestow them upon us.

Here let the Priest uncover the Chalice, and make the sign of the Cross with the Host five times: first, over the Chalice on either side; secondly, level with it; thirdly, below it; fourthly, as at first; fifthly, before it.

Through Him, and with Him, and in Him, all honour and glory is to Thee, O GOD the FATHER Almighty, in the unity of the HOLY GHOST.

Here let the Priest cover the Chalice, and hold his hands over the Altar, until the time when OUR FATHER is said, thus saying, For ever and ever. Amen.

Being instructed by Thy saving precepts, and taught by Thy divine institution, we are bold to say :

Here let the Deacon take the Paten, and hold it aloft to the right of the Priest uncovered, until Mercifully grant. Here let the Priest raise his hands, saying,

OUR FATHER,¹ &c.

And lead us not into temptation,

Let the Choir answer,

But deliver us from evil.

The Priest privately,

Amen.

Deliver us, O LORD, we beseech Thee, from all evils, past, present and future ; and by the intercession of the blessed and ever-glorious Virgin Mary, the Mother of God, of Thy blessed Apostles Peter and Paul, and Andrew, with all Saints.

Here let the Deacon give the Paten to the Priest and kiss his hand, and let the Priest kiss the Paten ; then let him put it to his left eye, then to his right ; afterwards let him make the sign of the Cross with the Paten over his head, and then let him restore it to its own place, saying,

Mercifully grant peace in our days, that by the help of Thy mercy, we may be always free from sin, and secure from all trouble.

¹ See Note, page 28.

Here let him uncover the Chalice, and bowing, take the Body and place it in the hollow of the Chalice, and holding it between his thumb and forefinger, let him break it into three portions, while he says,

Through the same our LORD JESUS CHRIST Thy SON,
(second fraction) Who as GOD liveth and reigneth with
Thee in the unity of the HOLY GHOST.

Here let him hold the two portions in the left hand; and the third portion in the right hand, on the top of the Chalice, thus saying in a loud voice,

For ever and ever. Amen.

The peace of the LORD be with you alway.

Let the Choir answer,

And with thy spirit.

At the saying of the Agnus Dei let the Deacon and Subdeacon approach the Priest, and let them say privately,

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us Thy peace.

Here, having made the sign of the Cross, let him place the aforesaid third portion of the Host in the Sacrament of the Blood, thus saying,

May this sacred mixture of the Body and Blood of our
LORD JESUS CHRIST become to me and to all who receive
it, salvation of mind and body, and a salutary preparation
for the earning and laying hold of eternal life. Through
the same CHRIST our LORD. Amen.

Before the Pax¹ is given let the Priest say,

¹ See Note, page 28.

O LORD, Holy FATHER, Almighty, Eternal GOD : grant that I may so worthily receive this most holy Body and Blood of Thy SON our LORD JESUS CHRIST ; that by this I may be deemed fit to receive remission of all my sins, and to be filled with Thy Holy Spirit, and to possess Thy peace. For Thou art GOD, and there is none beside Thee : and Thy glorious kingdom remaineth for ever. Amen.

Here let the Priest kiss the Corporals on the right side, then the top of the Chalice, and afterwards the Deacon, saying,

Peace be to thee and to the Church.

Answer. And with thy spirit.

Let the Deacon on the right side of the Priest receive the Pax from him, and give it to the Subdeacon : then let the Deacon bring the Pax to the Choir steps, to the Directors of the Choir ; and let them carry the Pax to the Choir, each to his own side, beginning from the elder. After the Pax has been given, let the Priest say the following Prayers privately, before he communicates, holding the Host with both hands :

O GOD the FATHER, Fountain and Source of all goodness, Whose mercy willed that Thy only-begotten SON should descend to this lower world for us, and should take upon Him flesh ; which I, unworthy, hold here in my hands :

Here let the Priest bow to the Host, saying,

I adore Thee, I glorify Thee, with every power of my heart I praise Thee : and I pray that Thou wilt not leave us Thy servants, but forgive us our sins : so far as we deserve to serve Thee, the only living and true GOD, with pure heart and chaste body, through the same CHRIST our LORD. Amen.

O LORD JESU, CHRIST, SON of the Living GOD, Who by the will of the FATHER, and the co-operation of the HOLY GHOST, hast by Thy death given life unto the world; deliver me from all my iniquities and from all evils, by this Thy most holy Body and Blood, and make me ever obedient unto Thy commandments, and grant that I may not be separated from Thee for ever: who with GOD the FATHER, and the same HOLY GHOST, livest and reignest GOD: for ever and ever. Amen.

O LORD JESUS, let not the sacrament of Thy Body and Blood, which I though unworthy receive, become judgment and condemnation unto me; but through Thy mercy, may it be profitable for salvation of my body and soul. Amen.¹

Let him humbly say to the Body before he receives it,

Hail evermore most holy Flesh of CHRIST:

Sweeter far to me than all else beside.

May the Body of our LORD JESUS CHRIST be to me a sinner, the way and the life.

In the Name✠of the FATHER, and of the SON, and of the HOLY GHOST.

Here let him receive the Body, after having made the sign of the Cross with it before his mouth. Then to the Blood with great devotion, saying,

Hail evermore celestial drink,

Sweeter far to me than all else beside.

May the Body and Blood of our LORD JESUS CHRIST be profitable to me a sinner, for an eternal remedy unto everlasting life. Amen.²

In the Name✠of the FATHER.

¹ See Note, page 29.

² See Note, pages 29—32.

Here let him receive the Blood, and then let him bow, and say with devotion the following Prayer :

I give Thee thanks, O LORD, Holy FATHER, Almighty, Eternal GOD ; Who hast refreshed me by the most sacred Body and Blood of Thy SON our LORD JESUS CHRIST, and I pray that the sacrament of our salvation, which I, an unworthy sinner, have received, may not turn to my judgment and condemnation, according to my deserts, but may be available to the profit of my body and soul, unto everlasting life. Amen.

When this has been said, let the Priest go to the right side of the Altar, with the Chalice between his hands, his fingers joined as before ; and let the Subdeacon approach, and pour Wine and Water into the Chalice ; and let the Priest wash his hands, lest any remnants of the Body or Blood be left either on his fingers or in the Chalice. After the first Ablution or Pouring, this Prayer is said :

Grant, O LORD, that we may receive with a pure mind that which we have taken with the mouth ; and that from a temporal gift it may be made to us an everlasting remedy.

Here let him wash his fingers in the hollow of the Chalice, with Wine poured in by the Subdeacon, and when it has been drunk, let this Prayer follow,

Let this Communion, O LORD, purge us from sin, and make us partakers from the heavenly healing.

After the reception of the Ablutions, let the Priest hold the Chalice over the Paten, that if anything remains therein it may drop ; and afterwards let him bend down and say,

We adore the sign of the Cross, by which we have received the Sacrament of salvation.

Then let him wash his hands, and let the Deacon meanwhile fold up the Corporals.¹ When the Priest has washed his hands, and has returned to the right side of the Altar, let the Deacon hold the Chalice to the Priest's mouth, that he may drink whatever remains in it. Afterwards let him with his Assistants say the "Communion."¹

Then let the Priest make the sign of the Cross on his face, and turn himself to the people: and with his arms slightly raised, and his hands joined, let him say,

The LORD be with you.

And let him turn again to the Altar and say,

Let us pray.

Then let him say the Post-Communion:¹ according to the number and order of the aforesaid Prayers before the Epistle.

When the Priest has finished the Post-Communion, and has made the sign of the Cross upon his forehead, let him turn himself again to the people, and say,

The LORD be with you.

Then the Deacon,

Let us bless the LORD.²

Or, sometimes,

Go, ye are dismissed.²

Whenever he says, Go, ye are dismissed, he says it turning to the people; but when he says, Let us bless the LORD, he says it turning to the Altar. After saying these things, let the Priest, with body bowed and hands joined, say this Prayer in a low voice before the Altar, in the middle:

**Let the performance of my homage be pleasing to Thee,
O Holy TRINITY, and grant that this Sacrifice which I,
though unworthy, have offered up in the sight of Thy**

¹ See Note, page 32.

² See Note, page 33.

Majesty, may be acceptable unto Thee, and through Thy mercy be a propitiation for me, and for all for whom I have offered it. Who livest and reignest God, for ever and ever. Amen.

This being ended, let the Priest raise himself, and sign himself on the face, saying,

In the Name of the FATHER, &c.

And so, after a reverence, let them return vested, with the Ceroferarii and other Assistants, in the same order in which they approached the Altar in the beginning of Mass. But let the Priest as he returns say the Gospel.

In the beginning, &c. [*John i. 1—14.*]

NOTES.

“The Canon.” Properly the *fixed* portion of the Service.

It is sometimes applied to the whole of the latter portion of the Liturgy, from “Te igitur Clementissime Pater” [Wherefore, O most merciful FATHER] to the end; and sometimes, to that most solemn portion beginning with the abovementioned words, and ending at the LORD’s Prayer.

The Canon has these other names, “Actio,” “Preces,” “Secreta,” and “Secretum Missæ.”

In Roman Law “Canon” was the term applied to a *fixed* yearly rent.

P. 2, “Office.” This is called “Officium” in the English Uses, and in the Mozarabic; “Ingressa” in the Ambrosian; and “Introitus” in the Roman Rite, where it was appointed by Pope Cælestine, A.D. 423. It was retained under the name of “Introit” in the First Prayer Book, but omitted in the Second. The Sanctus, however, is substituted for it in cathedrals.

P. 4, “Vestments.” Chasubles. Deacons and Sub-

deacons are to wear them in Advent, and from Septuagesima to Maundy Thursday, and on all Vigils, except those of Easter, Whitsunday, and Christmas, and at Ember-tide, except in Whitsun-week.

P. 5, "Maundy Thursday." The Latin is "Dies Cœnæ." It was known by the name of "Cœna Domini" from very ancient times. S. Isidore writing in the sixth century, speaks of it under this name, in his treatise on Divine Service.

P. 6, "Gradale." Or Graduale. A Psalm, or verses of a Psalm, so called from its being sung on the step of the pulpit.

P. 6, "Sequence." Notker, Abbot of S. Gall, in the eighth century, composed several hymns which received this title. The same name was given to others composed by succeeding writers.

P. 6, "Tractus." An Anthem so called "because it is sung in a protracted or slow manner."

P. 7, "Offertory." This Anthem was so called because it was sung while the people made their oblations. In 1549 sentences of Scripture were substituted.

P. 8, "Brethren and sisters." Sarum and Bangor and York make special mention of women; and so does the Missal of Flaccus, or Illyricus as he is usually styled. Rome and Hereford have simply "Brethren."

P. 9, "Offertory." A cloth so called. Bangor has "sudarium," "a napkin."

P. 9. SURSUM CORDA.

S. Cyprian, in the middle of the third Century, speaks of the use of this form: "But when we stand up for the prayer, brethren beloved, we ought to watch and pray earnestly, with our whole hearts. Let every fleshly and worldly thought depart, and the mind be wholly absorbed in prayer. Therefore also the Priest, before the prayer, prepares the minds of the brethren by a preface, saying, 'Lift up your hearts;' and while the people respond, 'We lift them up unto the LORD,' they are admonished to think upon the LORD only."

S. Augustine testifies to its general use: "Daily throughout the whole world, the human race, with almost one voice responds, that they have lifted up their hearts unto the LORD."

It is mentioned by S. Cyril, bishop of Jerusalem, and by S. Chrysostom, writing as a Presbyter of the Church of Antioch. Cæsarius and Eligius bear witness to the use of these words in Gaul; and they are to be found in all ancient Liturgies, except the Ethiopic, and in most modern ones.

P. 12, "Dispose our days . . . elect." Bede informs us that S. Gregory "added three sentences of the greatest perfection in the celebration of Masses." He then quotes this passage.

The expression "number of the elect," is familiar to us from the Burial Service. It occurs in the First Epistle

of Clement of Rome to the Corinthians, chap. ii., "That the number of His elect might be saved;" and in the Apostolic Constitutions, viii. 22, "Guarding the number of Thy elect."

P. 13, "Elevate it." The Hereford Rubric is "Then let him elevate the Body of CHRIST on high, that it may be seen by all."

York has no rubric ordering elevation at this point. The difference is noticeable between the English Uses and the Roman. "When the words of Consecration have been pronounced, immediately let him [the Priest] genuflect, and ADORE the consecrated Host, let him arise, show it to the people, replace it on the corporal and again ADORE."

A similar difference is shown in the Rubrics after the consecration of the Cup; but here York orders elevation, like the other English Uses.

Elevation seems to have been unknown till the twelfth century, when it was introduced on account of the opinions of Berengarius. At the end of that century, there was set forth a statute of William, bishop of Paris, in which the elevation, and ringing of a bell are mentioned.

As to the Adoration, we find the following precepts of the *Mediæval* English Church:

Archbishop Peckham's Constitutions at Reading, A.D. 1279.—"We decree also, that this Sacrament be carried with due reverence to the sick; the Priest having on his surplice and stole, with a light in a lantern before him, and a bell to excite the people to due reverence, who are

discreetly to be informed by the Priest that they prostrate themselves, or at least make humble adoration wheresoever the King of Glory is carried under the cover of Bread."

Peckham's Constitutions at Lambeth, A.D. 1281.—"Let the bells be tolled at the elevation of the Body of CHRIST; that the people who have not leisure daily to be present at Mass, may, wherever they are, in houses, or fields, bow their knees, in order that they may have the indulgences granted by many Bishops."

Synod of Exeter, A.D. 1287.—"Because by these words, 'For this is My Body,' and not by any other, is Bread transubstantiated into the Body of CHRIST; let not the Priest elevate the Host until he hath fully pronounced these words, lest a creature be venerated instead of the Creator."

According to the teaching of the Mediæval Western Church, the repetition of the words of CHRIST is necessary and sufficient to the efficacy of the Sacrament. The Eastern Churches also require the Invocation of the Spirit; indeed four of the Syro-Jacobite Liturgies, and the Nestorian "Liturgy of All Apostles," altogether omit the "Verba Consecrationis," probably considering the Invocation as sufficient by itself. Most of the Ethiopic Rites have "This Bread is My Body." The Ethiopic Liturgy of Epiphanius has "This Bread is the Communion of My Body which is broken for you."

P. 14, "A holy Sacrifice, an immaculate Victim." These words were added by Pope Leo, who was bishop of Rome, at the time of the Council of Chalcedon, A.D. 451.

P. 16, "OUR FATHER." Since the time of S. Gregory, the LORD's Prayer has been joined to the Canon; previously it had been recited after the breaking of Bread. The Liturgy of Milan preserves the more ancient custom. The LORD's Prayer is to be found in every Liturgy, except that called after the name of S. Clement. Perhaps however, even there, it may have been said among the secret prayers of the "Bishop" who officiated.

P. 17, "The Pax." According to the precepts of S. Paul, it was the custom of the Primitive Christians to express their mutual goodwill by a "holy kiss." Justin Martyr, writing in the middle of the second century, mentions it. From Tertullian, A.D. 200, and from the History of the Martyrdom of S. Vivian Perpetua and S. Felicitas, it would appear to have been given promiscuously between men and women. In later times however, it was given by men to men, and women to women, as we find in the Liturgy of S. Clement.

S. Cyril of Jerusalem makes use of the custom as an argument for Charity and mutual goodwill; and remarks on the folly and hypocrisy of giving it, without cordial love and affection. In later times, "the Pax," a small tablet of silver, or other material, often elaborately ornamented, and having engraved on it an image of CHRIST, or the Cross, was kissed by the Priest, then by the Assistants, and passed on to the people.

In the thirteenth century, the Kiss of Peace was no longer given by the Laity in England, and the Pax was substituted. In the Syrian Churches, Priest, Ministers, and Congregation, join hands at a particular part

of the prayers, and each salutes his neighbour with the word *peace*.

P. 19, The Hereford Use has this prayer immediately before the Priest's Communion :

“ We give thanks unto Thee, GOD the FATHER, for those already in a state of bliss, beseeching that by their intercession, we may obtain aid from Thee ; but for those who are still in the places of Purgatory, we offer the SON to Thee the FATHER : beseeching, that by this most holy Host, their punishment may be lighter and shorter ; but for us whom the sins of flesh and blood still weigh down, we sacrifice the SON to Thee the FATHER ; beseeching that the Flesh of Thy only-begotten SON, our LORD JESUS CHRIST, may cleanse us, and His Blood may wash us from those sins, which from flesh and blood we have contracted.”

The latter portion is much like our Prayer of Humble Access, which in Edward's First Book, the Scotch Prayer Book of 1637, the Nonjurors', and Modern Scotch, is placed immediately before Reception.

P. 19. THE WORDS OF ADMINISTRATION.

S. CLEMENT, or the Liturgy of the Apostolical Constitutions—The Body of CHRIST. R. Amen.

The Blood of CHRIST, the Cup of Life. R. Amen.

S. MARK.—The Holy Body.

. The Precious Blood of our LORD, and GOD, and SAVIOUR.

S. CHRYSOSTOM AND S. BASIL.—*N.* the servant of GOD is made partaker of the pure and holy Body and Blood of our LORD and GOD and SAVIOUR JESUS CHRIST, for the remission of sins, and life everlasting.

ETHIOPIA.—This is the Bread of life, which came down from heaven, the truly precious Body of Emmanuel our God. Amen. R. Amen.

This is the Cup of life, which came down from heaven, the precious Blood of CHRIST. R. Amen. Amen.

MOZARABIC.—The Body and Blood of our LORD JESUS CHRIST preserve my body and soul unto eternal life. Amen.

ROMAN.—The Body of our LORD JESUS CHRIST preserve my soul unto everlasting life. Amen.

The Blood of our LORD JESUS CHRIST preserve my soul unto everlasting life. Amen.

This seems to have been the Roman form since the time of Charlemagne and Alcuin. But in the earliest times, it was not a prayer, being simply,

The Body of CHRIST. R. Amen.

At the time of Gregory the Great, it had been altered to, The Body of our LORD JESUS CHRIST, preserve thy soul. R. Amen.

SARUM AND BANGOR.—The Body of our LORD JESUS CHRIST be to me, a sinner, the way and the life. (Amen. Bangor.)

The Body and Blood of our LORD JESUS CHRIST be profitable to me, a sinner, for an eternal remedy unto everlasting life. Amen.

YORK.—The Body of our LORD JESUS CHRIST be to me an eternal remedy unto everlasting life. Amen.

The Blood of our LORD JESUS CHRIST preserve me unto everlasting life. Amen.

The Body and Blood of our LORD JESUS CHRIST preserve my body and soul unto everlasting life. Amen.

HEREFORD.—The Body of our LORD JESUS CHRIST preserve my soul unto everlasting life. Amen.

The Blood of our LORD JESUS CHRIST preserve my soul unto everlasting life. Amen.

ORDER OF COMMUNION, 1548.—The Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body unto everlasting life.

The Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy soul to everlasting life.

FIRST BOOK OF EDWARD, 1549.—The Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life.

The Blood of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life.

This is the form of the Scotch Book 1637, the Non-jurors', and Modern Scotch. All these require the recipients to say, Amen. .

The Hereford form appears to have been the foundation of that used in the First Prayer Book, while the special mention of Man's body is due to York.

CONSULTATION OF HERMANN, 1543.—Take and eat to thy health the Body of the LORD, which was delivered for thy sins.

Take and drink to thy health the Blood of the LORD, which was delivered for thy sins.

SECOND BOOK OF EDWARD, 1552.—Take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith with thanksgiving.

Drink this in remembrance that CHRIST's Blood was shed for thee, and be thankful.

At the restoration of the Prayer Book, 1559, after the accession of Queen Elizabeth, the forms of the First and Second Books of Edward VI. were combined.

The form of words used in the Second Prayer Book appears to have been suggested by those in the Service Books of the Foreign Protestants. The following was used by John à Lasco, the superintendent of the Congregations of Foreigners settled in London: Take, eat, and remember that the Body of our LORD JESUS CHRIST was given for us, unto death, upon the Cross, [in crucis patibulo] for the remission of all our sins.

P. 21, "Corporal." A name given to the linen cloth spread over the consecrated Bread after Communion.

P. 21, "The Communio." An Anthem or Psalm, sung while the people communicated. Cyril of Jerusalem, Chrysostom, and Jerome, speak of a portion of Psalm xxxiv., "O taste and see that the LORD is gracious," being sung during the Communion. And we find it here in the Liturgy of S. Clement.

S. Augustine speaks of an Anthem being sung, and the custom appears to have prevailed in Gaul, Spain, and Italy. In 1549, the "Agnus Dei" was ordered to be sung by "the clerks" in Communion time.

P. 21, "The Post Communio." A short prayer, especially in behalf of those who had communicated. It has had the above name from the time of Gregory, A.D. 590, and Gelasius, A.D. 494.

In 1549 some Sentences of Scripture with this title

were ordered to be sung. A Thanksgiving was also appointed to be said afterwards.

P. 21, "Go, ye are dismissed." *Ite, Missa est.* Hence the term "The Mass," which occurs in the writings of S. Ambrose, in the fourth century.

P. 21, "Let us bless the LORD." This form was adopted in the Roman Rite in later times, and only used at seasons of penitence, when the Gloria in Excelsis was not said.

In 1549, when the Pax had been abolished, the present Blessing, "The peace of God which passeth all understanding," formed the termination of the Communion.

Two other blessings are used in our Services.

"The grace of our LORD," which finds a place in the Liturgies of S. James, S. Basil, and S. Chrysostom, and was known to many from the Service Books of Calvin, &c. It was added to the Litany in 1559.

The next one is the beautiful Blessing of Israel. It appears to have been used by the Gallican and many other Churches; and is to be found appointed for the Visitation of the Sick, in an Irish MS. of the seventh century. It had, moreover, become well known among Protestants from the Service Book of Calvin, the Book of Common Order by John Knox, and the Middleburg Prayer Book, which had been used by the Puritans in Northamptonshire and the Low Countries. This blessing was also in the "Directory for Public Worship," which had been established by the Parliament in 1645; and in the "Reformed Liturgy" which Baxter endeavoured to substitute

for the Prayer Book in 1661. At the Revision which took place at that time it was added to the Communion Service, and to the Visitation of the Sick :

“The LORD bless thee and keep thee. The LORD make His face to shine upon thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. *Amen.*”

We cannot but admire the wisdom and moderation of our Reformers, as shown in the compiling of our Public Liturgy. They did not reject the Ancient Liturgy and Offices of the Church, which, however corrupted, lost themselves in a fathomless abyss of years. They did not disdain these helps, but while they corrected whatever was objectionable in doctrine, carefully preserved the beauty and devotional feeling of the ancient originals.



This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

~~NOV 10 '56~~

WIDENER

~~NOV 28 1995~~

BOOK DUE

BOOK DUE-WID

FEB 1980

CANCELLED
FEB 20 1980
6688526



