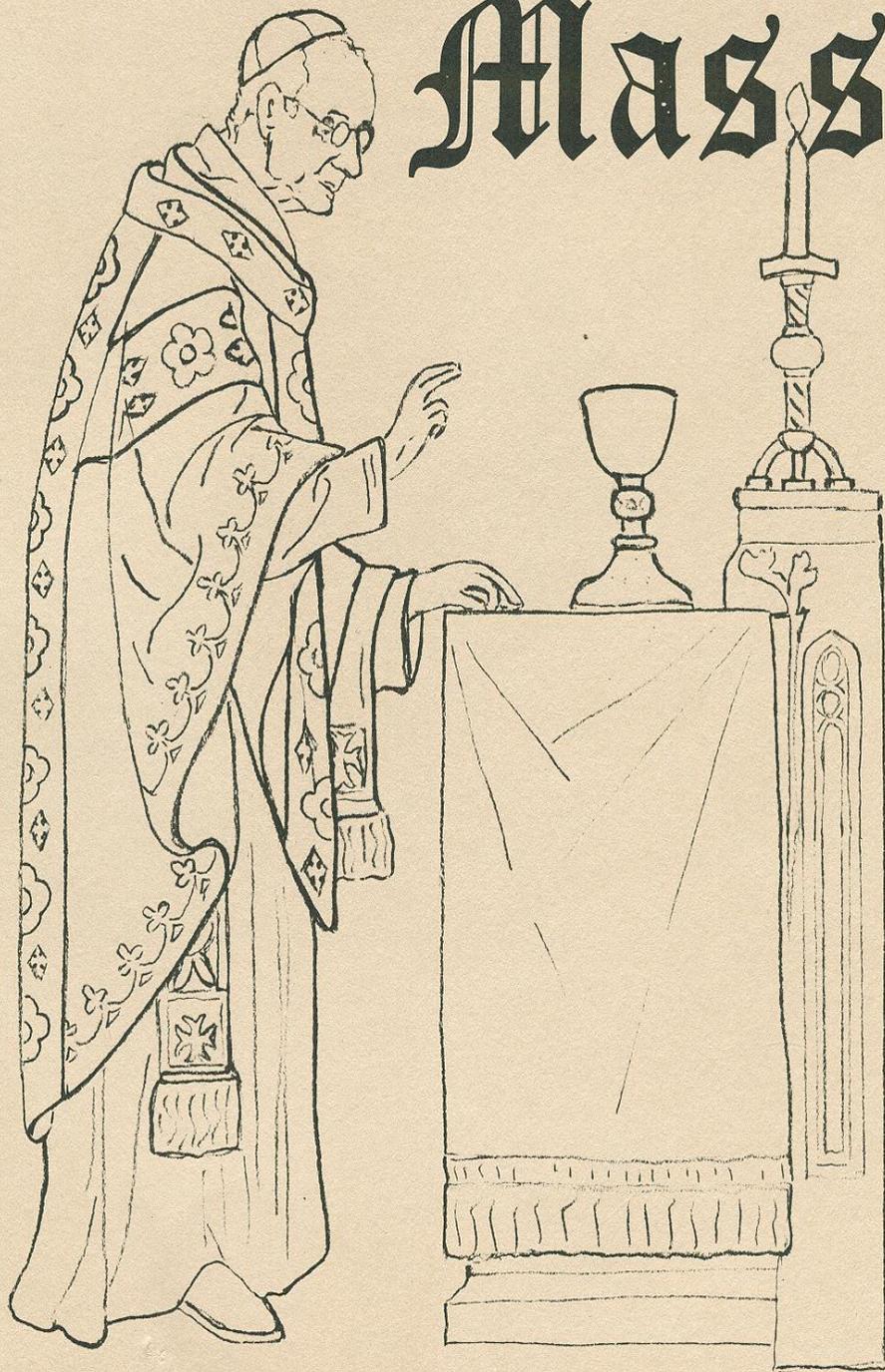


The Holy Mass



"One thing have I desired of the Lord, which I will require: even that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his Temple. Therefore will I offer in his dwelling an oblation with great gladness; I will sing and speak praises unto the Lord." (Ps. 27: 4, 7)

These historical notes are meant to help parishioners and visitors alike to understand the origin and meaning of the rites of the Holy Sacrifice of the Mass as we celebrate them in our church.

The architecture of the church and the ritual we maintain epitomize the High Anglican style of worship. Much of its spirit and decorum are inherited from the use of the Medieval Salisbury Cathedral, the finest example of the Anglo-Norman Rite.

The first part of the booklet recalls the history of our Book of Common Prayer, while the second analyses the different parts of the Mass, both historically and symbolically.

It will be apparent that we acknowledge a sacramental view of the Liturgy and indeed of the world, believing as our forebears did that the Sacraments are the ways and means of Salvation and that, in particular, the Eucharist is the chosen channel through which Christ is made present to us, and we to Him. We therefore strive to surround our celebration of the Mass with great reverence, beauty, and grandeur, in decoration, vestments, ritual, and music.

St. Peter's Day, 1991.

The Liturgy and Music Committee

Church of Saint John the Evangelist, Montreal

PART 1. THE ORIGINS OF OUR LITURGY

Roman Britain

Very little is known of early Christian worship in the British Isles. Christianity probably reached Britain with the Roman occupation troops, and a British Church is known to have existed c. 208, because it is mentioned by Tertullian, the North African theologian. Three English bishops attended the Council of Arles in southern Gaul in 314. We know

nothing of the liturgy of those times, though it was probably that of Rome. But this is of no help, because little is known of the Roman Liturgy of the period. The best source is Hippolytus (+ 235?), who was the Bishop Lefebvre of his day, and was excommunicated because he would not accept the new Latin liturgy (he wished to keep the Greek, which being good enough for the Apostles, he felt was good enough for him); from his writings, *The Apostolic Tradition*, we learn of this old Liturgy. It has recently been resurrected, and one finds the canon he refers to both in the new 1970 Roman Missal and our Book of Alternative Services (Eucharistic Prayer #2, in both instances). Tradition holds that Hippolytus was eventually reconciled with the Church and died a martyr.

The Celtic Church

After the severance of Britain from the Roman Empire, Christianity came into hard times, and no English bishop attended any of the 5-6th c. councils on the continent. Yet the Church survived. When St. Augustine of Canterbury came to Britain in 597, he found a church which differed in practice from the Roman in many particulars to the extent that great disputes arose, finally settled at the Council of Whitby in 664. Among these, were the manner of computing the date of Easter, the ritual for Baptism, and the way priests shaved their head. There were also differences in the Mass, but we know not on what points.

In the times of St. Patrick (5th c.), an old Irish document, "*Catalogus Sanctorum Hiberniae Secundum Diversa Tempora*", indicates that there was only one type of Mass, probably that which St. Patrick brought with him from Lérins in Southern Gaul, where he was educated. By the late 6th century in the "Second Cycle of Irish Saints", there was a diversity of practices. And still we do not know what these were.

The only witness of these times is a small Service Book containing three Masses, known as the Stowe Missal (from the place of its discovery in Britain) and probably written c. 792 in a monastery of the Culdees near Dublin and meant for a travelling monk; it is a *Missale Itinerantium*. It must be remembered that wandering was part of the Irish monks discipline: they called it "going into exile for Christ" or "finding one's place of resurrection".

The Stowe Missal is a Gallican text, that is, a liturgy according to the manner of Gaul and Iberia, which differed in some respects from the

Roman liturgy. While the Roman Rite is very sober and simple, the Gallican rites tended to be elaborate with a multiplication of Collects, litanies, gestures, rites, private prayers, etc. This was especially true in the Celtic Church where the liturgy was often based on "tinkering" and sometimes offered a strange character. It had taken on many Roman, Spanish and even Oriental influences (for instance, the use of a ceremonial fan to keep flies away from the Sacrament...). The Celts were said to be "inveterate and often wayward improvers of the liturgy whose taste was always for the unusual and the bizarre".

But the Stowe Missal is not a pure Gallican document. Instead of having a typical Gallican Canon, with variable parts, it does so only partly. The Post-Sanctus (the first variable part after the Sanctus) is there, but instead of leading to the Words of Institution "who, the night before he suffered, took bread...", it starts all over again with a new Canon, said to be that of Pope Gelasius (actually the Gregorian Canon from the Roman Missal). This is a direct witness of the growing influence of Rome and of its gradual imposition to the Western Church of its own invariable and venerable Canon. This Canon was known to St. Ambrose in the 4th century and is still in use today as Eucharistic Prayer I in the new Roman Missal (1970).

The same occurred in England: Augustine had been told by Pope Gregory: "You know, my brother, the custom of the Roman Church, in which you remember you were brought up. But my advice is that you should make a careful selection of anything you have found either in the Roman, or the Gallic, or any other Church, which may be more acceptable to Almighty God, and diligently teach the church of the English... Choose therefore from each church those things that are pious, religious, and seemly; and when you have as it were, incorporated them, let the minds of the English be accustomed thereto". But Augustine was a romanophile and he tried to impose the Roman ways without any compromise.

The Middle Ages

There was thus a gradual transformation of the old service and the development of a new one, more akin to Roman use, but with innumerable local variants and still with many traces of Gallican and Celtic practices. Among these liturgies, the best known is that which developed at Salisbury Cathedral and was codified by Bishop St. Osmund (+1099) after

the Norman Conquest and by Bishop Richard Poore in the 13th c.; it was based principally on the use of Rouen in Normandy.

The old Gallican rite disappeared in Britain in 664, in Wales in 768, in France and Germany in 800 (Charlemagne's Coronation), in Brittany in 817, but it lingered on in Scotland till 1069 when it was replaced by the new rite under the influence of Queen St. Margaret. The old rite survives to this day as the Mozarabic Liturgy mainly in the Cathedral of Toledo in Spain, where it is celebrated on a reserved altar in a special chapel.

The Salisbury or Sarum Rite differed little from the standard Roman use and is more or less our present practice. It had the following peculiarities: The ritual was very elaborate and required numerous clergy and servers. There were many processions. There generally was an Old Testament Lesson at Mass. There was a Sequence between the Epistle and the Gospel while the chalice was being prepared. An episcopal benediction was given before Communion.

Henry VIII

By the 1540s this use had become wanting. And under Henry VIII, a number of changes were approved, the most important being: The reading of the Lessons and Gospel at Mass in English. The introduction of an Order for Communion; essentially the one we have today, with Exhortations ("the carrot and the stick", one stimulating the use of the Sacrament, the second ensuring worthy participation, hence fencing), Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access. The restoration of Communion in both kinds. This is as far as Henry would go, and it implied very little doctrinal change from the past; but there are hints. For instance, the Absolution had become a prayer and was no longer a declaration. Private confessions were no longer required [Private confession appears to have originated in the Irish Church, where monks would confess to another priest which they considered their soul's friend.]

Edward VI

With the accession of young Edward, the coast became clear, and Cranmer put forward his liturgical projects. An interim rite was approved for use by Whitsunday 1549, and this is known as our First Prayer Book

(1549). It was a conservative document, but great changes were made nonetheless. The structure of the Mass was retained. The whole service was now to be in a "language understood by the people". Private Masses were no longer allowed. Vestments were still prescribed (alb and cope or vestment (chasuble?). Music was recommended, but on simple tunes (e.g. Merbecke's where each syllable has but one note). The Preparation was said aloud (no more private prayers).

The Offertory was now an offering of the people's gifts (to the poor), not of bread and wine which were simply placed on the altar. No elevation of the consecrated elements was allowed. All reference to sacrifice was taken away from the Canon. (Introduction of the idea of the three-fold sacrifice - the classic Anglican position: Christ's one sacrifice on the Cross, our sacrifice of praise and thanksgiving, and the sacrifice of our souls and bodies).

After less than 3 years of use, this order was superseded by another which brought on drastic changes: this time, the service was unequivocally Protestant, it is our Second Prayer Book (1662). The Altar had become a table, transferred to body of the church; the priest stood at its North end. Vestments were no longer permitted. Ordinary bread was to be used. Singing was not encouraged. There was no Offertory (only a collection). There were important changes in the structure and the wording of the Canon, with Communion occurring immediately after the Words of Institution. The Words of Transmission of the Sacrament insisted on the memorial, and reception by faith. No manual acts were performed at Consecration [it can even be argued that there was no longer a true consecration]. The Benedictus was stricken from the Sanctus. The Gloria was transferred to the end of the service. Most importantly, all real presence in the Sacrament was denied; the "Black Rubrick" was inserted, and the leftover elements were to be brought home by priest for his own use.

Mary Tudor

Sarum Use was restored during the brief reign of Queen Mary. Cranmer was brought to trial for his "Protestantism"; he retracted his "errors", but soon retracted his retraction, and died a martyr.

Elizabeth 1

With the accession of Elizabeth, the 1552 order was reinstated with a few, but significant changes: The use of both formulae of transmission of the Sacrament. The dropping of the "Black Rubrick". "Such ornaments in the church as were in use by authority of Parliament in the second year of King Edward the Sixth" were permitted. (A clause probably added by the House of Lords.) Elizabeth therefore stopped the protestantization of the ritual. She accepted the 1552 Book as a compromise, fearing the call for a "Geneva Book", in Presbyterian style.

The Early Stuarts

The Stuarts tended to favour high ritual for personal and political reasons ["No bishop, no king" was then a common slogan]. Yet, King James, when king of Scotland, had considered the Prayer Book Service "an evil Mass in English, wanting nothing but the liftings".

The Stuarts nevertheless tried unsuccessfully to impose the English Book on Scotland and this led to numerous revisions of the Prayer Book to give it a Scottish flavour: Hewat's Form of Prayer of 1615, Cowper's Liturgy of 1618, My Lord Ross's (James Maxwell) Liturgy of 1634, and finally My Lord Dunblane's (James Wedderburn) Liturgy of 1637. This bishop of Dunblane was a high churchman and a great admirer of the First Prayer Book which he tried to restore in great part.

The book was imposed by King Charles 1 and, on its first use in st. Giles, Edinburgh, a woman (Jenny Geddes) flung her stool at the priest saying: "Thou fool thief, wilt thou say mass at my lug?" and riots broke out. Sticks and stones were hurled at the dean and the liturgy was called: "a popish-English-Scottish-Mass Service Book" and "this vomit of Romish superstition"; it was said to bring back "the most abominable idolatry that ever was in the world, by worshipping a breaden God, and make way to the Antichrist of Rome". The king retreated, but it was too late; the Bishops' War ensued and the business cost the king his head. This liturgy is often called Laud's Liturgy, because existing copies are in Archbishop Laud's hand. He was accused by the Puritans of having restored the unreformed doctrines of the Sacrifice of the Mass and of the Eucharistic Presence, and sentenced to death.

The Commonwealth

The Puritans instored their own order, the Westminster Directory, which contained much preaching, long extemporary prayer, and a Presbyterian style of Communion (to be taken sitting). Though low in ritual, it is rather high in doctrine, probably from Scottish influence.

The Restoration

When Charles II returned, the Prayer Book was reinstated with some modest changes (in the direction of the Scottish Book) agreed to at the Savoy Conference (1661). These included: The reappearance of the Offertory. A true Consecration with a restoration of the manual acts. The left-over elements were now to be consumed by the priest and ministers after the service. The Black Rubric was however restored (corporeal, but not real presence denied). Order was returned to the service, and extemporary prayer forbidden. The Presbyterian Delegation brought to the Conference a new service book, "The Reformation of the Liturgy" by Richard Baxter, as an alternative to the Book of Common Prayer; it was of rather high doctrine, but quite verbose and didactic. It was rejected.

The Non-Jurors

When William and Mary came jointly to the throne in 1689, many bishops and priests could not in conscience repudiate their oath to the deposed James II, and were therefore deprived. These Non-Jurors were cut from the National Church by schism. They generally found the 1662 Book lacking and in 1716 they met to discuss a new liturgy. As they could not agree, some of them, "the Usagers", went on their own and prepared a new Service Book in 1718. This retained much of the 1662 Book, but with additions mainly from the 1549 Book and the "Clementine Liturgy" from the "Apostolic Constitutions" of the 4th c. The Consecration Prayer began with a beautiful passage borrowed from the "Liturgy of St. James", the original liturgy of Jerusalem. This liturgy was the ancestor of the "Scottish Rite" of 1764, and thus of the Scottish and eventually of the American Prayer Books.

The Canadian Books

The Canadian Church used the 1662 English Book until 1918 when a

Canadian Book was produced. The changes instituted at that time, however, affected very little the Communion Service, which received its present form only in 1959, much under the influence of the American Books, and hence of the Scottish, as well as of the Deposited Book of the Church of England (which though it failed to pass Parliament in 1928 was widely used). In our Church, the traditional 1662 Book was used for a long time. Late in Father Davison's days it was replaced by an experimental book developed by the Diocese of Monmouth in Wales (Bishop Monahan's "Anglican Altar Services"), a beautiful and faithful adaptation of the Prayer Book tradition, which corresponds to most of our present practice. Our present book (1959), though very conservative, and somewhat timorous in language, is amenable to a Catholic interpretation, and we have been using it with success with few minor adjustments.

PART II. AN EXPOSITION OF THE MASS

As Archbishop Lanfranc of Canterbury (+1089) observed, "no church can adopt all the usages of another". Each congregation, to some extent, devises its own Customary, i.e. its own way of performing its Liturgy, based though this may be on the common heritage of the Church. We are no exception, and our usage is somewhat idiosyncratic, adapted to our particular physical, intellectual, historical, and doctrinal environments.

Daily worship, and in particular the celebration of the Mass, is the central part of our heritage and discipline. Mass in our church varies from the simple daily Mass at St. Anne or Father Founder's altars, High Mass on ordinary Sundays, to Solemn High Mass on Feast Days and High Festivals where the Celebrant is assisted by a deacon and a subdeacon. We continue the long Anglican Tradition of solemn worship not only of the Middle Ages, but also of the Post-Reformation era, witness Queen Elizabeth's Advertisement of 1566 enjoining that "in the Ministration of Holy Communion..., the Principal Minister shall use a cope with Gospeler and Epistoler agreeably".

The Mass has been offered continuously for nearly twenty centuries by various peoples and cultures, it is therefore not unexpected that its history be complex and sometimes illogical.

The Introit (Prayer Book, p. 67)

The Mass begins with the singing of an Entrance Hymn and of an Introit (from the Latin "Antiphona ad introitum" = Antiphon during the entrance). The habit of singing while the priest, clergy, and servers enter the church is ancient and the old Syrian liturgies of Saints Addai and Mari, still in use in the Nestorian Church, and that of Sharar, in the Maronite Church, attest to this usage. In Egypt, psalms were also recited while the congregation assembled. In Antioch in Syria probably arose the custom of singing a psalm and repeating between each verse an Antiphon, usually, but not necessarily, a part of the psalm used as a refrain or burden, to be sung by the congregation (= antiphonal singing).

This introductory singing was adopted by the Church of Milan at the time of St. Ambrose (+ 397), where it was called the *Ingressa*, and from there passed on as the Introit to the Roman Church under Pope Celestine the First (+ 432), and hence to all the Western Churches. Verses of the psalm were used as needed; when the priest was ready to start the Mass, the choir ended the psalm, or since the 5th c., added the Doxology ("Glory to the Father..."), and the Antiphon was repeated one last time. By the 11th c., only the first verse of the Psalm was still retained, as is our present custom at High Mass. In Roman usage, the Antiphon was thus sung twice as we now do; but in English use, the Antiphon was repeated three times, the additional time being between the Verse and the Doxology.

The Introit Antiphons often give the mood and the theme of the Mass and most of them are very ancient, chosen before the 6th c. It became customary to name the Mass or the Feast by the opening word(s), for instance a Requiem mass, Laetare Sunday... As proof of the antiquity of the Introit, it can be observed that in the Latin Mass, the Psalm was taken from the old "Itala Vetus" version of the Psalter, which was in use before St. Jerome's revision in the 380s which produced the new *Psalterium Gallicum* which is included in the Vulgate, the official Roman version of the Bible.

At the Reformation, Cranmer retained the Introit, or Office as he called it in the English and Spanish manners, in the First Prayer Book of 1549 and restored the ancient practice of singing or reciting a complete psalm. In the Second Prayer Book of 1552, however, the practice disappeared; and the "want of (the Introit) was forc'd to be suppli'd by the singing of... part of a Psalm in Metre in Parish Churches" and the service had to "stand to the direction of every illiterate Parish-Clark, who too often had neither judgment to choose a psalm proper to the occasion, nor skill to sing it as to assist devotion" (Wheatly, 1729).

The practice of singing an appointed Psalm was happily restored for optional use in our 1959 Book, which has become our usage at Low Masses. Unfortunately, the Introit seems to have disappeared again in our BAS of 1995, unlike the American and English modern liturgies.

The Preparation

(Prayer Book, p. 67)

Priests customarily prepare themselves to celebrate Mass by private and public devotions.

1) Preparatory Prayers: the Medieval Illyricus Missal prescribed that priests should recite on their knees the seven Penitential Psalms, a litany, and a number of collects. Similarly, the 1570 Roman Missal (in use till 1970) suggested a preparation which included five psalms, a litany, seven collects, the Prayer said of Saint Ambrose (in fact written by Jean de Fécamp, 11th c.), prayers to St. Joseph, the Holy Angels, the Saint of the day, and a declaration of the intentions of the Mass.

2) Then came the Vesting Prayers which varied considerably. In the Roman Missal, there were seven (fifteen for a bishop), each related to an act or a vestment to which it gave a symbolic interpretation. In Salisbury, the priest also recited the Hymn Veni Creator (PB, p. 653) and the Collect for Purity (PB, p. 67). While he made his way to the altar, he said Psalm XLIII (chosen because of the verse "And that I may go unto the altar of God"), the Kyrie, the Lord's Prayer, and the Ave Maria.

3) At the altar steps, the ministers genuflected before the tabernacle, a practice related to the reverence made in early times by the pope to the Sancta (consecrated bread reserved from a previous Mass) as he entered the church. It became customary in 10th c. Gaul (Ordo Romanus 17) for the priest to then make a public Confession of Sin (Apologia, Excusatio); this was originally an improvised declaration, but by the 11th c., the Confiteor had become the fixed formulation. The priest was imitated in this by the other ministers. An Absolution (of sacramental character) was pronounced. In Sarum use, the priest gave a kiss of peace to the deacon and the subdeacon, and in some places the ministers imposed a penance on each other, usually a Paternoster.

4) The priest climbed the altar steps while saying a second Collect for Purity (Aufer a nobis), kissed the altar, made the sign of the cross and censured the altar. In Roman use, a prayer was added to the saints whose relics were "buried" in the altar stone. - The habit of including relics, particularly of martyrs, in an altar "sepulchre" developed in 4th c. Rome, was prescribed by the Second Council of Nicaea in 787, and was related to the earlier practice of celebrating Mass on the tombs of martyrs in the

Catacombs; the altars in our church have stones, but no relics. Both relics and altar stones were proscribed at the Reformation, because they implied respectively the intercession of the saints and the sacrificial character of the Mass. - The priest then kissed the Missal, signed himself, and read the Introit which the choir was finishing.

Our Prayer Book retained some of these rites. Cranmer wished to associate the people to the Preparation which until then had been restricted to the clergy. That is why he prescribed that the Service should begin with the Lord's Prayer and the Collect for Purity (PB, p. 67), both taken from the original vesting prayers. This Collect was already in use in Alcuin's Sacramentary of c. 780, and is perhaps of his composition.

At High Mass, our priests retain the medieval custom of praying at the altar steps: Psalm XLIII, a Confession of Sin (a simple but ancient version of the Sarum Confiteor), an Absolution, and a short Litany. As the priest reaches the altar, he kisses and censes it. The Censing symbolizes the need for purity at the beginning of the service; in pre-Christian times, incense was considered apotropaic, i.e. as having the Virtue of keeping demons away. In the early Church, the Gospel was carried during the Entrance Procession by the subdeacon and solemnly Placed on the altar. The solemn entrance of the Gospel Book, so prominent in Gallican and Eastern liturgies, and called "The Little Entrance", symbolized the entrance of the Word into the World, and hence the Incarnation. The practice has been revived in some modern liturgies.

The Kyrie (Prayer Book, P.68-70)

Although it seems fit that the first communal act in the Mass have a penitential character, this was not the norm in earlier liturgies. The Kyrie, or General Supplication, or Opening Litany, is in fact a relatively late introduction.

There was primitively a litany said or sung by the deacon after the readings (Prayer of Pope Gelasius or Deprecatio Gelasii), just before the dismissal of the catechumens. The people were used to answer each intention with "Kyrie eleison" in Greek, the common language of much of the Roman Empire. A similar litany, called "Prayer of St. Martin for the People", occurred after the Epistle in the Celtic liturgies (Stowe Missal).

The present formula was introduced by Pope Gelasius (+496), some 150 years after the Church of Rome had given up its Greek liturgy for a Latin one. It was meant apparently to replace the "universal prayer" or Intercession which occurred at the Offertory and which has survived only in the Good Friday Service as the eight universal or Catholic Collects.

The practice of the Litany was commended by the Council of Vaison presided by Caesarius, Bishop of Arles, in 529 and extended to the Gallican Church, but it never made it into the Mozarabic use of the Spanish Church. The Litany was subsequently restricted to the sole Kyrie by Gregory the Great (c. 598) on weekdays and placed at its present position. The invocation "Christe eleison" is peculiar to the Western Church and dates from the late 6th c.; both invocations were addressed to Christ. The number of invocations was highly variable (often 12 and up to 40 or more) till the 13th c., but nine has been a common number since the 9th c., three being now addressed to each Person of the Trinity.

The reduction of the Litany to the sole Kyrie was compensated during the Middle Ages by the insertion of Latin sentences (with occasional Greek words) or "tropes" into the singing; this was known as "farcing" and it produced "stuffed" Kyries. An extreme example from the Sarum Missal:

Kyrie, rex genitor ingenite, vera essentia, eleyson. Kyrie, luminis fons rerumque conditor, eleyson. Kyrie, qui nos de tuae imaginis signasti specie, eleyson. Christe, Dei forma humana particeps, eleyson. Kyrie, expurgator scelerum et largitor gratiae; quaesumus propter nostras offensas noli nos relinquere; o Consolator dolentis animae, eleyson.

The practice was so popular that Tropers (Books of Tropes) were drawn up. It disappeared in the 16th c. Nevertheless, the names of some of these tropes survived in the plain-song melodies of the Kyries, such as the Kyrie "Cum júbilo" for the Feasts of the Blessed Virgin, Kyrie "Orbis factor" for Sundays, and Kyrie "Lux et origo" for the Paschal season, and so forth.

Our First Prayer Book (1549) retained the ninefold Kyrie, but translated it into English ("Lorde haue mercie upon us; Christe..."). The Second Prayer Book (1552) introduced an entirely new practice (also found in Poullain's Strasbourg Liturgy of the same year). Cranmer associated the Kyrie with self-examination and prescribed the rehearsal of the Ten Commandments, each to be followed by a response which is an

expansion of the Kyrie ("Lorde haue mercy upon us and encline our heartes to kepe thys lawen). The Kyrie thus became tenfold. The introduction was perhaps also meant to counter some Anabaptists who insisted on justification by faith to the extent of denying the necessity of a godly life. It should be noted that the division of the Commandments follows Oriental practice rather than the Roman and Medieval English use due to St. Augustine, i.e. our 2 first commandments correspond to the Roman first, and our 10th to the Roman 9th and 10th, so numbers do not match.

The ten-fold Kyrie remained the norm in the English Church and explains the common practice of printing the Decalogue on the front wall over the Lord's Table, so prominent in older Anglican churches.

The Non-Jurors' liturgy of 1749 replaced the rehearsal of the Decalogue by that of the "Summary of the Law" by our Lord followed by a single (or a 3-fold) Kyrie. This was offered as an alternative to the Commandments in the Scottish Communion Office of 1764, and made its way into our Prayer Book in 1919.

The BAS (1995) proposes the Kyrie as an alternative to the Decalogue, the Summary of the Law, or even the Gloria in excelsis!

Gloria in Excelsis

(Prayer Book, p. 96)

The Primitive Church used the Psalter as her hymnbook, but soon "private psalms" (= psalmi idiotici) or prose hymns were composed, and some became quite popular. Our Gloria in Excelsis is among the best known of these and is based on Lk 2:14 and Jn 1:29. It can be considered a Doxology to the Litany (Kyrie) of which it is a paraphrase, at least in part.

It was probably written in the East in the 3rd c. (it appears in its present form in the Apostolic Constitutions of c. 390) and was used there, as it still is today, as part of the Orthros, the morning prayer, as the "Great Doxology" or the "Angelical Hymn". A similar usage could be found at Matins and Vespers in the Celtic Church (Bangor Antiphony, c. 690) as well as in the Gallican Church where it was introduced by Hilary (+367), Bishop of Poitiers, who wrote the Latin version. Our Te Deum, or Ambrosian Hymn, at Mattins is partly inspired by the Gloria

and recalls this usage.

The introduction of a hymn at the beginning of the Mass probably also began in the East. The hymn was usually the Trisagion ("Holy God, Holy mighty...") which we use only on Good Friday. In the West, the Gallican Church also chose the Trisagion or else the Canticle Benedictus (= the Prophecy) which we sing at Mattins.

The use of the Gloria in excelsis at Mass began at Rome and at first only at Christmas, perhaps as early as the time of Pope Telesphorus (+136; the first sentence), where it was sung in Greek and only much later also in Latin. Pope Symmachus (+514) prescribed its use on Sundays and Feasts of Martyrs, but restricted the privilege to bishops. By the 7th c. priests could use it at Easter, and by the 11th c. the present use was prevalent, i.e. at all festal masses.

It is meant as a hymn to the Father and to Christ, and only a short reference to the Holy Ghost appears at the end as an afterthought in our version which is of Roman origin. The Scottish Book, following the ancient

Celtic Church (Bangor Antiphony, c. 690), uses the Byzantine version which refers to the Holy Trinity at the end of the first part. The opening words in our use follow the Greek ("goodwill towards men") rather than the Latin ("peace to men of good will"), though the true translation might be "may men in his grace find peace".

Some Medieval churches added tropes or proses to the Gloria in honour of Our Lady, notably in Salisbury (... Son of the Father, "firstborn of the Virgin Mary",... Receive our prayer "to the glory of Mary"...). Our First Prayer Book (1549) retained the Gloria in its usual place, but the Second Book (1552) transferred it to the end of the Service as a thanksgiving hymn after the Postcommunion. This was meant to give a better balance to the service and to imitate the singing of a hymn which is recorded at the end of the Last Supper (Mt 26:30). The first Anglican Liturgy to restore the Gloria to its original position was probably the Swahili Mass, authorized by Frank Weston (+1924), the saintly Anglo-Catholic bishop of Zanzibar. Many other Anglican churches followed suit, starting with the Ceylon and Bombay Liturgies of 1933, The Canadian Church adopted this only in 1995 (BAS, but the Gloria became optional), although individual churches, like ours, had been doing it for some time.

The Collect

(Prayer Book, P. 70)

The Gloria having been Sung, the priest turns to the people for the Salutation. The formula "The Lord be With you" is traditional; it dates from the Early Church and is taken from the Bible (Ruth 2:4); it is reserved to priests and deacons, St. Augustine refers to it in his "City of God" (22:9, "I greeted the people"). Bishops traditionally use Our Lord's "Peace be with you" on festal days. In modern liturgies, the salutation opens the service; this has been used as an argument that the new services are people-oriented rather than God-centered. This is unfair since the practice was also that of the Early Church, and all that precedes was added later. The Salutation was stricken from the Second Prayer Book of 1552 and was reinstated only in our 1959 Book.

The Invitation "Let us pray" (Oremus) is also universal. It is the remnant of much longer summonses (still extant in the Roman Good Friday Catholic Collects) followed by the deacon's "Let us kneel" (for silent prayer) and the subdeacon's "Arise". The people thus knelt before the Collect for a short private prayer and stood during. Collects should be said standing, the arms outstretched as is still the case for the priest; they are said in a solemn tone, generally in speech-song (Plainchant recitative) so as not to betray private emotions. Following the prescription of the First Ecumenical Council (Nicaea 325), the people should also stand, at least on Sundays and during the Paschal Season. Our habit of kneeling for prayer dates probably from the Reformation.

The Collect is a prayer made by the priest intended to "collect" all the private intentions of the congregation into a short formula. It arose as the last petition of the litany during the procession which brought the pope to the Station church. Most of our Collects are direct descendants of the Roman Collects, ascribed to Pope Damasus (+384) and assembled and added to in the successive Roman Mass Books (Leonine, Gelasian, Gregorian...). They are generally short and terse, remarkable by their reserve and absence of emotion; they generally contain a single petition ["God, (address)... who... (invocation), grant... (petition), so that... (conclusion)"]. There often is an antithesis between our misery and needs on the one side, and God's power and love on the other. By comparison, the Collects originating from the Gallican Church and those composed later appear excessively verbose. The Collect ends with a call to Christ's

mediation, Christ being of us ("Our Lord"), but also of God ("Thy Son"), and a reference to the Trinity.

There was only one Collect in primitive practice, but in some uses these were multiplied and five or more were common by the 13th c., the last being for the departed (but always an odd number, based apparently on Virgil's contention that God prefers odd numbers). In the Celtic Church, Collects were also interspersed through the whole service, so dozens could be used in a single Mass.

Our Prayer Books adopted the Roman Collects (3/4 of our original Collects) which were translated and adapted by Cranmer in an admirable language, which even his denigrators recognize: "He could frame a sentence of rhythmical and exquisitely beautiful English as no man has been able to do before or since" (Hilaire Belloc). Cranmer retained their original style; still he added about 30% to their length while conveying about 80% of their meaning. In 1689 a proposed revision of the Prayer Book undertook to expand the Collects by a factor of two or three; the task was entrusted to Bishop Patrick. The historian Lord Macaulay was of the opinion that "whether (Patrick) was or was not qualified to make the Collects better, no man that ever lived was more competent to make them longer". - We can be grateful that we were spared that ruin.

All early Collects are addressed to the Father, some later ones to the Son, but curiously none to the Holy Ghost.

Some Gallican Churches had at this point an acclamation ("Gallican Lauds") to the bishop (the emperor, the king, or even the army) which ended with the cry "Christus vincit..." (Christ be victorious...). This is perhaps not unrelated with the two Collects for the King which Cranmer added after the Collect of the Day in 1549. In our Prayer Book, the remaining Collect for the Queen is curiously placed before the Collect of the Day; this practice dates from the 1662 Book at the Restoration and apparently has nothing to do with royalist sentiment, but is meant either to avoid turning back in the book or to keep the Collect of the Day closely associated with the readings.

The Readings

(Prayer Book, p. 70-71)

The Service begins in earnest with the readings from Scripture. In the Early Church, there were four readings, two from the Old Testament (the Law and the Prophets) and two from the New Testament (Epistles and Gospels). Letters from bishops and Acts of Martyrs were also read (Milanese Church). During Ember Vigils and the Great Vigils of Easter and Pentecost, there were up to twelve readings. Three was the usual number in the Gallican Churches as in our present practice, a Prophecy, an Epistle, and a Gospel. This was also the early use at Rome, but the Old Testament Lesson was dropped by the 7th c., perhaps on the basis that only the New Testament should be read at the Eucharist, which is a celebration of the New Covenant. Our Reformers followed the Roman usage and prescribed only two readings in our Prayer Books; they probably felt that the Old Testament received sufficient coverage at Mattins and Evensong.

Serial readings were the norm (still recalled in the traditional title of the Gospel, "The continuation of the Gospel...") and it is only with the Comes of St. Jerome (+420) that fixed selections, as we know them, came into use. The texts were often repeated in two or more languages, witness the use of Latin and Greek at Papal Masses until modern times.

All readings were traditionally read or sung by a reader, but the Epistle became reserved to the subdeacon (8th c.) and the Gospel to the deacon or priest (5th c.). The reading of the Christmas Gospel was a special privilege of the Holy Roman Emperor, who wore for the occasion a rochet and a stole (he was considered the equivalent of a deacon because of the anointing at his coronation and could wear the dalmatic). Originally, the congregation stood during all the readings (St. Cyprian, c. 250), a practice which has survived in the Lutheran tradition; custom now generally restricts standing for the sole Gospel.

Between the readings, responsorial psalms are sung, typically a Grail (Gradual) after the Lesson and an Alleluia after the Epistle. The name Gradual comes from the "gradus" or (altar or lectern) step, where the psalm was traditionally sung by the deacon; he could not climb to the top step, reserved for the proclamation of the Gospel. Originally, a whole psalm was used, the first verse serving as a refrain, but the grail is now reduced to two verses. The Alleluia was

sung at first only on Easter Day, but it eventually replaced the second responsorial psalm which was reduced to one verse (and also the Gradual during the Paschal season). The last "a" of the Alleluia is drawn out into a long melody; this is the Jubilus (= Jubilatio or Cantilena). This Jubilus was often farced (to memorize the melody) and this led to the Sequence or Prose, a poem in loose metre. Sequences became very popular and the Sarum Missal contained many. Some were great compositions, particularly those written by Notker the Stammerer from the Abbey of St. Gall (+ 912) [the Alleluyatic Sequence, Hymnal # 494] and by Adam de St. Victor (Paris, +1192), the "king of liturgical poets" [Hymnal # 172, 179, 200]. Only four were retained in the classic Roman Missal of Saint Pius V (1570), those for Easter, Whitsun, Corpus Christi, and Requiem masses (which strangely have no Alleluia), all of which are to be found in our Hymnal - a fifth was added later for the Feast of Our Lady of the Seven Sorrows (Hymnal # 115). German churches inserted strophes in the vernacular, and these eventually became some of our hymns, for instance "Christ ist erstanden" (# 129) associated with the Easter sequence "Victimae Paschali Laudes" (# 130).

The Alleluia thus became part of all services, including funerals; it is used in all Christian churches, except the Coptic. However, it was removed during the early Middle Ages from penitential masses, where it was replaced by the Tract, which is the primitive second responsorial psalm, sung at one stretch (= uno tractu), hence the name. [Curiously, the word "Alleluia" never occurs in our Prayer Book, being invariably replaced by its English equivalent, "Praise the Lord".]

The singing of the Gospel has always been surrounded by elaborate ritual. A solemn procession accompanies the deacon, after he has received the priest's blessing, to the north lectern where he is to sing. Some churches used the south side, where the men sat; but, the European practice has long been to proclaim the Gospel facing the North, the land of the Cold, but also of the pagan barbarians. The use of lights (or torches or bowls of fire) is ancient (4th c., attested by St. Jerome), but censuring (the Gospel is full of the sweetness of our

Lord) is used only since the 10th c. and the processional cross since the 13th c. As he gives the title of the reading, the deacon seals the book then seals himself on the forehead, the lips, and the chest in the French manner, thus symbolizing an open mind to receive the message, lips ready to confess it, and a heart willing to accept it. The response "Glory to Thee, O Lord" expresses the conviction of the people in Christ's presence. The passage to be read is generally a selection of a continuous section from a chapter, but in some Gallican churches selections from different chapters were colligated (= centonization). After the reading, it is now customary to sing "Praise to thee, O Christ"; the original response often was simply "Amen". The priest then kisses the Gospel Book, a practice shared by the people in many northern European churches.

The Creed and the Sermon

(Prayer Book, p.71)

Once the Gospel is sung, it is traditional for the bishop or priest to explain and comment the readings in a Sermon or Homily. This was the practice of the Early Church undoubtedly from apostolic times (mentioned by Justin Martyr, +165), but it apparently fell into disuse in the late Middle Ages (not entirely, however, since Chaucer writes of the pardoner preaching after (?) the Offertory), and was restored by the Reformers. Books of Homilies were provided, the First in 1547 by Bishops Cranmer, Ridley and Latimer, and the Second in 1563 by Bishop Jewel, for use by the ill-educated clergy of the time (see Article XXXV).

Intentions ("Bidding the bedes") and special prayers (Prone) were often inserted before the Sermon; in the Gallican Church, there was even a Confession of sins and an Absolution (related to the Reconciliation of sinners occurring at this point on Maundy Thursday?). Notices were also given, originally after the Sermon, but since 1662 before it. When Latin was no longer understood of the people, it became customary to read the Gospel (and sometimes the Epistle) in the vernacular(s) before the sermon. In the Early Church, the catechumens (as well as the Jews, the pagans, and those who did not intend to communicate) were then dismissed. In the Roman Church, they were sent away even before the Gospel, since this was considered part of the "secrets" of the Church

together with the Creeds and the Lord's Prayer, which were reserved to the sole baptized under the "Law of the Secret" ("disciplina arcani").

The Wisigothic (6th c.), Celtic (7th c.), and Gallican (8th c., probably under Alcuin's intervention) Churches adopted the Eastern habit (5th c. at Antioch) of reciting the Creed at Mass as a remedy against Arianism, a heresy which denied Christ's divinity. The Roman Church was reluctant to take on this usage and it is not before the coronation of Holy Roman Emperor Henry II the Saint by Pope Benedict VIII in 1014 that it was introduced. The Creed had been deemed unnecessary, "the Roman Church never having erred" (but see Article XIX). The Creed is sung only on Festal Days and Sundays, that is days celebrating the mysteries enumerated therein. The habit of singing the Creed immediately after the Gospel (perhaps as an affirmation of belief in the Gospel) is peculiar to English usage, others churches sing it after the Sermon.

The doctrinal formulary of the Creed we use is that defined at the first Ecumenical Council at Nicaea in 325, with the additions "The Lord, the Giver of life..." of Epiphanius of Salamis (374), sanctioned by the second Council at Constantinople (381), and proclaimed by the Council of Chalcedon (451). The Spanish Church, which recited the Creed after the Fraction of the Bread, added the clause "and the Son", the famous "Filioque", regarding the procession of the Holy Ghost at a local council at Toledo in 589 as an affirmation against Arianism which prevailed among the local Visigoths. This was never sanctioned by any general council, but its use was generalized under the influence of Charlemagne, against the judgment of Pope Leo III. It was always rejected by the Eastern Churches. It was removed in the BAS, which also reinstated the original opening words "We believe". The Creed is the only place in the service where the congregation uses the pronoun "I". All older Prayer Books omit the epithet "holy" in the reference to the Church, whereas the previous version was "I byleue on holy coman and apostly chirche" (1530). It was restored in the 1928 Deposited Book of the Church of England and in our 1959 Book. Our habit of kneeling at "and was incarnate..." was introduced into the French Church by the Crusader King Saint Louis (+ 1270); the English Medieval Church preconized bowing, though kneeling was practiced at Exeter.

The Offertory

(Prayer Book, p. 72-74)

The Mass of the Faithful began traditionally with or after the Prayer of the Faithful; this was a series of intentions proclaimed by the deacon, each followed by a short silent prayer and a Collect by the priest [cf. Roman Good Friday Service]. The prayer disappeared in 6th c. Rome, when the Intercession was moved into the Canon. Our Second Prayer Book (1552) restored the Intercession to its original place.

The Offertory consists in the preparation of the gifts for the Mass, from the "sacrifice", that is the bread and wine and other produce, brought in Procession by the people (replaced by money since about the year 1000), and their offering up to God. The Offertory Procession is seen by Theodore of Mopsuestia (c. 390) as symbolizing Christ being led to the Cross for the sacrifice or "the Way of the Cross". No special prayers were originally prescribed, but the Gallican churches added a number of private prayers for the priest, all stressing the coming sacrifice. The bread is leavened (in the East) or unleavened (in the West). Our Church used unleavened bread in the First Book, ordinary bread in the Second, and our present Book allows both. The wine must be fermented and made from grapes; in some northern regions, such as Iceland and Greenland, where wine had to be imported, beer and crowberry wine are known to have been used at times, though this was severely condemned. A little water is traditionally mingled with the wine, symbolizing the two natures of Christ, our participation in our Lord's Sacrifice, and also the Blood and Water which flowed from the dying Christ's side. The practice was forbidden in 1552 and was restored as an option in our present Book (no mention in BAS).

In the special rite of the Dominican Friars, as in the English use, the elements were prepared at the beginning of the Service (at Low Mass) or before the Gospel (at High Mass), but brought to the altar at this point.

Meanwhile, the choir sang a Psalm and an Antiphon. By the 8th c., the number of verses was reduced to 1 or 2 (as in Requiem Masses) and since the 11th c. there is only the Antiphon left. At High Mass, we use the medieval Sarum Offertory Antiphons; all Prayer Books provide a choice of sentences to be said or sung at this time.

Our Reformers retained the preparation of the bread and wine (no mention in the 1552 Book), but disliked the sacrificial implications of the

actual offering and so removed it. It crept back into the Book that Charles I tried to impose on Scotland in 1637. It resurfaced in the Scottish Communion Office of 1764 and from there spread to the older American Books. It is included in our Prayer Book, though the verb "offer" has been replaced by "present" [perhaps the practice of the primitive Church, where the actual offering occurred in the Canon].

The main action of the Offertory has become not only the presentation of money by the congregation, but the offering of their "penitent hearts, their faith and consolation in Christ, their thanksgiving for the same...". The First Book prescribed that all should troop up to the front of the church and deposit money into the poor box; this led to disorder and people called the ceremony the "Christmas Game". All subsequent Books required that persons be appointed to collect the money and "put the same into the pore mens boxe". Since 1662, the money is "presented" and placed on the Holy Table.

The Little Liturgy of the Incense is a custom from Carolingian times and it is naturally followed by the washing of the priest's hands. Even when incense is not used, the washing remains traditional in all rites and symbolizes the need for purity; indeed, bishops wash twice, before and after the Offertory. The elements, the altar, the ministers and the people are all censed, uniting all in the sacrifice. Both the washing of hands and the use of incense disappeared at the Reformation; incense continued to be burned in churches, but censuring was no longer practiced.

The Offertory ended traditionally with a Collect said in a low voice, hence its name of "Secret". It was restored in the BAS as the "Prayer over the Gifts", but without the original sacrificial intent. Our Book provides Sentences which refer to the gifts in a general manner. In a way this Secret is superseded by the Intercession.

The Intercession

(Prayer Book, p. 75-76)

It is customary in the Mass to pray for "all conditions of men". This Intercession was primitively before the Offertory in Roman use (= Prayer of the Faithful, now restored in the 1970 Roman Missal) and had the form of a Litany led by the deacon; it was moved to the beginning of the Service (Kyrie) at the time of Gelasius (+496), and later inserted into the

Canon by Gregory the Great (+604), the prayers for the living before the Consecration and those for the dead after it. Most Eastern Churches and many modern liturgies place them after the Consecration, because it was felt that they would be more efficacious while the Holy Sacrifice was present on the altar. The Gallican, Mozarabic, and Celtic Churches read the two lists of names, or diptychs (living and dead commended to prayer), before the Preface.

Our First Prayer Book (1549) placed the Great Intercession between the Sanctus and the Canon, more or less in the Roman manner. The Second Book (1552) returned it to its original place after the sermon and the collection. In 1662, when a formal Offertory was reinserted into the Service, the Intercession was put into its present place, after the Offertory.

The 1549 Intercession began with prayers for the "universal" Church, the Sovereign, the clergy, the people, the congregation; it then commemorated the Saints, namely Our Lady, the Patriarchs, the Prophets, the Apostles, and the Martyrs. Finally the departed were commended to God's mercy.

In 1552, an Invitation was added restricting the prayer to the "Church militant here on earth". The first petition played the role of the missing Offertory asking that the alms (from the collection) be accepted. Reference to the saints and the departed disappeared altogether.

In the 1662 Restoration Prayer Book, a vague reference was added concerning the saints, in fact the departed who lived a saintly life ("We also bless thy holy name for all thy servants departed this life... beseeching thee to give us grace..."); yet the old restrictive invitation was retained. The proposed alternative "Let us pray for the good estate of the Catholic Church of Christ" was rejected at the last minute by the Savoy Conference.

Our present Book (1969) added a commemoration of the departed ("We remember before thee... all thy servants departed..."), but still shied away from praying for them. The first draft of the book (1955) also mentioned the saints "we bless... for all thy saints who in life and death...", but the words "thy saints" were deleted in the final version. Few Anglican churches have been as conservative as the Canadian in this respect, witness the 1928 Deposited Book of the C. of E. ("we commend... all thy servants departed... grant them everlasting light and

peace") and the 1964 South African Book ("grant them mercy, light and peace both now and at the day of resurrection").

The lack of a commemoration of the saints and of prayers for the departed are two of the important shortcomings of our present Book; it is often referred to as the "Lost Fragment" from the original post-Sanctus prayer. We remedy the latter by listing the names of the living and departed recommended to prayer before the Intercession. A similar practice was used in the Medieval Church (because the Intercession was read in a low voice during the Canon and therefore not heard of the people) and called the Prone. This is the ancestor of our Bidding Prayer (BCP p. 62-64) commended by our 66th Canon of 1603.

If no one wishes to communicate, the rubric directs that collects, the Lord's Prayer and the Grace be said at this point and the service terminated. This would be a "Dry Mass" or an Antecomunion Service, i.e. a Mass without Consecration or Communion. Such services were common in earlier times when the people were reluctant to communicate frequently, or on days when a full Service was thought to be improper, such as on Holy Saturday morning.

The Preparation for Communion

(Prayer Book, p. 76-78)

One of the first steps in the Liturgical Reform of the 1540s was the Restoration of the Communion in both kinds to the laity. More frequent Communion was also prescribed and due preparation was therefore recommended.

An Order of Communion was drawn up by "grave and well-learned prelates" in 1548 to be inserted into the Latin Mass between the Communion of the priest and that of the people, containing six sections: Exhortations, a Confession, an Absolution, Comfortable Words, a Prayer of Humble Access, and Words of Transmission of the Sacrament. These devotions remained at the same place in the First Prayer Book of 1549. But in 1552, the Service was considerably modified, and the Communion inserted into the Canon; the preparation was therefore placed before the Preface. Our present Book retains part of this usage and four of the sections remain between the Intercession and the Preface.

Three Exhortations were originally written. The Short Exhortation is that which we use at every service as an Invitation to the Sacrament and to the prior Confession. One sentence is left out since 1552 that requires that confession be made to Almighty God "and to his Holy Church, here gathered together in his name...". The wording also recalls that the people originally stood, hence the request to kneel, and that they were expected to gather round the altar ("Draw near..."). This was still the practice in our church at the turn of the last century in Father Wood's time.

The Second Exhortation was meant to give notice of an upcoming Communion Service in a period when it was no longer celebrated on every Sunday. A somewhat shortened version of it is in our Book on pp. 90-91, reminding us of the need for preparation and worthiness, and the means to achieve this by amendment of evil ways and the confession of sin. It contains the Church's doctrine on Confession, whether public or private. It was read at irregular intervals in our use at the Sermon in Fr. Slattery's time.

The Third Exhortation (pp. 88-89) was to be said immediately before the Short Exhortation to remind the people of the greatness and the awesomeness of the Sacrament and the need for due preparation. Much of the material was drawn by Cranmer from the King's Book of 1543.

A Fourth Exhortation in stronger language was added in 1552 to be used when the people were negligent to come to Communion, giving "feigned excuses". This was probably written by Peter Martyr Vermigli, an Italian Reformer who became Regius Professor of Divinity at Oxford during the reign of Edward VI. A considerably shortened version is given in our Book (pp. 91-92).

The Confession (p. 77) was meant to replace the Medieval Confiteor and it deleted reference to confession to the saints and the request of their prayers. Our present version leaves out two sentences which were felt no longer appropriate in 1959 despite four centuries of use: one reminding us that our sins provoked "most justly (God's) wrath and indignation against us" and the other indicating that "the remembrance of (our sins) is grievous unto us; the burden of them intolerable". The confession used to be said by one of the ministers or by a person from the congregation in the name of all, but since 1662 all participate.

The Absolution then given by the priest or the bishop has a sacramental character, as it did in the Early Church; indeed, it is only

during the Middle Ages that the practice of private confession (instituted apparently by Irish monks) became customary, then mandatory for all. The formulation we have is that of the First Book. It takes on the form of a prayer giving the basis (mercy and promise of God) and the conditions (repentance and faith) of the forgiveness.

The Comfortable Words remind us of God's mercy and assure us of his forgiveness, so we can approach the Sacrament with a quiet conscience. They are borrowed in part from Hermann von Wied's 1545 Church Order ("A Simple and Religious Consultation") where they were inserted before the Absolution as a warrant of the forgiveness of sins. Hermann was Archbishop and Elector of Cologne and became a Lutheran reformer. "Comfortable" here has its original meaning of "strengthening".

The Great Thanksgiving (Prayer Book, P. 78-83)

The essential part of the Mass is the Thanksgiving, or Eucharist, over the offerings, also called the Canon (= Rule of Worship) or the Anaphora (= Uplifting). In all traditions this begins with Versicles (the *Sursum corda*) and a Preface. The versicles "Lift up your hearts..." are the same in all liturgies.

The Preface recalls the great works of God, particularly the creation of the universe and of mankind, and of the angels and archangels... and it ends with the heavens and earth joining in the great hymn of the celestial liturgy, the *Sanctus* (Thrice-Holy). In the West, it became the custom to insert into the Preface a mention of the feast of the day or the season and to this purpose most missals offer a selection of proper Prefaces. The old Roman Missal had 15, and the new one has dozens; our Book offers nine and the BAS some two dozen. The Roman Leonine Sacramentary had 267 and most Gallican mass-books had a different one for every feast. Our Preface for ordinary days and Sundays has no insert and is therefore extremely meager and unsatisfactory.

The *Sanctus*, one the earliest hymns of the Church (mentioned by Clement's Epistle to the Corinthians of the 1st c.), was borrowed from the liturgy of the synagogue (the *kedusha*) and it is inspired by the Hymn of the Seraphim heard in vision by the prophet Isaiah

(Is. 6:1-3; Rev. 4:8). To this is traditionally added from the Syrian liturgy the acclamation to the Messiah from the triumphal entry into Jerusalem "Blessed is he that cometh..." (Mt 21:9, Mk 11:10, Ps 118:26). The latter part was removed by Cranmer in 1552 probably because it could be interpreted as announcing the coming of Christ into the elements at the Consecration. It was restored for optional use in our present Book. Bells are rung to add their glad voices to the Sanctus.

The praise then continues for the Incarnation and the Redemption, and particularly for the Institution of the Eucharist. The gestures and words of the Lord are then repeated on the bread and Wine. Traditionally, the congregation assents by saying Amen or another formula. The Roman Church inserted before the Words of Institution an Epiclesis, or Invocation, addressed to the Father for the efficiency of the Consecration of the gifts. The same occurs in our First Prayer Book (1549): "that they be unto us the body and blood of thy most dearly beloved Son Jesus Christ...". A bell is rung to warn the people of the imminence of the Consecration.

Follow the Words of Institution and of Consecration, and the Sacrament is offered to the adoration of the people in the Elevation, while the sacring bells ring; the ministers genuflect in adoration, and the kneeling people bow their head, traditionally mutter "My Lord and my God" and/or cross themselves. The censuring of the Sacrament at this point and the genuflection are of Roman inspiration, and were unknown in the English Medieval Church.

Then comes the Anamnesis, or Memorial, which recalls the Death, Resurrection, Ascension of Christ and looks towards his return. This is followed by an Offering of the sacrifice with a Petition that it be accepted and that the "benefits of the Passion" be received.

A Second Invocation, or Communion-Epiclesis, occurs in which the power of the Holy Ghost is called upon the communicants. The Eastern liturgies at this point call the power of the Holy Ghost upon the gifts, which is generally interpreted as the moment of Consecration in those traditions.

The Canon then ends with the final Doxology or glorification of God.

In 1552, Cranmer changed the structure of the Canon to make it consistent with his view of the Eucharist. He no longer believed in the real presence of Christ in the bread and wine and he endorsed the opinions of the Swiss reformer Zwingli that Christ is received spiritually by the act of Communion. He therefore downplayed the Consecration and Oblation and inserted the Communion immediately after the Words of Institution. Though the English Church generally rejected such a narrow receptionist view of the Sacrament, Cranmer's Service extolling it was retained for more than four centuries.

Our 1959 Book, in the wake of all modern liturgies, restored the original structure of the Great Thanksgiving, yet it retained many elements of Cranmer's protestantization of the service.

The Epicleses or Invocations still call the power of God on the communicants "grant that we receiving these thy creatures... may be made partakers..."; "all we who are partakers...", instead of on the gifts. The Oblation is still of "our sacrifice of praise and thanksgiving", instead of the traditional "pure, holy, unspotted victim..." of the Roman rite, the "reasonable and bloodless service" of the Liturgy of St. Chrysostom, or even the bread and wine of the early liturgies. This was meant by our Reformers to stress the "one oblation... once offered... perfect, and sufficient sacrifice" of Christ and to reject the Medieval doctrine of the Sacrifice of the Mass as a repetition (actualization) of Calvary. Also, the Elevation of the elements after Consecration was not restored because it implied belief in the doctrine of trans-substantiation. The Gallican Churches offered a choice of Canons, as do some of the Oriental churches. The only fixed parts were the Sanctus and the Institution Narrative. Similar choices of Canons are available in modern liturgies, many of them inspired from the most beautiful of the ancient Anaphoras.

The Narrative of the Institution of the Sacrament in our use ("who in the same night that he was betrayed...") is that traditionally used in the Eastern Churches and it is more scriptural than the Roman "who on the day before he suffered...".

The Communion (Prayer Book, p. 83-86)

The final part of the Mass is the partaking of the Sacrament or Communion. This section begins with the Lord's Prayer since the times of Pope Gregory the Great in Rome (4th c. in the East). The bidding sentence is a translation of the Latin medieval formula which recalls our indignity to call God our Father, hence "we are bold to say". The Paternoster is appropriate at this time because it is the prayer par excellence, but also because it refers to "our daily bread", hence the coming Communion. The petition "Forgive us our trespasses" is also timely and St. Augustine mentions that the people strike their breast at this point. The added Doxology ("For Thine...") is of Oriental origin (often interpolated in the Gospel text of Mt 6:10) and was added in 1552. The reciting of the Lord's Prayer after Communion (as our Book prescribes) is a remnant of the 1552 order when Communion occurred immediately after Consecration.

The Peace, or Pax, before Communion is a Roman custom. In early English use as in the Gallican churches, it was given during the Offertory. The habit of kissing as a sign of peace is Jewish. In the early Roman Church, each person kissed his or her neighbours. By the 11th c., the Pax originated at the altar and spread through the congregation; in 13th c. England peace was offered by means of an "osculatorium" (kissing-board or pax-board, generally representing a crucifix) which each kissed and passed to his or her neighbour.

The Fraction of the Bread is traditionally done at this point, though our Book prescribes that it be done at the Consecration. The 1549 Book required that each communicant be given a piece of the broken bread. A fragment of the bread is dropped into the chalice of wine (= the Commingling), thus representing the Resurrection (the reunification of the Body and Blood, as the separate consecrations symbolize the death of Christ). The addition of the particle or "leaven" to the chalice is also related to the practice of the Early Church of sending part of the consecrated bread to sister churches, as a sign of unity.

The Prayer of Humble Access is from the Order of Communion (1548) and is an original and very beautiful composition by Cranmer. It seems to uphold a curious Medieval doctrine that the bread is for the body and the wine for the soul; still, this is not confirmed by the words of

administration.

The Communion in both kinds was restored in 1548. People received the bread in their mouths (to prevent them from taking it away and abusing it "to superstition and wickedness") and since 1552 in their hands. The 1552 Book prescribed that they should kneel. This was strongly opposed by the Puritans, in particular by John Knox, who had a rubric inserted at the end of the service indicating that kneeling in no way implied adoration of the Sacrament and denying any "corporal" presence of Christ in the elements. This is the famous "Black Rubric", which is still appended to our service, with modifications (BCP p. 92). Rubrics (from the Latin "ruber" = red) are by definition printed in red; this particular one, having been inserted surreptitiously and in haste, was by error printed in black.

The singing of the Agnus Dei, or the Anthem of Sacrifice, at Communion time is a widespread custom in the Church since the 7th c. This is, however, generally associated with the Fraction as "The Lamb of God is divided".

The Sacrament is then offered to the people with the words "Behold the Lamb of God...", a 16th c. innovation. The bread is given by the priest and the wine by the deacon. The communicants come up individually to the altar rail, but in some traditions, they come in groups or "tables". Traditionally, communicants were expected to have "Communion Tokens" which they deposited in a box as they went to receive; the tokens attested of their status as bona fide Christians, or else indicated that they had been to confession (Roman Church) or had given advance notice (Anglican Church).

The Words of Administration of the Sacrament were in the First Book a translation of the Sarum formulary and these we still use: "The Body of..., The Blood...". That the Sacrament should preserve both "body and soul unto everlasting life" is peculiar to the English Rite, as the Roman use mentions only the soul. The ancient formulation was simply "The Body of Christ", "The Blood of Christ", to which the communicant answered "Amen", as restored in many modern liturgies. A definitely Reformed formulation "Take and eat..., Drink this..." was substituted in 1552. Queen Elizabeth, who held a higher doctrine, imposed the combined use of both formularies in 1559 (as in our present use), one of the few changes she introduced into the Prayer Book. Provision is made for the consecration

of additional elements if need be by repeating over them the Words of Institution. In Eastern churches, unconsecrated bread and wine are added to the consecrated elements if the number of communicants is greater than expected.

The Postcommunion, Inclination-Prayer, or After-Prayer, is a fixed prayer made up from parts of the two Collects Cranmer wrote for this purpose in 1549. The first part is a thanksgiving as well as a remarkable theological statement on the Eucharist. The second part is an oblation of the communicants, which used to be part of the Consecration Prayer in 1549 and was placed after the Communion in 1552 to replace the original Oblation of the consecrated gifts.

The Blessing which follows is peculiar to the Anglican Reformed tradition, and includes the peace taken from Phil IV.7. (as a substitute for the peace which had disappeared from our Prayer Books?). The Dismissal "Ite, missa est" by the deacon is no longer sung in our use; the Anglican and Nestorian churches are the only ones which lack this rite.

The Service ends with the Recessional Procession, during which it was the custom at Sarum for the priest to recite the Prologue of the Gospel of St. John. In Roman use, this Gospel was recited at the altar before leaving. A Recessional Hymn is sung.

The final rubric requires that any remaining consecrated bread or wine be consumed reverently either after Communion or after the Service by the Ministers. The 1552 rubric directed that "yf any of the bread and wine remayne, the Curate shal have it to hys owne use". This led to abuses (stories, hopefully exaggerated, were circulated of the bread being given to the chicken and of wine being put back into the jug) and the 1662 Book specified that this rubric applied only to the remaining unconsecrated elements.

The habit of Reserving part of the Sacrament for the sick dates from the early Church and provision for it was made in the 1549 Book. This was abolished in 1552, but curiously it was restored in the Latin Prayer Book of 1560, approved for use in the universities. It was established in our church during the influenza pandemic of 1918.

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