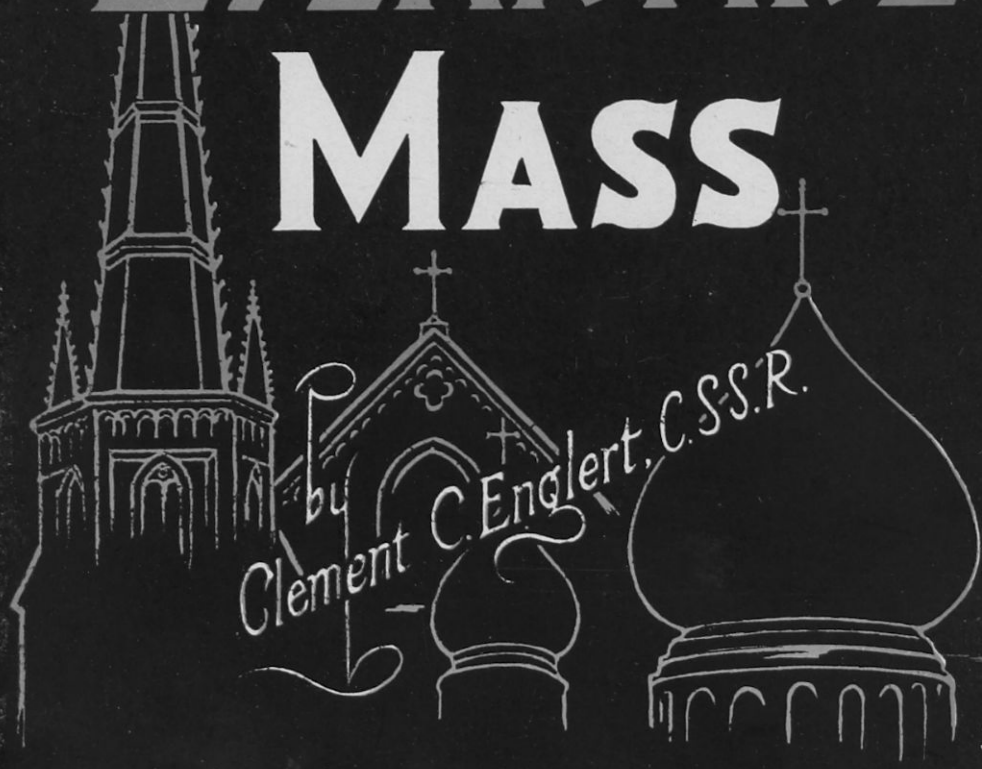


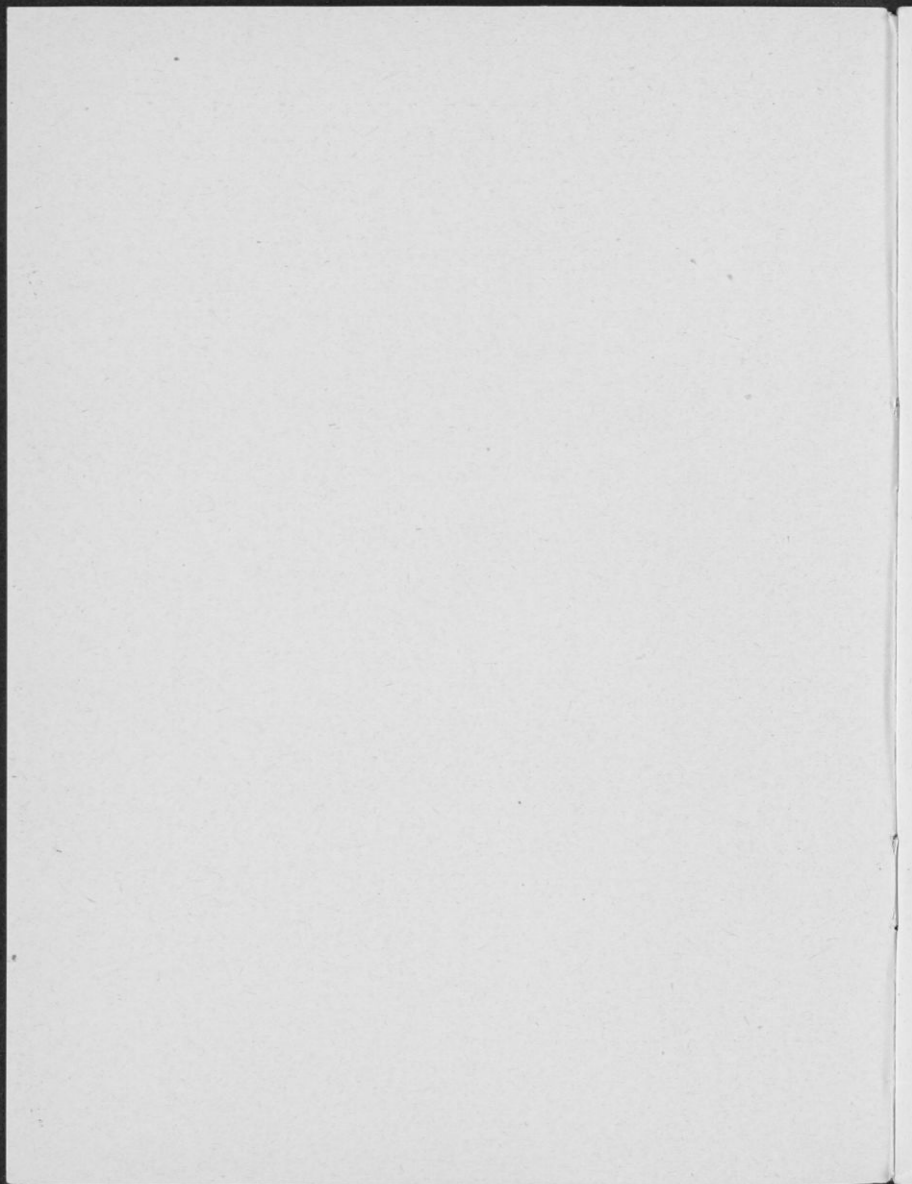
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A COMPARISON
OF THE
ROMAN *and*
BYZANTINE
MASS



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Clement C. Englert, C.S.S.R.

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A Comparison of the Roman and Byzantine Mass

By

CLEMENT C. ENGLERT, C.S.S.R.

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INTRODUCTION

THE favorable reception accorded the author's *Eastern Catholics* encouraged him to prepare this present work for publication. It appeared first as a series of four articles in *The Ark*, a monthly periodical devoted to the Eastern Rites and published by the Missionary Sisters of the Mother of God at Stamford, Conn. Permission was graciously given to publish these articles again as a pamphlet. Questions have been added at the end of each chapter to render the matter suitable for use by study-clubs and in the classroom.

The most widespread rite of the Western Church is the Roman Rite. The most widespread rite of the Eastern Church is the Byzantine Rite. It may come as a surprise to some that I employ the phrase "the *most* widespread rite of the Western Church." I do so because there are several local and monastic rites in use in the West besides the Roman Rite. The local rites are those of Milan in Italy (Ambrosian), Lyons in France (Lyonese) and Toledo in Spain (Mozarabic). The monastic rites are the Dominican, Carmelite, Carthusian and Cistercian. The liturgical language of all these rites is Latin.

The Byzantine Rite was originally celebrated in Greek, and so it is sometimes called the "Greek" Rite. Similarly the Roman Rite is most frequently called the "Latin" Rite, although at first—for two centuries at least—it was celebrated in Greek and today is still celebrated in some places in Yugoslavia in Slavonic.

The Byzantine Rite is celebrated by the Greeks and Italo-Greeks in the Greek language; by the Bulgars, Ukrainians, Russians and Ruthenians in Old Slavonic (called also Staroslav, Church Slavonic, Paleo-slavonic); by the Hungarians in Hungarian; by the Rumanians in Rumanian; by the Melkites (in

Syria, Palestine and Egypt) in Arabic; by the Georgians in Georgian. The most widely used language of the Byzantine Rite is the Slavonic. The Rite is called Byzantine from Byzantium, the old name for Constantinople (modern Istanbul), its central see of origin.

There are small local variations in the Byzantine Rite as practiced by the various nations, but these do not affect the substance of the rite. The usage described in this pamphlet is generally that of the Slav peoples and especially the Ukrainians and Ruthenians who are the two largest groups of Byzantine Catholics in the United States.

This pamphlet aims at presenting for Eastern Catholics an overall but fairly detailed picture of the Roman Mass, and for Western Catholics a fairly complete description of the Byzantine Mass. The author presumes that the reader has already perused his pamphlet *Eastern Catholics* and therefore is already familiar with the chief externals of the Eastern Rite, such as the profound bow, the sign of the cross, the eikonostasis, the vestments, etc. Any attempt to explain these things all over again in this pamphlet would expand its size unduly and would encumber the text with too many digressions and footnotes.

May the Mother of Perpetual Help, whose picture, the most popular in the Catholic world, is a Byzantine eikon, bless us all abundantly as we pray in the beautiful words of the Byzantine Liturgy (refrain of the First Antiphon): "By the prayers of the Mother of God, O Saviour, save us!"

CLEMENT C. ENGLERT, C.S.S.R.

*The Feast of St. Cyril of Jerusalem,
March 18, 1947.*

A COMPARISON OF THE ROMAN AND BYZANTINE MASS

CHAPTER I—THE MASS OF THE CATECHUMENS: THE PRAYER-SERVICE

At a very early date in the Church's history, the Liturgy of the Mass was composed of two readily distinguishable parts: The Mass of the Catechumens and the Mass of the Faithful. The Mass of the Catechumens is made up of prayers, hymns and Scripture lessons, with a homily or sermon, and was modeled upon the synagogue-service of the Jews. The Mass of the Faithful consists of the Eucharistic Sacrifice, and renews in the unbloody manner of the Last Supper, the Sacrifice of Calvary. These two parts of Christian worship are to be found in all Catholic Rites, and therefore will form the basis of division in our comparison of the two greatest Rites in Christendom: The Roman Rite and the Byzantine Rite.¹

The Roman Mass begins with the prayers at the foot of the altar. These consist of Psalm 42 with an antiphon, the Confiteor or general confession of sin (said successively by the priest and the servers, or deacon and subdeacon, bowing profoundly), versicles and responses, and a prayer as the priest ascends the altar steps. Reciting another prayer, he kisses the altar, and then proceeds to the right side of the altar (i.e., "right" to the gaze of the congregation), and there reads the Introit,—an antiphon with a versicle and the minor doxology, which is the choral keynote of the day's Liturgy.

¹ In this connection it is interesting to note that many Protestants, in rejecting the Mass, have preserved only a kind of Mass of the Catechumens; while the medieval dissident Chaldean monks celebrated only the Mass of the Faithful during the week, because their extensive office in choir already supplied the equivalent of a Mass of the Catechumens.

During the prayers at the foot of the altar, the choir sings the Introit and then the Kyrie Eleison. At Solemn Mass, the celebrant incenses the altar immediately after he has ascended the altar and kissed it, and then reads the Introit. After finishing the reading of the Introit, the priest goes to the center of the altar and prays the Kyrie Eleison alternately with the servers. When the choir finishes the singing of the Kyrie, the priest intones the "Gloria in excelsis Deo," and the choir takes up this hymn of praise with the words "Et in terra pax hominibus bonae voluntatis." The priest, in the meantime, recites the whole Gloria, the deacon and subdeacon praying it with him at Solemn Mass, and then goes with his ministers to the chairs at the right side of the sanctuary and sits there until the choir has finished the Gloria. Then he returns to the altar, genuflects, ascends the steps, kisses the altar, and turning to the people sings "Dominus vobiscum," to which they answer through the servers and choir, "Et cum spiritu tuo." The priest then goes to the right side of the altar and sings the Collects—the prayer or prayers proper to that day's liturgy. They are introduced by the word "Oremus," and are answered by the choir and servers with "Amen."

In a Low Mass, the priest recites everything, saying in a loud voice whatever is sung at a High Mass. For a Solemn Mass, the priest in the Roman Rite must be assisted not only by a deacon, but also by a subdeacon. In the Byzantine Mass, only a deacon is required for the solemn celebration.

With the conclusion of the last Collect, the prayer-service proper, with its variety of prayers of contrition, petition and praise, is finished.

In the Byzantine Mass, the priest first prepares the bread and wine at a side table, using suitable prayers and incense, and assisted by the deacon if there is one.² When the altar,

² In the West, at both the Mozarabic Liturgy (Toledo, Spain) and the Dominican Liturgy, the chalice is prepared at the very beginning of the Mass.

icons, and people have been incensed, the Liturgy proper begins.

The priest, standing before the middle of the altar, raises the ornamented Gospel-book from its reclining position on the altar, and making a cross with it before his face, intones: "Blessed be the Kingdom of God the Father, and the Son, and the Holy Ghost, now and unto ages of ages." The choir answers "Amen." Then the deacon, standing before the center doors of the eikonostasis, sings the great Litany,—a series of invitations to the people to pray for the Pope, the Bishop, the clergy and people, for peace, salvation, good weather, the crops, etc. To each petition the people respond "Kyrie eleison" (Hospody pomiluy).³

The Litany closes with a doxology sung by the priest, and then the choir sings the first antiphon—several versicles interspersed with a refrain. The great feasts have proper antiphons. The antiphon is followed by a short Litany, and the priest again concludes it with a doxology. While the choir is singing the antiphons, the priest recites privately prayers for mercy and purification.

After the second antiphon, the choir sings the beautiful hymn of praise of the Incarnation, the "Monogenes" (Jednorodny), which is reminiscent of the Roman Gloria. Then follows the third antiphon, concluded with the doxology of the priest.

Thereupon a colorful procession takes place, called the "Little Entrance." Carrying the Gospel-book before his forehead, the deacon, preceded by the servers carrying lighted candles, and followed by the priest, walk around the altar and come out through the northern door of the eikonostasis (left door,—"left" to the gaze of the congregation). The priest quietly recites an appropriate prayer, the deacon holds the sacred book on high and sings "Wisdom! Let us attend!"

³ "Lord, have mercy."

The people bow low as they chant, "Come, let us approach and fall down before Christ. Save us, O Son of God, risen from the dead (save us), who sing to Thee, Alleluia!"

The priest passes through the center doors with the Gospel-book and replaces it on the altar, while the choir sings the variable strophes known as Troparia and Kontakia. The prayer-service proper is now concluded with the solemn singing of the Trisagion,—the favorite hymn of all the Eastern Rites: "Holy God, holy Strong One, holy Deathless One, have mercy on us."

When there is no deacon present, the priest sings all the Litany-petitions and performs the ceremonies otherwise proper to him. In a Low Mass, the server recites everything which the choir would sing at a High Mass. In this the Byzantine Low Mass differs from the Roman, where all the choral parts except the Kyrie are recited in their entirety by the priest. Alone among the Catholic Byzantine Rites, the Russians have adopted no form of Low Mass, and sing everything, at least in a low tone of voice, although they do not scruple to omit the prescribed incensations.

The following simple sketch will serve to summarize what has been said thus far.

Mass of the Catechumens

(A) The Prayer-Service

<i>Roman</i>	<i>Byzantine</i>
Prayers at the foot of the altar	Great Litany—Kyrie Eleison
Introit	Three Antiphons, Doxologies, Hymn of the Incarnation
Kyrie Eleison	Orations—(quietly by the priest during the Anti- phons)
Gloria	Little Entrance, Troparia, Trisagion
Collects	

Although the surface differences appear to be great, in reality there is a striking similarity not only in the essentials of the Roman and Byzantine Mass, but also in the whole liturgical structure, even of the individual parts.

The Byzantine Rite has no prayers at the foot of the altar, but there is something equivalent in the private prayers the priest says facing the eikonostasis before vesting and also when he comes to the altar before singing "Blessed by the Kingdom, etc."

The three Byzantine Antiphons, which change with the great feasts, are analogous to the Roman Introit. The Roman Kyrie is probably the remnant of an original Litany corresponding to the Byzantine one.⁴

When the Litany was dropped, an indeterminate number of Kyrie's was sung until Pope Gregory the Great decreed that the number be fixed at nine. The Byzantine Troparia and Kontakia correspond somewhat to the Roman Gradual and Tract, which will be discussed in our next article. The Trisagion is sung in the Roman Liturgy on Good Friday and in the ferial prayers at Prime in the Divine Office.

⁴ Such a litany of petition is still sung at some Masses in the Ambrosian Rite (Milan, Italy). It is still present in the Roman Rite at the Mass on Holy Saturday and on the Vigil of Pentecost, and something analogous exists in the varied petitions sung on Good Friday at the Mass of the Presanctified.

QUESTIONS—I

1. What is the most readily distinguishable division of the parts of the Mass?
2. Which are the two most widespread rites in Christendom?
3. Can you name some difference between the two rites in the celebration of Solemn Mass? Low Mass?
4. What kind of prayers make up the Prayer-Service of the Mass of the Catechumens in both rites?
5. Can you identify the Roman terms: Introit, Gloria, Collect?
6. Can you identify the Byzantine terms: Trisagion, Little Entrance, Troparia?

CHAPTER II—THE MASS OF THE CATECHUMENS: THE SCRIPTURE-SERVICE

DURING the first part of the Mass of the Catechumens, the prayer-service, we speak to God—praising Him, asking for His mercy and begging for favors. During the second part of the Mass of the Catechumens, the Scripture-service, God speaks to us—through His inspired prophets and apostles, and especially through His own Divine Son.

In the Roman Rite, after the last Collect has been said, the priest reads the Epistle. Ordinarily there is only one lesson (reading from Sacred Scripture) before the Gospel, but in ancient times there were several, and there is a survival of the ancient custom in some Masses during Lent, and always on the Wednesday and Saturday of the four Ember seasons.⁵

At Solemn Mass the Epistle is sung by the subdeacon who stands at the bottom step on the Epistle-side of the altar (i.e., the right side to the view of the congregation). In ancient times the Epistle was sung from an ambo or pulpit on the right side of the sanctuary, while the Gospel was sung from the ambo on the left side. Some of these ancient ambones are still to be seen in old churches in Europe. In the course of time the ambones fell into desuetude, but they established the custom of reading the Epistle on the right side and the Gospel on the left.⁶

⁵ In the Ambrosian Rite there are usually two lessons,—one from the Old and one from the New Testament. There is something similar in the Chaldean Rite. In the Ethiopian Rite there are three New Testament lessons: from St. Paul, the Catholic Epistles, the Acts.

⁶ One might expect that the Gospel would be given the side of honor, which is usually the right. But the gospel-side is the right side from the standpoint of the crucifix on the altar: it is our Lord's right side. And in ancient times the priest always faced toward the East when singing the Gospel,—toward that East namely, whence our Salvation came. Early churches were so built that the East was on our Lord's (the crucifix's) right side. Hence, today the Roman priest still stands at an angle, facing toward the mystical East, when reading the Gospel.

At the end of the Epistle the server exclaims "Deo gratias" (Thanks be to God). In Solemn Mass the subdeacon kneels before the celebrant and receives his blessing—as a reward for announcing the inspired Word of God. While the priest reads the Gradual and the Alleluias, the choir sings them.

The Gradual is the most ornate chant in the Roman Mass,—so much so, that it has given its name to the whole book containing the chant-music of the Mass: the *Graduale Romanum*. It is to be deplored that this chant is hardly ever heard in its entirety today outside of monasteries or seminaries.⁷

During Lent and the three weeks of preparation for it, the Alleluias and their versicles are not sung. Their place is taken by the Tract,—a composition consisting of psalm-verses for the most part, and similar, in structure, to the Gradual.

In a few Masses the Alleluias are followed by a Sequence,—rhythmic verses of non-scriptural origin, of dramatic and poetic beauty. In the Middle Ages there were many Sequences, but only five were retained in the great liturgical revision of Pope St. Pius V. A few of the older religious Orders still retain some of their ancient Sequences for special feasts, such as that of their founder.

After reading the Gradual and Alleluias, the priest goes to the middle of the altar, bows low, and prays for purity and strength to announce the Gospel worthily. In the meantime the server changes the Missal (the large Mass-Book) from the right to the left side of the altar. The priest then proceeds to the "gospel-side" of the altar, greets the people and is answered, and then announces the Evangelist, to which they reply, "Glory be to Thee, O Lord." Then the Gospel is sung

⁷ In the Carmelite Rite, at High Mass, the priest pours the wine and water into the chalice during the singing of the Gradual. The Gradual chant was intended to supply a tonal background for the meditation that the clergy and people were expected to make between the Scripture lessons.

with a special chant, and at its conclusion the server exclaims, "Praise be to Thee, O Christ."

At Solemn Mass the Gospel is sung by the deacon. While the celebrant is reading the Gospel quietly, the deacon places the Book of the Gospels on the altar, in the center, where it lies regularly in Byzantine churches. After incense is blessed by the celebrant, and put into the censer, the deacon kneels and prays for purity of mouth and heart to announce the holy Gospel worthily. Then he takes the Book of the Gospels from the altar, kneels before the celebrant for a special blessing, and then descends to the foot of the altar. Here he genuflects with the other sacred ministers and they proceed to the side of the sanctuary,—a remnant of the ceremonial procession to the gospel-ambo in ancient times.

While the deacon sings the Gospel, the subdeacon holds the book. The acolytes, with lighted candles, stand on either side of the book, and the master of ceremonies and the thurifer stand beside the deacon. After greeting the people and announcing the Evangelist, the deacon incenses the book in token of reverence for the Word of God contained in it.⁸ After the singing of the Gospel, the subdeacon carries the open book to the celebrant at the altar to be kissed, and then the deacon incenses the celebrant—who at this Mass takes the place of Christ for us,—of that Christ Whose Word we have just heard in the Gospel.

If there is to be a sermon, it is preached at this juncture. Otherwise, the Creed is said or sung. In a Low Mass or simple High Mass, the priest kisses the Gospel-text after reading it, returns to the center of the altar, and recites the (Niceno-Constantinopolitan) Creed. At High Mass he intones it and the choir continues singing it, while he finishes reciting it. At

⁸ Compare this short procession, the incensing, the lighted candles, etc., with the Byzantine Little Entrance. They are not related in origin; but they are similar manifestations of reverence for the Word of God in the Gospel.

Solemn Mass, the deacon and subdeacon recite the Creed with the priest. They genuflect at the words "And the Word was made flesh." The Creed is not said in all Masses, but it is always said on Sundays and most great feast-days, and also on some lesser feasts such as those of the Doctors of the Church. After the Creed the priest kisses the altar, and turning to the people, greets them again with the customary "The Lord be with you," to which they answer "And with thy spirit." Then the priest sings "Oremus" (Let us pray), and the Mass of the Catechumens is finished.

In the Byzantine Rite the prayer-service is concluded with the singing of the magnificent Trisagion. A cleric or lay-chanter now comes forward to the center of the church, and standing before the central doors (but not on the steps), sings the variable verse before the Epistle, called Prokimen. The priest blesses him and retires to his chair behind the altar. The chanter now sings the Epistle.

As in the Roman Rite, there is usually only one Epistle, but on certain days when there is a coincidence of feasts, the Epistles of these feasts are sung in succession. The same is true of the Gospels.⁹

The Epistle is followed by the solemn singing of the Alleluias. The Alleluias are never omitted in the Byzantine Rite and are sung even in Masses for the dead. "Hallelujah" is a Hebrew word and means "Praise the Lord intensely."¹⁰ In the Eastern Rite it is considered more in its literal meaning,

⁹ In the Roman Rite the Gospels of some commemorated feasts or ferias are read in place of the "Last Gospel" (of St. John) at the end of Mass. The Byzantine Rite has no "Last Gospel."

¹⁰ The aspirations represented by the "h" at the beginning and at the end of the Hebrew word are missing in the Greek and Latin forms of the word. There was no exact equivalent in Greek of the Hebrew "he," and so it was not transliterated into Greek. The Latin was transliterated from the Greek; the same is true of the Old Slavonic, the language used most widely in the Byzantine Rite.

while in the West it is looked upon more as a sacred exclamation of joy, and is therefore omitted from Masses of a penitential or mournful character.

While the choir and people are singing the Alleluias, the priest (or deacon)—at High Mass—incenses the altar, icons and people as a preparation for the holy Gospel. At a Solemn Mass the deacon sings the Gospel; otherwise the priest does so, standing before the central doors of the eikonostasis, and facing the people. The Gospel-Book is placed on a lectern brought forward by a cleric or server.¹¹ Servers holding lighted candles stand on either side of the Book. When the priest sings the announcement of the Gospel and the Evangelist, the choir and people sing "Praise be to Thee, O Lord, praise be to Thee." When the priest finishes singing the Gospel, the people again sing the same refrain. The priest kisses the open Book, the servers do the same, and then the priest offers the Book to be kissed by any other clerics who may be present.

If there is to be a sermon, it is preached at this juncture.

After singing the Gospel, the priest returns to the altar and replaces the Gospel-Book in its place of honor on the center of the altar-table. Then follow the Litany and the special prayers for the catechumens. The priest reads the prayers quietly at the altar, singing only the end of them aloud, and adding one Litany-invocation and a doxology to each. During the singing of these versicles the priest places the Gospel-Book upright before the tabernacle door, and opens the antimension or corporal in preparation for the beginning of the Mass of the Faithful. Then the ritual dismissal of the catechumens is sung by the deacon (or priest), and the priest continues to say several prayers quietly for the faithful, ending each with the Litany-verse and doxology as before.

It seems that in the Roman Rite there also once existed

¹¹ At a read Liturgy (Low Mass), the server usually holds the book for the priest, who simply turns around at the center of the altar and faces the people.

some prayers for the catechumens and a formal dismissal, of which only the "Dominus vobiscum" after the Creed remains. And some liturgists claim that there were once prayers for the faithful, too, of which only the "Oremus" remains. Nowadays the "Oremus" is interpreted as referring to the whole Mass of the Faithful which is about to begin.

Schema of the Scripture-Service

Roman Rite

Epistle
Gradual, Alleluias
Gospel
(Sermon)
(Credo)
Dominus Vobiscum
Oremus

Byzantine Rite

Epistle
Alleluias and Versicles
Gospel
(Sermon)
Litany for the Catechumens
Dismissal of the Catechumens
Prayers for the Faithful

QUESTIONS—II

1. What is the difference in action between the two main parts of the Mass of the Catechumens?
2. How many Scripture lessons usually occur in the Roman Rite? The Byzantine Rite?
3. What is the origin of the Roman custom of reading the Epistle on one side of the altar and the Gospel on the other?
4. In what way does the Roman Gospel-procession differ from the Byzantine Little Entrance and in what way is it similar?
5. What difference is there between the Roman use of the Alleluias and the Byzantine use?
6. Can you identify the terms Gradual, Tract, Sequence, Prokimen, Antimension?

COMPARISON OF MASSES

CHAPTER III—THE MASS OF THE FAITHFUL: THE OFFERTORY AND THE CONSECRATION

IN the Roman Rite the priest begins the first important part of the Mass of the Faithful—the Offertory—by reading the Offertory Antiphon—usually a verse or two from Sacred Scripture, particularly the Psalms. At a low Mass or simple High Mass the priest now uncovers the chalice. At Solemn Mass the subdeacon brings the chalice to the altar from a side-table, and the deacon, standing at the celebrant's right, helps the subdeacon uncover it.

Taking the paten with the large round host lying on it, the priest holds it aloft toward heaven, reciting the prayer of offering. Then he goes to the Epistle-side of the altar, taking the chalice with him. He wipes the chalice's cup with the purificator (a piece of folded linen), and takes the cruets from the servers, pouring in wine and a drop or two of water, reciting a prayer that expresses beautifully the symbolism of the mixture—the union of the two natures in Christ. Returning to the center of the altar, the priest holds the chalice aloft and says the prayer of offering.

At Solemn Mass the celebrant now puts the incense into the thurible and blesses it, and then proceeds to incense the gifts (the bread and wine for the sacrifice), and the altar. The deacon assists the priest, holding up the right side of the chasuble.¹² When they arrive at the Epistle-side after finishing the incensation of the altar, the deacon incenses the celebrant and then the subdeacon, who is standing at the bottom step before the center of the altar, holding the paten in the end of

¹² The practical significance of this bit of ceremonial is lost unless the priest is wearing the medieval type of chasuble.

the humeral veil.¹³ This solemn thurification at the Offertory is a magnificent thing and is the most elaborate piece of ceremonial in the Roman Mass,—with its repeated reverences to the cross, the clouds of incense wafted heavenwards before the altar, the varied positions of the sacred ministers, and the majestic music of the organ (except in seasons of penance and mourning).

At the Epistle-side the priest now washes his hands as a symbol of the purity of heart with which we should all assist at the holy sacrifice. Returning to the center, he bows while saying another offertory-prayer, kisses the altar, and turning to the people with outstretched arms, says: "Orate fratres . . ." (Pray, brethren, that your sacrifice and mine may be acceptable before God the Father Almighty.) The servers answer with the prayer "Suscipiat. . . ." (May the Lord receive the sacrifice from thy hands. . . .) The priest now quietly reads the Secret Prayers (Offertory orations that vary with the day's Liturgy and correspond in number to the Collects) and raises his voice at the ending of the last one, "Per omnia saecula saeculorum." (Through all ages of ages.) At High Mass he sings these words.

It is time for the Preface: the short dialogue takes place, and the solemn eucharistic prayer begins, "Vere dignum et justum est" . . . (Truly it is proper and just . . . that we give thanks always. . . .) The Preface ends with the invitation to join the Angels in praising God and the people or choir sing the Sanctus.¹⁴ The priest prays quietly for the Church, the Pope, the Bishop, and for all present, and then commemorates our Lady and the Saints. He prays for peace and purity and

¹³ He holds the paten before his face,—as a symbol of the blindness of the synagogue in refusing to see the splendor of the Law's fulfillment in Christianity.

¹⁴ "Holy, holy, holy, Lord God of hosts; heaven and earth are full of Thy Glory. . . ."

the divine ratification of this sacrifice, and it is time for the Consecration.

Taking the host into his hands, the priest raises his eyes toward heaven, bows, blesses the host, and leaning lightly upon the altar as he bends over it, he whispers the words of institution: "For this is My Body." Genuflecting, he adores the sacred Host, he elevates It for the adoration of the people, replaces It upon the corporal (the large square of linen on which the host and chalice rest), and genuflects again. Uncovering the chalice, he blesses it, bows, and takes it in his hands as he bends over the altar and whispers the words of institution: "For this is the chalice of My Blood, of the new and eternal testament—(oh) mystery of faith!—which shall be shed for you and for many unto the remission of sins." Then the priest repeats the words of Christ's command, "As often as ye shall do these things, ye shall do them in memory of Me." Genuflecting the priest adores our Lord, elevates the chalice for the adoration of the people, reverently puts the chalice down and covers it, and then genuflects again.

At Solemn Mass the deacon assists the celebrant, holding the end of the chasuble at the elevations and uncovering and covering the chalice. The subdeacon kneels in adoration on the lowest step, removing the paten from before his face. The thurifer kneels at the side and incenses the Blessed Sacrament during the elevations.

The people or choir now sing the Benedictus (Blessed is He Who cometh in the name of the Lord . . .) and the priest, extending his hands in solemn prayer, makes the commemorations of our Lord's resurrection and ascension, says the mysteriously worded Epiclesis bowed low over the altar, prays for the dead, makes a commemoration of the Saints, and then finishes the great eucharistic prayer of the Canon,—which began with the Preface,—with a doxology which accompanies the dramatic "Little Elevation," when the consecrated Host and

Chalice are raised toward heaven as an offering of complete satisfaction, glory and honor to God.

In the Byzantine Rite, after the catechumens have been dismissed, the priest prays for the faithful, and a small Litany for them is sung. Now comes one of the most solemn moments in the Liturgy. The priest stretches out his arms in the form of a cross and reads a magnificent prayer of preparation for the sacrifice: "No one bound by earthly desires and passions is worthy to come near to Thee. . . . O King of glory; for to serve Thee is something exalted and awe-inspiring even for the powers of heaven. Yet through Thy unspeakable love for men, . . . Thou hast given us the ministry of this unbloody sacrifice. . . . I ask Thee, Thou only gracious and merciful Lord, to look down upon me a sinner . . . cleanse my soul and my heart. . . ."

While the priest is saying this sublime prayer to prepare his own soul, the people are preparing theirs for the holy sacrifice by singing the famous "Cherubikon" or Song of the Cherubim: "Let us, who mystically represent the Cherubim and who sing to the life-giving Trinity the thrice-holy hymn, let us now put aside all earthly cares, that we may receive the King of all Who comes escorted by unseen armies of angels. Alleluia, Alleluia, Alleluia."

The deacon (or priest) incenses the altar, the sanctuary, the gifts on the side-altar, the icons and the people to prepare them for the holy sacrifice. Going to the side-altar, he picks up the gifts and carries them in solemn procession (called the "Great Entrance") . . . out through the left door, passes before the eikonostasis, and then through the central doors to the altar, singing commemorations for the Pope, the bishops, the faithful, and for the church's benefactors.¹⁵ The gifts are arranged on the altar and incensed, and the Litany-prayers

¹⁵ At a Solemn Liturgy the deacon carries the paten, and the priest the chalice. The assistant ministers carry lighted candles, the incense, etc.

start again while the priest quietly says the Offertory prayer. Then the kiss of peace is given, the Credo is sung, and the Canon of the Mass starts with the Preface.¹⁶

The Byzantine Preface is short and invariable and is recited quietly by the priest even at a High Mass.¹⁷ After the introductory dialogue, the choir prolongs the singing of the last response while the priest is reciting the Preface. The last words of the Preface are sung aloud, introducing the Sanctus. While the choir sings the Sanctus and Benedictus together, the priest continues the single thanksgiving prayer of the Preface, which leads at once to the Consecration.

All is still. The people are kneeling. Solemnly the priest bows over the altar and sings the words of the Consecration: "Take ye, eat, this is My Body, which is broken for you, unto the remission of sins." The priest makes a low bow of adoration. The people sing "Amen" very slowly while the priest says the introductory words quietly for the Chalice's consecration; then he sings: "Drink ye all of this, this is My Blood of the New Testament, which is shed for you and for many, unto the remission of sins." The people sing "Amen" and the priest makes another profound bow to our Lord present on the altar.

There is an elevation of both Species together, and then the priest says quietly prayers that are similar in content to those of the Roman Mass—the remembrance (anamnesis) of our Lord's resurrection and ascension, the Epiclesis or solemn invocation of the Holy Ghost, and the commemorations. In the Roman Mass the commemorations are divided, some coming before the Consecration, and some after it. In the Byzan-

¹⁶ Notice that in the Byzantine Rite the Credo comes after the Offertory; in the Roman Rite it precedes the Offertory. In the Byzantine Rite the Credo is always said, while in the Roman Rite it is often omitted. Notice too that the Kiss of Peace is given after the Offertory in the Byzantine Rite, while it occurs shortly before the Communion in the Roman Rite.

¹⁷ The Roman Preface is variable and is sung in its entirety at High Mass.

tine Mass, all are made after the Consecration. As the priest sings aloud calling upon the people to remember our Lady, he takes the thurible and incenses the Blessed Sacrament, while the people sing the praises of God's Mother in the beautiful antiphon: "It is indeed just that we praise Thee, O Theotokos, ever blessed and most sinless Mother of our God. We exalt Thee, Thou Who art honored far above the Cherubim, Thou Who art incomparably more glorious than the Seraphim, Thou Who didst bear God the Word without stain . . . in truth the Mother of God!"¹⁸ After the commemoration, a Litany is sung, which is followed as usual by a doxology.

The following sketch will show how, in the Mass of the Faithful, the Roman and Byzantine Rites are basically very similar indeed, despite the differences in externals which make them appear to be so much at variance.

Roman Rite

(Oremus)
 Offertory-Antiphon
 Preparation, Offering of gifts
 Washing hands
 Secret prayers
 Preface and Sanctus

Byzantine Rite

Prayers for the Faithful
 Cherubikon, Great Entrance
 Offertory prayers
 Offertory-litany
 Kiss of Peace, Credo
 Preface and Sanctus

Commemorations of the
 Church triumphant, militant
 Consecration
 Elevations
 Anamnesis, Epiclesis
 Commemoration of Church
 suffering, triumphant

Continuation of Eucharistic
 Prayer
 Consecration
 Elevation
 Anamnesis, Epiclesis
 Commemorations of Church
 triumphant, suffering, mili-
 tant

Doxology

Litany and Doxology

¹⁸ On some great feasts this antiphon is replaced by one proper to the day's liturgy.

QUESTIONS—III

1. What is the most elaborate piece of ceremonial in the Roman Mass that occurs early in the Mass of the Faithful?
2. What is the most elaborate piece of ceremonial in the Byzantine Mass that occurs early in the Mass of the Faithful?
3. Explain briefly the differences of the rites in the manner of performing the Preface, Sanctus, Consecration.
4. Do all the commemorations occur at the same place in both rites?
5. Identify the terms: Epiclesis, Cherubikon, Great Entrance, the Little Elevation, Anamnesis.

CHAPTER IV—THE MASS OF THE FAITHFUL: COMMUNION AND THANKSGIVING

THE solemn recitation or chanting of the Lord's Prayer has always been a feature of Catholic worship. By a universal instinct of Christian devotion, this prayer of prayers has found a place in all liturgies as part of the preparation for Holy Communion.

In the Roman Rite, the singing of the "Pater Noster" by the celebrant marks the beginning of the third important part of the Mass,—the Communion. Our Lord is present upon the altar. As the time for intimate union with Him approaches, nothing could be more appropriate than to use His own words in prayer. The priest commemorates the divine origin of the Our Father by the singing of an introductory formula: ". . . Et divina institutione formati, audemus dicere. . . ." (. . . Taught to pray this way because a divine Teacher showed us how, we make bold to say. . . .) The priest sings our Lord's words down to "And lead us not into temptation." The choir or people (or server) answer: "But deliver us from evil." The priest quietly says the Amen and proceeds to pray the Embolism.

The Embolism is a continuation of the prayer of the Our Father: "Deliver us, we beseech Thee, O Lord, from all evils present, past and future. . . ." On Good Friday the priest chants the Embolism aloud. At the end of this prayer the Fraction or breaking of the Host takes place: It is divided in half and about one-third of the left half is broken off and put into the chalice. This is symbolic of our Lord's Resurrection, for the Body and Blood which had been mystically separated under the two species are now united again in representation. And as the priest drops the small piece of the Sacred Host into the chalice, he sings "May the peace of the Lord be always with you," and the people answer as usual, "And with thy spirit."

The choir now sings thrice the Agnus Dei, "Lamb of God, Who takest away the sins of the world, have mercy on us."

The third *Agnus Dei* has the plea, "Grant us peace." The priest, too, recites the *Agnus Dei*, bowed slightly over the altar and striking his breast. Then he bows over still more, and as a kind of embolism to the last plea of the *Agnus Dei*, prays for peace throughout the Church. At Solemn Mass the Kiss of Peace is now given.¹⁹

The celebrant, bowed over the altar, and fixing his gaze upon the Sacred Host, now says two beautiful and intimate prayers of preparation for Communion which are addressed directly to our Lord. He asks the Saviour to grant him purification from his sins and the grace always to remain intimately united with Him. He prays that this Holy Communion may not increase his guilt or insure his condemnation, but may react as a safeguard for his body and soul and be a pledge of eternal salvation. He genuflects, reverently picks up the Host in his left hand, and holding it over the paten, strikes his breast humbly three times with his right hand while praying in the words of the Centurion: "Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed." He receives the Sacred Host, and after a few moments' quiet thanksgiving, genuflects, puts any remaining particles in the chalice, and receives the Precious Blood.

The people approach to receive Holy Communion. The server (at Solemn Mass the deacon and subdeacon) recites the Confiteor, while the celebrant takes the ciborium out of the tabernacle, and then recites the blessing-prayer of absolution over the communicants. Then turning toward the people and holding a Host up over the ciborium (chalice-shaped golden receptacle for the Blessed Sacrament), the priest says aloud in the words of St. John the Baptist: "Behold the Lamb of God, behold Him Who taketh away the sins of the world." Then three times he prays aloud the words of the Centurion

¹⁹ Recall that in the Byzantine Rite the Kiss of Peace occurred after the Offertory.



Holy Communion in the Roman Rite

which he whispered before his own Communion. This is a beautiful and dramatic ceremonial. The people receive under one form only,—a small round disk of the consecrated bread.

After Communion the priest purifies the chalice with water and wine, and redresses it. In Solemn Mass the subdeacon dresses the chalice and then carries it to the side-table. Going to the Epistle-side of the altar, the celebrant reads the Communion-Antiphon which the choir should just be finished singing; he returns to the center, kisses the altar, turns and salutes the people as usual, returns to the book at the Epistle-side and sings the Postcommunion, a prayer of thanksgiving

which changes with each day's Liturgy. The number of Post-communion prayers corresponds to the number of Collects and Secrets. When the last one has been sung, the priest returns to the center, salutes the people again, and sings the short formula of dismissal—"Ite, Missa est." ("Go, it is the dismissal," or "Go, the Mass is finished.")²⁰ At Solemn Mass the deacon sings it. This formula of dismissal has more ornate music than anything else the priest sings at Mass and it is probably this feature, drawing unusual attention to itself, that caused the word "Missa" in time to refer to the whole service of the Mass.²¹

On days when the Gloria is omitted from the Mass, the priest (or deacon) sings instead "Benedicamus Domino." (Let us bless the Lord.)²² To either formula the people sing "Deo Gratias" (Thanks be to God), and as they sing it,—to the same ornate melody,—the priest bows over the altar saying the prayer "Placeat" addressed to the most Blessed Trinity and praying once more that the sacrifice should have proved acceptable in the sight of God and beneficial to all those for whom it was offered. Then the priest blesses the people, and going to the Gospel-side, reads the beginning of the Gospel of

²⁰ Either translation is correct. "Missa" is the postclassic form of *missio*, the sending or dismissal. (Cfr. *Collecta* for *collectio*, and in the *Ambrosian Rite* *ingressa* for *ingressio*,—the *Introit*.)

²¹ The Latin word "Missa" is the parent of all the Western European languages' designation of the Mass, including the "Latin" Rite Slavs: *It. Messa*, *Sp. Misa*, *Fr. Messe*, *Ger. Messe*, *Cz. Mse*, *Slo. Umse*, *Pol. Msza*, etc. In the East on the contrary, other words were used. The Byzantines, e.g., speak of the Holy or Divine Liturgy: *Slav. Sluzhba Bozha*, *Greek, Hagía Leitourgía*.

²² The Gloria, a song of joy, is omitted at Masses that are penitential or not festive in character. In the early Church, the people were expected, on penitential days, to remain in church for additional prayer; hence the words of dismissal were changed to the formula inviting them to "bless the Lord."

St. John. Sometimes there is a proper last Gospel, e.g., when the Sunday Liturgy is displaced by a feast-day, the commemorated Sunday's Gospel is read at the end of the Mass.

Prayers in the vernacular follow Low Mass. They were ordered by Pope Leo XIII, and since the time of Pope Pius XI, are offered for the conversion of Russia.

In the Byzantine Rite, too, the ceremonies of the Communion begin with the solemn singing of the Lord's Prayer, but the people (or choir) do the singing. All kneel in awe and reverence, and in Russia many of the fervent bow their heads to the ground. The prayer is introduced by the sung formula of the celebrant: "Grant, O Lord, that we may confidently and blamelessly call upon Thee, God, our heavenly Father and say. . . ." The people sing the whole sacred text without an Amen, and the priest concludes with the doxology: "for Thine is the kingdom, and the power and the glory, Father, Son and Holy Ghost, now and forever, and unto ages of ages." Now the people answer "Amen."

Turning to the people, the priest blesses the congregation as usual: "Mir Vsim."—(Peace be to all.) "And to Thy spirit," answer the people. Then the priest (or deacon) chants the command, "Bow down your heads to the Lord," and the priest says the Prayer of Inclination as the people bow low before the Lord.

Holding the paten and the chalice in his hands, the celebrant now raises them toward heaven singing solemnly the famous Byzantine warning to the communicants: "Sviatáya Sviatím" (Holy things are for the holy!). The priest now washes his fingers at the side of the altar and then proceeds to break the Sacred Host.²⁸ The Byzantine Host is a square of leavened bread, and the priest breaks It into four pieces, one

²⁸ There are little discrepancies among the various usages of the Byzantine Rite. The Ukrainians and Ruthenians wash their fingers here, but the Russians and Greeks do not. However, the Russians and Greeks

of which he puts into the chalice, while he reverently consumes the other three. After a few moments of quiet thanksgiving, he makes a profound bow and drinks from the chalice. He puts all the small hosts into the chalice, while the choir sings the *Kinonikon* or *Communion-Antiphon*.

The priest turns to the people holding aloft the chalice containing both the Sacred Species and sings in a loud voice: "With the fear of God and with faith, come ye nigh!" Before communicating the people, the priest says aloud the earnest prayers of preparation: "I believe, O Lord, and confess that Thou art the Christ, the Son of the Living God, Who didst come into the world to save sinners, of which I am the chief. . . . Remember me, O Lord, when Thou comest into Thy Kingdom. . . . O Lord, do not let this participation in Thy holy mysteries be to me unto judgment or condemnation, but unto the healing of my soul and body.²⁴ God, be merciful to me a sinner. . . ."

It is noteworthy that at the solemn time of Communion, both the great rites of Christendom make use of the beautiful and simple phraseology of the Gospels, the Roman Rite employing the words of St. John the Baptist and the Centurion, and the Byzantine Rite quoting St. Peter, the Good Thief, and the Publican.

The people receive, from a golden spoon, one small cube of the consecrated bread steeped in the Precious Blood. The Russians and Greeks receive standing, while the Ukrainians and Ruthenians usually receive kneeling. When all have communicated, the priest returns to the altar, and there blesses the congregation with the Blessed Sacrament (Benediction with both species). The priest (or deacon) carries the chalice

retain the old ceremony of pouring a little hot water into the chalice—to symbolize the warmth of the Divine Love for us and the fervor of the love with which we should communicate.

²⁴ Not only the thought, but almost the same words occur in the third prayer before Communion recited quietly by the priest in the Roman Rite.



Holy Communion in the Eastern Church

to the side altar (where the gifts had been prepared), and leaves it there for purification after Mass.²⁵ The carrying of the Blessed Sacrament to the side-altar represents the Ascension of our Lord into heaven. The choir meantime sings an antiphon of thanksgiving, which is followed by a short Litany and doxology. The people are now blessed, and the formula of dismissal (Apolysis) is sung, followed by a prayer of petition and remembrance. The Liturgy is over.

²⁵ Here again there is a discrepancy. The Russians and Greeks observe the old usage described here; some non-Russian Slavs perform the purification immediately, either at the side-altar, or even at the high altar, in imitation of the Roman practice.

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Roman Rite

Lord's Prayer
Embolism (Libera me)
(At Offertory)
Fraction
Agnus Dei, Kiss of Peace
Communion
Communio
Postcommunions
Formula of Dismissal
Blessing
Last Gospel

Byzantine Rite

Lord's Prayer
Inclination Prayer
Washing hands
Fraction
(At Offertory)
Communion
Kinonikon
Litany of Thanksgiving
Formula of Dismissal
Blessing
Dismissal-Prayer

QUESTIONS—IV

1. What chanted prayer marks the beginning of the Communion-service in both rites? What difference marks the performance in East and West?
2. Describe the rites' difference in the manner of receiving Holy Communion.
3. Identify the terms: Embolism, Fraction, Agnus Dei, Kinonikon, Apolysis.
4. How do the rites show their deep faith in the Real Presence before the Communion?

