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— Liturgy of the Mass
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**THE
LITURGY OF THE MASS**

By
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LITURGY *of the* MASS

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[NOTE.—There is little that is original in the enclosed notes. They were made primarily for a Protestant, who was interested in the subject, and consist for the most part of extracts and summaries of the articles by Dr. Fortescue in the *Catholic Encyclopædia*, and his larger book on the Mass. The First Part of the article consists of a running commentary on the Mass as a whole, and should be read side by side with the Ordinary of the Mass itself. The Second Part endeavors to give an outline of the history of the Mass previous to the fifth century. It is hoped that the article will be of interest and perhaps of service to those, who have no leisure for the detailed study of the subject.—E. C. M.]

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THE LITURGY OF THE MASS¹

PART ONE

The Structure of the Roman Mass

(1) GENERAL INTRODUCTION.

THERE exist some 200 different Eucharistic liturgies today, in the Eastern and Western Churches. These may be grouped into four "families": (1), the Antiochene; (2), Alexandrine; (3), Gallican; (4), Roman. These four great liturgies have developed from a primitive liturgy, the characteristics of which will be discussed later. Thus, all four classes are variations of one and the same type of liturgy.

The *Roman* Mass of today represents the central form of liturgy in the Roman family. The Roman Mass of the present time has remained practically unchanged since the time of St. Gregory the Great (the Pope who converted England) who reigned A. D. 590-604. Let us now examine the Mass in its present form in detail.

¹ "Liturgy is a Greek composite word meaning originally a public duty, a service to the state undertaken by a citizen. In the Septuagint it is used for the public service of the temple. Then it comes to have a religious sense as function of the priests, the ritual service of the temple. In the New Testament the religious meaning has become definitely established. So in Christian use Liturgy meant the public official service of the Church that corresponded to the official service of the temple in the Old Law.

"Liturgy often means the whole complex of official services, all the rites, ceremonies and sacraments of the Church as opposed to private devotions. In this sense we speak of the arrangement of all these services in certain set forms used officially by any local church as the Liturgy of such a church—the Liturgy of Antioch, the Roman Liturgy, etc."—*Catholic Encyclopedia*.

The Liturgy of the Mass

(2) EXAMINATION OF THE ROMAN MASS.

It comprises three great parts:

- (a) Priest's preparation.
- (b) Mass of the Catechumens.
- (c) Mass of the Faithful.

(a) *Priest's Preparation.*

This consists of psalm, prayers, etc., originally recited in private by the priest before celebrating, but now recited at the foot of the altar.

He recites Psalm xlii., beginning and ending with an antiphon:—"I will go unto the altar of God," etc. It has always been the custom in the Church to sing antiphons to the psalms, *at least* since the fifth century. The antiphons give the idea and interpretation of the psalm.

A Confession of sin follows. Some such confession and prayer for forgiveness is found in this place in most rites.

The "Preparation" ends with the silent prayers preceding the "Introit," which marks the beginning of the "Mass of the Catechumens."

(b) *Mass of the Catechumens.*

The Introit is the remnant of a psalm originally sung while the clergy were entering the Church ("introit" means "entrance"). The psalm has now been cut down to a single verse with the "Gloria Patri." It varies with different feasts, etc.

Kyrie eleison follows. This is a relic of the days when the liturgy of the Church in Rome was in

Greek. The change to Latin took place in the third or fourth century. It is the first "prayer" in the Mass. It represents, perhaps, a "litany" that has now disappeared.

Gloria in excelsis. This is a translation of a very old Greek hymn. It found its way into the Mass either in the second or the fourth century.

Collects. Variable prayers, the opening prayer of the celebrant, after the common prayer (litany) and hymn (Gloria). Preceded by "The Lord be with you," a Scriptural salutation found in all rites, and extremely ancient.

Lessons from Scripture follow. Originally no definite number, now only two, "Epistle" and "Gospel" (since sixth century).

*Gradual, Alleluia, and Tract*² = Psalms sung between the lessons of Scripture. This alternation of reading and psalms is taken from the Synagogue service. Mentioned by Tertullian, A. D. 202. The psalms now are only represented by a few verses, which vary with the feast.

Here sometimes follows the "Sequence," a sort of hymn. The *Stabat Mater*, for example, was originally (and still is) a Mass "Sequence."

The *Gospel* then follows. In High Mass, it is sung with great dignity, while all stand, in reverence to the new dispensation.

Here follows a homily or sermon. This ends the

²After the *Epistle* the *Gradual* is sung, followed by the *Alleluia* and versicle.

From Easter Saturday until Trinity Sunday the *Gradual* is replaced by two versicles with four *Alleluias*.

After Septuagesima the *Tract* replaces the *Alleluia*.

“Mass of the Catechumens” [Catechumens are people who want to be Christians, but are not yet baptized], who are then dismissed, or rather, used to be dismissed here in the early Church.

(c) *The Mass of the Faithful.*

In the Roman rite, begins with the *Nicene Creed*. A creed was only a comparatively late (sixth century) introduction into the Liturgy, and its place varies. In eastern rites, it comes after the “Pax.” In the Roman rite the “Pax,” or Kiss of Peace, originally stood where the Creed now stands. It was afterwards moved to a place just before the Communion.

Prayers of the Faithful. These private prayers are introduced by the “Let us pray” of the Celebrant after the Creed. In the Eastern rites, these prayers are represented by a Litany, chanted aloud.

The *Offering of the gifts of bread and wine* follows. In the Eastern rites, the elements are only brought into the Church at this point of the service. In the West, they have been on the altar from the commencement. While they were being offered the faithful used to sing another psalm (represented now by the “Offertory”). This practice is of great antiquity.

The present Offertory prayers (“Suspice,” etc.) are mediæval. The older prayers survive in the “Secret prayers.”

The practice of mixing water with the wine certainly goes back to Apostolic times. Justin Martyr refers to it.

Washing of Hands. The celebrant then washes his hands, reciting Psalm xxv. There is a similar ceremony in all rites. It was originally necessary, after receiving and handling loaves and wine presented by the people.

The "Suscipe Sancta Trinitas" is a mediæval prayer. It is followed by the *Secret prayers*, so called because originally said in a low voice, while the people were singing the Offertory psalm. They are the old original Offertory prayers, as I have said. Then comes the

Preface. This is the great prayer of thanksgiving found in all rites, and in every liturgy, and from which the Eucharist takes its name ("Eucharist" = "thanksgiving"). It is the first part of the Consecration prayer, and was originally very long, thanking God for all His benefits in detail in Old and New Testament times. There are eleven different prefaces extant in the Roman rite. The dialogue in the beginning ("Lift up your hearts," etc.) is in all rites, and goes back to Apostolic times, and was probably taken over from a Jewish source.

Sanctus. This is really a continuation of the "preface." This also is absolutely Apostolic.

Then follow the prayers, which are together known as the Canon. Their present arrangement is probably not the original one, but the question is too long to discuss here.

The Canon. It includes, amongst other things, an "Intercession," now split up into various parts. It comprises prayers for the Church, Pope, bishop and faithful, a "Commemoration of the living," "Com-

municantes"—a prayer mentioning the great saints who have gone before—(all except St. Cyprian are local saints of Rome—martyrs for the Faith in the early persecutions). These form the first half of the "Great Intercession." The second half is now after the Consecration.

Similar prayers occur in all rites.

Throughout the Canon, the priest prays, standing, with his arms outstretched. This is the primitive attitude of prayer, and is seen in the Catacombs. See also 1 Tim. ii. 8.

The "Hanc igitur" and "Quam oblationem" call for no special remark.

The Elevation.

Qui pridie introduces the words of Institution. Some such introduction is found in all rites.

The words of Institution are slightly different to the Gospel version. The elevation of the host and chalice here are a mediæval addition.

The "Unde et memores" continues the account of Our Lord's life for which the Eucharistic prayer thanks God, and then offers the Gifts to God. A similar prayer is in all liturgies.

"Supra quæ" and "supplices" call for no comment. Parallel prayers are found in all rites.

The Commemoration of the Dead comes in here, the beginning of the second part of the Great Intercession, which is continued in the "Nobis quoque." A similar prayer is in all liturgies.

The Canon ends with a doxology, "Per ipsum," suggested by Romans xi. 36. During this doxology,

the elements are once more elevated; this represents the real, ancient elevation, which is found in all rites at about this place. It originally formed the prelude to the communion of the faithful.

The Lord's Prayer follows. It is found in all liturgies, with just one exception, and is nearly always in the same place.

Then comes the *Fraction*, or *Breaking of the Host*. In all liturgies, the consecrated bread is broken just before the distribution. It is Apostolic, being referred to in the "Didache"³ (written about the end of first century). In fact, it was one of the primitive names for the Eucharist. (Cf. Acts ii. 42, 46, xx. 7.) All Eastern rites have this "fraction" between the Elevation and the Communion.

In the present Roman Mass, it takes place during the prayer "Libera nos quæsumus," during which also a part of the consecrated bread is dipped into the consecrated wine—an extremely old custom, perhaps a relic of a common way of mixing bread and wine at meals, as Our Lord did at the Last Supper (John xiii. 26).

The Agnus Dei is a later addition, made to fill in the time of the breaking of the consecrated bread. It dates from about the sixth century.

The Kiss of Peace comes next. It once came earlier in the service, as I have pointed out. It is one of the oldest elements of the liturgy, and exists in all rites. It comes from Apostolic times, as we shall see (Cf. Romans xvi. 6, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Pet. v. 14, etc.).

³For definition of "Didache," see top page 20.

Before Communion, there used to be a solemn blessing of the people. This has now disappeared from the Roman rite.

The three prayers which follow the *Agnus·Dei* have been developed from private devotion, which naturally preceded the act of Communion.

The Communion.

“*Panem cœlestem accipiam*” is from Psalm cxv. 4, and “*Quid retribuam*” from Psalm cxv. 3, 4, cxvii. 4.

“*Domine non sum dignus*” is from Matthew viii. 6, 10. It was said for private devotion before Communion as early as the beginning of the third century.

The Communion is followed by the *Ablutions*, or washing of the fingers, and chalice. Something of the kind must have existed from very early times. The prayers now said in this place (“*Quod ore sumpsimus*” and “*Corpus tuum Domine*”) are mediæval.

The verse called the *Communion* was originally a psalm, sung while the people communicated. It now consists of a single verse, said or sung after the Communion.

The *Post Communion* is a short prayer of thanksgiving after Communion. It was originally, and still is, in Eastern rites, in the form of a litany.

Then comes the “*Ite, missa est*”—the formal announcement that the Mass is at an end.

The “*Placeat*” prayer, blessing, and *Last Gospel*, are all late additions, originally private devotions.

PART TWO

The Early History of the Mass

As I have said, the Roman Mass of today has been practically unchanged since the time of Gregory the Great (A. D. 590). Its history previous to that period remains to be considered. For purposes of comparison let us sum up the present structure of the Mass:

Part One.

Priest's Private Preparation.

Psalm, and Confession of sins, and prayers.

Part Two.

Mass of the Catechumens.

Introit (entrance psalm).

Kyrie (prayer = litany).

Gloria (hymn).

Collect (short prayers).

Lesson (usually Epistle).

Gradual, etc. (= psalm).

Gospel.

[Homily or sermon.]

Part Three.

Mass of the Faithful.

Creed.

Prayers of the faithful.

Offering of the bread and wine (while people sung a psalm).

"Secrets" (= offertory prayers).

Washing of Hands.

Preface (beginning of a long prayer of thanksgiving, which lasts to the end of the Mass, and includes the Consecration).

Sanctus (continuation of Preface). Canon (continuation of the prayer. Includes the Great Intercession, Consecration, offering, and elevation).

The Lord's Prayer.

Fraction (breaking of the consecrated bread).

Agnus Dei.

Kiss of Peace.

Communion (with its psalm).

Communion verse.

Post Communion (prayers).

Dismissal.

Blessing and Last Gospel.

[The Introit, Collect, Lesson, Gradual, Gospel, "Offertory," "Secrets" (Preface), "Communion," and "Post Communion" vary with the feast. The rest of the Mass is always the same.]

THE LITURGY IN THE FOURTH CENTURY.

I have described the Roman Mass as it existed at the end of the sixth century. Let us now go back to earlier times.

From the fourth century onwards, we find four great types of Liturgy, those of Antioch, Alexandria, Rome, and Gaul.

Most scholars consider that these four are variants of one primitive liturgy, somewhat fluid and undetermined in actual form. They consider that at Antioch, this primitive liturgy was less changed than anywhere else.

Now we have two forms of this early Antiochene

liturgy in a Collection known as the "Apostolic Constitutions," compiled about A. D. 400. The second of these was probably written about A. D. 350. (The first is earlier and will be dealt with later.) It is, if not actually the original, primitive Eucharistic rite, at least a later redaction of it, giving one example of the earlier type. It is the earliest complete liturgy extant.

It consists of the usual two parts: (1) Liturgy of the Catechumens, (2) Liturgy of Faithful. I give an outline of both.

(1) No reference to introit psalm, or psalms between the lessons, but these were probably taken for granted.

(A) *Liturgy of the Catechumens.*

(1) Lessons from Old Testament and New Testament.

(2) Sermon.

(3) Dismissal of the catechumens, etc., after prayers have been said for them. [Similar prayers are found in the Roman Liturgy for Good Friday.]

(B) *Liturgy of the Faithful.*

(1) Great litany, for all classes of men, ending in a prayer by the celebrant.

(2) Kiss of Peace.

(3) Celebrant washes his hands.

(4) Offertory. The gifts are brought to the altar.

(5) "Secret" prayer.

(6) *Sursum corda*—"Lift up your hearts," etc., just as in the Roman Mass.

- (7) Preface, in same style as the Roman Mass. "It is very meet and right," etc. It contains a long thanksgiving for all God's benefits.
- (8) Sanctus, as in Roman Mass.
- (9) The celebrant then continues the Eucharistic prayer. There follows an outline of Our Lord's life and passion, ending with the Last Supper, and repeating the words of institution.
- (10) The part of the prayer following the consecration is so like the corresponding prayer in the Roman Mass that I copy out both side by side:—

Apostolic Constitutions.

"Wherefore we, remembering His Passion and death and resurrection from the dead and ascension into Heaven, and His future second coming, . . . we offer to Thee, our King and our God, according to His command, this bread and this cup, giving thanks to Thee through Him."

Roman Mass.

"Wherefore, O Lord we Thy servants, as also Thy holy people, remembering the blessed Passion of the same Christ Thy Son our Lord, His resurrection from the dead, and glorious ascension into heaven, offer unto Thy most excellent Majesty of Thy gifts and grants a pure Host, a holy Host, an Immaculate Host, the holy bread of eternal life and the chalice of everlasting salvation."

I think you will agree that the similarity is very striking.

- (11) To return to the "Apostolic Constitutions." The prayer just quoted is followed by an invocation of the Holy Ghost. The Roman

Mass doubtless had one originally, but it has disappeared.

- (12) Then comes the Great Intercession for the living and the dead.
- (13) This is followed by a litany for the same purpose, concluding with a prayer.
- (14) Then comes the Elevation, followed by
- (15) The "Gloria in Excelsis" (in the Roman Mass, this comes quite at the beginning of the service).
- (16) Communion, during which
- (17) Psalm xxxiii. is sung.
- (18) Then comes a long Post Communion prayer, in thanksgiving.
- (19) Blessing.
- (20) Dismissal.

I think I am justified in saying that the Roman Mass is substantially the same as the Liturgy in the Apostolic Constitutions. Compare the scheme just given with that of the Mass given above.

THE ROMAN MASS IN THE FOURTH CENTURY.

Although we have little evidence on this point, we have enough to show that the *prayers* of the Mass were much the same then as later—only the *order* of some of the prayers in the *Canon* was probably different. Thus, a book called "De Sacramentis," written about A. D. 400, quotes a large part of the prayers of the Canon, which are practically the same as now. The early Roman rite was probably even more similar to the Liturgy in "Apostolic Constitutions" than it is at present.

THE EUCHARIST IN THE SECOND AND THIRD CENTURIES.

We have studied the Eucharist in the fourth century, and have seen that there then existed four great rites, of which one—the Antiochene—seems to be the most primitive, and the source of the others.

For the earlier centuries we are confined to allusions and descriptions in ecclesiastical writers of the time. I pick out the most important: St. Clement of Rome (A. D. 90-100), and St. Justin Martyr. But first I must just mention the *other*⁴ liturgy in the "Apostolic Constitutions," which represents the Antiochene rite in the third century, and Tertullian and Cyprian.

EARLY ANTIOCHENE LITURGY (THIRD CENTURY).

This comprises:—

(A) *Liturgy of the Catechumens.*

- (1) Lessons from the Old Testament, followed by
- (2) Psalms (= our Gradual, etc.).
- (3) Readings from the New Testament, including part of a Gospel, during which all stand, as at the present time.
- (4) Sermons.
- (5) Dismissal of the Catechumens.

(B) *Liturgy of the Faithful.*

- (1) Prayers of the faithful.
- (2) Offertory of bread and wine.
- (3) Kiss of Peace.
- (4) Prayers for all men (apparently in the form of a Litany).
- (5) "After this let the sacrifice follow, all the people standing, and praying silently; and

⁴See top page 13.

when the oblation has been made, let each rank by itself partake of the body of the Lord and His precious blood, in order, with reverence, and godly fear.”

It will be seen, therefore, that this third century rite is the same in substance as that of the fourth and later centuries.

AFRICAN RITE IN THE THIRD CENTURY.

From the works of Tertullian (died A. D. 220) and St. Cyprian (died A. D. 258) we gather that their Liturgy consisted of:—

(A) *Mass of the Catechumens.*

- (1) Lessons from Old Testament and New Testament, divided by psalms and alleluias (as in present Roman Mass).
- (2) Sermon.
- (3) Prayers for catechumens.
- (4) Their expulsion.

(B) *Mass of the Faithful.*

- (1) Prayers of the faithful, for all people, said with uplifted hands, in litany form.
- (2) Kiss of Peace (or later at the Communion).
- (3) Collection of alms for the poor.
- (4) Offertory of bread and wine. Wine is mixed with water.
- (5) Eucharistic prayer, beginning, “Lift up your hearts,” etc.
- (6) Sanctus.
- (7) Consecration.
- (8) Prayer remembering Christ’s Passion and Resurrection.

- (9) Great Intercession.
- (10) Lord's Prayer.
- (11) Communion.
- (12) Dismissal.

SECOND CENTURY.

Now let us go to the second century. From the works of St. Justin Martyr (martyred A. D. 167), we find that the Liturgy in the early second century was as follows:

- (1) Lessons from Scripture.
- (2) Sermon.
- (3) Prayer for all sorts of people (presumably the catechumens have been dismissed, as these prayers are said only by "the faithful").
- (4) Kiss of Peace.
- (5) Bread and wine are brought to the bishop.
- (6) A long "prayer of thanksgiving" is said.
- (7) A prayer remembering Christ's Passion including the words of Institution.
- (8) Great Intercession.
- (9) Communion.

We have sufficient evidence to show that this liturgy was extremely like the fourth century liturgy in the "Apostolic Constitutions," but it would take too long to enter into details.

St. Justin describes the rite as a "sacrifice," and is emphatic as to the Real Presence.

FIRST CENTURY.

I. Apostolic Fathers.

From the somewhat scanty allusions of these

early Fathers to the Liturgy, we gather that it included the Lord's Prayer (St. Polycarp, disciple of St. John).

We learn from St. Clement of Rome (disciple of St. Paul, A. D. 90-100), that there was a regulated order of Divine worship. He mentions the "Sanctus." But, most important of all, he gives in full a very long Eucharistic prayer, which has remarkable resemblances to the fourth century liturgy in the "Apostolic Constitutions." Not only do the same ideas occur, but whole passages are word for word the same. Now, as Lightfoot said, this cannot be an accident. One is copying the other. The only question is, *which*. Here there are two theories. *Harnack* thinks the fourth century document is based on Clement. But most other scholars think that Clement is quoting from an actual liturgy in existence in his own time, which liturgy was simply an earlier form of the fourth century one already referred to. They point out that *Harnack's* view will not account for the occurrence of similar liturgical quotations in Justin, Novatian, and others of this same early period. We have seen that the second century liturgy of Justin Martyr is evidently something very much like the fourth century liturgy of the "Apostolic Constitutions." We have also seen that, as Clement himself says, the order of the Eucharistic rite in his time was something fixed and determined. There *was* an order therefore. Which and what was it? All the evidence seems to point to that of the "Apostolic Constitutions" in a modified form.

The only other first century document to be no-

ticed is the "Didache," or "Teaching of the Twelve Apostles," probably written in Palestine about A. D. 80 or 100. From it we learn that some sort of confession of sin preceded the Eucharist. (Cf. the "confession" in the priest's preparation in the Mass of the present day.) We find traces of the usual Thanksgiving prayer; a thanksgiving before and after Communion, an Intercession prayer for the Church; part of the Sanctus; the breaking of the bread; and the whole rite is definitely and explicitly called a sacrifice, in fulfilment of Malachi i. 10, 11.

There is, therefore, just enough evidence for the first century, to show that the liturgy of the second and later centuries already existed in a more or less fixed form. Let us now turn to the New Testament itself.

II. New Testament.

With the knowledge already gained, we can turn now to the New Testament, and see if this bears witness to some sort of liturgy, and if so, of what kind.

The center of all liturgy is, of course, the doing what Christ did. He took break, gave thanks, blessed, and broke it, said over it the words of the Institution, and gave it to His Apostles to eat. He did the same with the cup. This Christians also have done from the first. So we have this essential rite in the New Testament:

- (1) Bread and wine are brought.
- (2) The celebrant gives thanks.
- (3) He takes the bread, blesses it, and says the words of Institution.

(4) He does the same with the wine.

(5) The bread is broken, and Communion follows.

To this nucleus, we can add from the New Testament many other elements.

The Jewish Christians at first attended the Synagogue services (Cf. Acts ix. 20, etc.). But they soon began to hold meetings of their own. At these meetings, they naturally followed the normal order of the Jewish synagogue service, but Christianized it. They had readings from the holy books, as among the Jews (Cf. Acts xiii. 15). Timothy is to *read* as well as to preach (1 Tim. iv. 13). St. Paul's letters are to be read to the brethren (1 Thess. v. 27, Coloss. iv. 16). After the reading came sermons (1 Cor. xiv. 26, Acts xx. 7). They sang psalms (1 Cor. xiv. 26) and hymns (Ephes. v. 19, Coloss. iii. 16). Public prayers were said for all kinds of people (1 Tim. ii. 1, 2, Acts ii. 42). Collections were made for the poor. These elements—readings, sermons, psalms, hymns, prayers, and alms, we know to have been those of the Synagogue service. The people prayed standing, with uplifted hands, as the priest does now at Mass (Phil. i. 27, Ephes. vi. 14, 1 Tim. ii. 8). There was a kiss of peace (1 Thess. v. 26, Romans xvi. 16, 1 Cor. xvi. 20, 1 Peter v. 14), and a public profession of faith (1 Tim. vi. 12). The people answered Amen to prayers (1 Cor. xiv. 16).

When the Eucharist was celebrated, it was joined on to this Synagogue service. It was a well-known rite amongst St. Paul's converts (1 Cor. x. 16), and a recognized standard by which Christians were known

(Acts ii. 42-6). The people met together, read their books, heard sermons, sang and prayed; then the bread and wine were brought up and the Eucharist was celebrated. We notice especially the idea of a thanksgiving prayer as part of the rite (Cf. 1 Cor. xiv. 16, 1 Tim. ii. 1). After the Consecration come prayers (Acts ii. 42). Since both Our Lord and St. Paul insist that the Eucharist is a memorial of Christ's death, we may conclude that the prayers contained a reference to this. Putting all this together, we have the following:

(A). The "Synaxis," based on the Synagogue service (= the Mass of the Catechumens).

(1) Lessons from Scripture.

(2) Sermons.

(3) Psalms.

(4) Hymns.

(5) Prayers.

(6) Profession of faith.⁵

(7) Kiss of Peace.⁵

(B) The Eucharist proper (= Mass of the Faithful).

(1) A prayer of thanksgiving.

(2) Blessing of bread and wine by the words of Institution (1 Cor. xi. 23).

(3) Prayers remembering Christ's death (1 Cor. xi. 23, 25, 26).

(4) The people communicate (1 Cor. xi. 26-29).

All these features of the New Testament Liturgy have remained in the Liturgy of subsequent centuries,

⁵This really belonged to the next part of the service.

and, in particular, in the Mass. Also, all liturgies have preserved the division of the service into the Liturgy of the Catechumens (= Synagogue service) and the Liturgy of the Faithful (= Eucharist proper).

Finally, the universal Christian tradition that the Eucharist is a sacrifice (which we have traced to the first century) finds an echo in the sacrificial terms used by Our Lord and St. Paul (in the account of the Institution in the Gospels, and in 1 Corinthians. (See Murray's Bible Dictionary.) The Real Presence, too, is implied in 1 Cor. x. 16 and xi. 27-29.

But, doctrine apart, I think I have made it clear that the Mass of today is substantially the same rite as that of the primitive Church, and the Church of the Apostles—developed in form, of course, but in substance the same.

Note on the paucity of First Century Literature beyond the New Testament. •

It will be observed that, compared with the second and third centuries, first century allusions to the Liturgy are decidedly meager. But it must be remembered that very little first century Christian literature has come down to us. Still, the little evidence there is, is all in favor of a Eucharistic rite similar to our own, as we have seen. We have many first century allusions to the Eucharistic Sacrifice, the Christian "altar," the Real Presence, and the Hierarchy, but very few explicit references to the Liturgy writing at first, but were preserved and handed on by itself. The details of the rite were not committed to oral tradition.

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The purpose of this MASS BOOK is to present in the simplest form the Prayers that are the most useful in the devotional life of a Catholic. It gives the Mass Prayers almost exactly as they are said by the Priest at the altar. It adds, moreover, such rubrical directions as are needful for one who is not thoroughly familiar with the Mass to follow the Priest intelligently and with devotion. The explanations of the essential Doctrines of the Church, and the ordinary devotional practices that are interspersed throughout the book, may be found of very great value to non-Catholics, as well as to all classes of Catholics. Both prayers and explanations have been drawn only from authorized sources.

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