

AFF Lent 2023
Week 2 Handout #2
The Mass

The Medieval Mass & Franco-Carolingian Liturgy

Rites of the early medieval Catholic Church

- 1) Old Roman (Rome and Papal States)
 - 2) Beneventan (Italy outside Rome)
 - 3) Ambrosian (restricted to the See of Milan)
 - 4) Mozarabic (Spain after the invasion of the Moors in 711CE, established in the See of Toledo),
 - 5) Gallican (Gaul and the Frankish kingdom, growing out of Celtic Christianity)
 - 6) Sarum (Britain, growing out of Celtic Christianity, centered in the See of Salisbury)
- /Gallican Rite: very formal; complicated; ornate liturgy; symbolic; dramatic; copious in music; strong influence of Eastern church, especially at Ephesus/

Carolingians

- Pepin (r. 751-768)
- Charlemagne (r. 768-814) King (800=HRE)
- Efforts by both to bring the Frankish kingdom into uniformity with Rome
- Palace School established at Aachen (Aix-la-Chapelle)

Alcuin (c. 735-804)

- From York, Northumbria
- Permanent Deacon of the church
- Invited by Charlemagne to direct the Palace School
- Received Hadrian's Sacramentary from Rome to copy at the Palace School
- Gallican Rite had many inclusions that were not in Roman Rite. Charlemagne gave permission to alter the Sacramentary

Roman Sacramentaries

- 1) Leonine (7th century)
- 2) Gelasian (8th century used in Gallican Rite)
- 3) Hadrian's (8th century used in Rome)

Gallican Mass (Gelasian Sac.)

Processional Introit
3 canticles sung: Trisagion; Kyrie; Benedictus
Opening Prayer
3 Lessons: OT; Psalm; Epistle; Gospel with
Solemn processional (Trisagion)
Homily
Litany of Intercessory Prayer
Dismissal of catechumens

Roman Mass (Hadrian's Sac.)

Processional Introit
Kyrie
Gloria
Epistle; Psalm; Gospel read from ambo
by deacon

Solemn procession of gifts (choir sings Cherubic Hymn)	Preparation of altar during Offertory
Praefatio missae (instruction) – Collect-Names of Mass intentions – Collect	
Kiss of Peace	
Sursum corda dialogue	Sursum corda dialogue
Long Preface	
Sanctus	Sanctus
Prayer of Consecration	Prayer of Consecration
Anamnesis	Anamnesis
Epiclesis	
Conclusion (per ipsum)	Conclusion (per ipsum)
Fraction	
	Pater noster and embolism
Pater noster	Kiss of Peace
Benedictory Prayer	Fraction
Giving of communion (kneeling)	Giving of communion (standing)
Prayer – ite missa est	Prayer – ite missa est

Customs unique to Gallican Rite

- 1) all prayers addressed to and through the Trinity
- 2) many private, silent prayers by priest (Confiteor)
- 3) priest prays with hands folded, not outstretched

Changes during Gothic Period 1100-1400

- 1) altar moved to rear wall and isolated; many churches had rood screens
- 2) more adoration than communion; use of Sanctus bells
- 3) sanctuary restructured
- 4) introduced unleavened bread
- 5) offertory brought only money, no bread or wine
- 6) Host placed on tongue
- 7) stood to receive communion
- 8) allegorical interpretation of the Mass

Eucharista.....Epiphania

Thanksgiving.....Manifesta

Mass no longer a corporate action of the people in offering the eucharista to God, but rather the action of God who manifested himself in the Consecration. The Mass was no longer the liturgica but a sacred drama of the Passion of Christ. Everything was symbolic.

** Mid-11th-century, the Sacramentary was brought back from Gaul to Rome and displaced the one in Roman use.

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- 1) filioque clause
- 2) primacy of Bishop of Rome and his universal jurisdiction

Saeculum Obscurum: 10-11th centuries

- “Rule of the Harlots”
- Death of Pope Formosus in 896 led to chaos and his ultimate Cadaver Trial
- Papal corruption and manner of their elections

14th-century

- Avignon Papacy
- Missale Romanum: Low Mass; Private Mass; Endowments; Adoration rather than communion led to Elevation and Sanctus bells; communing only host; secularized music
- Strong call for reform
- Protestant Reformation

The Council of Trent (1545 – 1563)

19th Council of the Church, called by Pope Paul III

No popes attended: as demanded by HRE papal legates were sent

Council broke twice: 1549-1551; 1552-1562. Reconvened in 1562 by Pope Pius IV and closed in 1563

Main Objectives of Trent

- 1) to condemn doctrines of Protestants and clarify doctrines of Roman Church
- 2) to re-effect a reform of the discipline and administration of the Roman Church
- 3) to reaffirm the Roman Church as the ultimate interpreter of Scripture
- 4) to define the relationship between faith and works in salvation
- 5) to reform sacred music

The decisions of the Council were set forth in 17 Decrees:

- 1) reaffirmation of the Nicene Creed
- 2) reaffirmation of the Canon of Scripture
- 3) Latin Vulgate as authorized Scripture
- 4) Justification is offered on the basis of human cooperation with divine grace
- 5) reaffirmation of 7 Sacraments (Eucharist as both sacrifice and sacrament)
- 6) “Christ is really, truly, substantially present in the consecrated forms” (Term :transubstantiation is not used)

- 7) reaffirmation that sacrifice of the Mass offered for both living and dead
- 8) re-denial of the chalice to laity
- 9) reaffirmation of Latin as the language of the Mass
- 10) clarified requirements for marriage and sacrament restructured
- 11) clarified denial of remarriage following divorce

/Trent refused to reassert the necessity or usefulness clerical celibacy. Marriage after ordination forbidden/

- 12) reaffirmation of doctrine of purgatory
- 13) reaffirmation of invocation of saints and veneration of relics. Removed from the calendar any saints consecrated after the 11th century.
- 14) ban on sale of indulgences for monetary gain
- 15) complete overhaul of sacred music

- 16) appointment of committee to prepare ongoing list of forbidden books
 - 17) assigned to the Pope (Pius IV at that time; died Dec, 9, 1565) the reissue of missal, catechism, and breviary
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January 26, 1564: Pope Pius IV issued a Papal Bull, *Benedictus Deus*, that ratified all 17 Decrees

Completed by Pope Pius V:

Tridentine Catechism: 1566

Tridentine Breviary: 1568

Tridentine Missal: 1570 (July 14)