

## THE HISTORY OF THE MASS

- I. First Eucharists.
  - A. The Last Supper
  - B. Emmaeus
  - C. Pauline Agape Meals (I Cor. 11)
- II. The Mass of the Gentiles.
  - A. The destruction of Jerusalem and separation of Christianity from Judaism
  - B. From house churches to halls
  - C. Pliny the younger's account to Trajan: "They gathered early in the morning of a designated day each week, prayed, sang and swore to avoid sin. Then they would reconvene later in the day for a religious meal." (c. 112)
  - D. From Aramaic to Greek and Justin Martyr's first reference to "Eucharist"
- III. Attempts to standardize the Mass.
  - A. The Apostolic Constitution of Hippolytus (215): "Let the bishop give thanks in the manner which we have described. It is by no means necessary, however, that in giving thanks the bishop use the same words that we have, learning them by heart, as it were; rather, let each one pray according to his ability."
  - B. From Greek to Latin
  - C. Defense against Gnostics leads to greater emphasis on consecration
- IV. The mass of the established Roman religion.
  - A. Lateran basilica as architectural paradigm
  - B. Bishop as judge and the mass as civic event
  - C. Priests begin to celebrate mass; fermentum
- V. God in the image of Caesar leads to emphasis on penitence and ambivalence.
  - A. John Chrysostom and "The table of fear" "We stand before the altar in vain; no one comes to partake." (Homily on Ephesians 3:4)
  - B. Marginalization of lay roles.
- VI. Unity and diversity in the first millennium.
  - A. Bishops retain liturgical autonomy
  - B. Centralizing force of Gallic, Roman, Gelasian and Gregorian liturgies.
  - C. Reinforcement of Latin under Pope Gregory
  - D. From Thanksgiving to Sacrifice
- VII. Private masses become paradigmatic
  - A. Franciscan sacramentaries
  - B. Movement of the altar
  - C. From plural to singular in the priest's prayers and from vocal to silent prayer
  - D. Rift between liturgy and reception of communion.
  - E. Easter Duty

- VIII. The scholastic era and the gaze that saves
  - A. Multiplication of elevations and bells
  - B. Tabernacles, Adoration and Benediction
  - C. The altar rail and concomitance.
- IX. The Council of Trent
  - A. Upheld Transubstantiation and concomitance
  - B. Asserted value of the mass apart from understanding or receiving communion
  - C. Call for reform and the Roman Missal of 1570
  - D. The Congregation of Rites and the loss of bishops' liturgical autonomy
- X. Origins of the modern liturgical renewal.
  - A. Fascination with historical discoveries and opposition to individualism
  - B. First vernacular translations
  - C. Pius XII's *Mediator Dei* : "It is an error and a mistake to think of the sacred Liturgy as merely the outward or visible part of divine worship or as an ornamental ceremonial. No less erroneous is the notion that it consists solely in a list of laws and prescriptions according to which the ecclesiastical hierarchy orders the sacred rites to be performed."
- XI. Vatican II and *Sacrosanctum Concilium*.
  - A. A call for change: "The liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may, but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it."
  - B. A call for lay participation: "Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work." (SC 14)
  - C. Greater use of Scripture
  - D. Incorporation of more ancient prayers while eliminating duplications
  - E. Elaboration of the presences of Christ
  - F. Enculturation
  - G. Vatican II as the fulfillment of the Tridentine agenda