

A single voice should sing the antiphon, the choir taking up the Psalm, the congregation uniting in the Gloria and the choir repeating the antiphon. Excellent musical settings for the Introits are available.

When it is not possible to interpret the Introit in the manner just described, the rubric (*General Rubrics*, II, 485) permits the reading of the Introit by the minister, choir and congregation singing the Gloria. When read by the minister, he should stand on the chancel level and *invariably face the congregation* (he then is acting as the announcer), turning and going to the altar only as the Gloria is sung.

20—Spoken of as the Lesser Doxology; a very ancient ascription of praise to the Holy Trinity, voicing a positive confession of the true faith. It follows the introit verses which almost always are taken from Old Testament Scriptures and the Psalms in the Offices, as a sign that they are not being used with a Jewish but with a Christian intention and as connecting them with Christian use.

21—The Kyrie is an humble plea for mercy. It is Trinitarian in address and form. It has been called the Lesser or Minor Litany, and is one of the Church's most ancient forms of prayer, coming into the use of the Western Church from the earliest Liturgies of the Eastern Church and known to have been in use in the city of Rome when the language of The Liturgy still was Greek.

A litany is a short form of supplication with alternate petitions recited by the minister and responses by the congregation. For a permissive use of the Kyrie see *General Rubrics*, II, 485.

22—The Greater Doxology, also known as the Angels' Hymn, beginning with St. Luke 2:14 and enlarged into a hymn of praise and glory to God for His great goodness. The authorship is quite unknown although it has

been attributed to various ancients. It has been in use in the Church, in the east as a morning hymn in earliest times, in the west since about the sixth century. Since the sixth century it has been used as the great introductory hymn of praise of the Communion Office. It is always used on festival days and when there is a Communion.

There are certain times in the Church Year when the depth of sorrow and repentance penetrate to the exclusion of the feelings of the highest joy, such as the seasons of penitence, the Lententide, the Holy Week; at such times another canticle or even a hymn may properly be used instead of the Gloria in Excelsis, but not if there be a Communion (*General Rubrics*, II, 485).

23—Called the Salutation. It is scriptural. It is a mutual wish of blessing and exhortation to the incitement to, and to the uplifting of the heart in, prayer.

As the minister repeats these words, he opens his hands and arms before him as in blessing and invitation, bending the arms outward from the elbows, the hands open toward the people.

24—The Collect is so called either because it is gathered from the authority of the Scriptures which form the Liturgical Lessons of The Service, or because in this one prayer the many prayers at the gathering together of the people for worship are collected, or it is called so because it is the first prayer at this gathering together of the faithful. In these last two the historic origin lies.

The Collect for the Day probably originated in the prayers which were said on Sundays or other holy days when the people gathered in the larger churches in Rome and with their priests went in procession to the church or place where the particular celebration of the day was appointed; this was called the station or stational church.

The Collect is a strictly western form of prayer. It is concise, short, and wonderfully expressive in its terse

language; normally it is just one sentence long. It has a very definite structure: the address to God; the ground upon which the prayer is offered; the petition; the benefit hoped for as a result; and the mediation and ascription called the termination.

The Collect harmonizes with or draws its inspiration from the key-note of the day celebrated; it usually has a marked relation with one or another or both of the Liturgical Lessons. It is the principal prayer of The Service. It varies with every festival or day, there being a proper appointment for each and every one. It is one of the Major Propers. Its use is very carefully directed in *General Rubrics*, I, 484. For the sources of the Collects see "The Church Year," *in loco*.

25—The earliest custom connected with the reading of lessons of Holy Scripture at Divine Worship, of which there is definite trace, is the use of two ambons or elevated reading desks located well in front and to the sides of the apse and toward the people. From each of these in turn certain lessons were read by different readers. It is therefore perfectly proper to read the Liturgical Lessons from a lectern or reading desk.

But this early custom gave place to one which became well-nigh the universal practice of the Church, and has been this for many centuries, namely, that of reading the lessons from before the altar. This at first was done from a lectern or ambon located on the chord of the apse, it seems, and immediately before the altar; and then directly from before the altar proper, no lectern being used, the reader or assistant holding the scroll or text.

There is a peculiar fitness in reading the Liturgical Lessons from the altar. The Divine Word as announcement and teaching is first declared to all from the place where later the Divine Word is administered to each individually as seal, token, guarantee. Then too, the reading of these particular lessons at this particular

time has always been invested with a high ceremonial character, both as to place and method; the endeavor has been to emphasize their special setting and specific object.

26—Since the Liturgical Lessons are printed in it. Of course there is not the slightest objection to reading them from an altar Bible if that be desired.

For centuries before the invention of printing, all



A MINIATURE FROM AN ILLUMINATED PONTIFICALE—SHOWING
THE ORDERING OF A DEACON

service books were manuscript. The earliest service books merely contained an indication of the lessons, a catch word or phrase where they began; later an indication of the beginning of the passage. The lessons then were written in full in a special book or books. The book of the Liturgical Gospels, very anciently called the *Textus*, oftentimes was not only richly and beautifully illuminated but most wonderfully bound, precious metals

and precious stones being used for the embellishment of the binding: the finest and most valuable form was none too good for the precious Word! At times these books would rest upon the altar at celebrations; in some other cases they would be carried to the altar in procession attended with every mark of honor and reverence. It is very easy to find the natural genesis of many of the existing ceremonies of the Church when one views the deep expressions of spiritual life; as for example here, rising for the reading of the Gospel.

27—Since the days of the ambons referred to above in note 25, distinctions have been made in a number of ways between the reading of the Epistle and the reading of the Gospel. They were read from different desks by different readers; their reading was attended with distinctive ceremonies. Then when one ambon came to be used instead of two, the Epistle was read from a lower level, the Gospel from the highest.

After it became customary to read the lessons from the altar proper, the *place* of reading at the altar was distinguished: the Epistle was read from the south corner (the church being orientated,—to the right as one would look toward the altar); this then was called the Epistle Corner, and that side the Epistle Side. The Gospel then would be read from the north corner, the Gospel Corner. This practice is not objectionable, although the simpler is suggested.

28—The Epistle for the Day and the Gospel for the Day are known as the Liturgical Lessons; that is, those particular portions of Holy Scripture appointed to be read in The Liturgy of the Holy Communion, and to be distinguished from any other Scripture lections which might be read in conjunction with them at that time or at any of the Offices.

This series of specially chosen and appointed lessons forms the Lectionary. They vary with every festival

or day and are known also as the Proper Lessons; they are also called the Pericopes; that is, sections, chosen portions of Holy Scripture. These definitely chosen sections displaced the original method of reading Scripture, the *lectio continua* or continuous reading of book after book, and of course is traceable directly to the influence of the developing idea of the Church Year. Fairly authentic tradition traces the arrangement of the Gospel pericopes to Jerome.

The Epistle was generally spoken of as the *apostolus*, the apostle, since most of the selections were taken from the epistolary writings of the New Testament or the Acts of the Apostles; later Old Testament selections appear here and there in the course of the year and the Epistle becomes known as *The Lesson*.

The Epistle prepares for the Gospel; it also contributes its own element to the teaching of the Day; a number of times in the course of the year it is the lesson which states the historic fact of the festival celebration; e. g., Ascension of our Lord; Whitsunday.

29—The formal rubrical announcement of the Epistle, see page 10, should be followed exactly. Besides announcing where the lesson is found, its connection with the Day is also noted, and this is important as a needed formal announcement in The Liturgy. Thus,—“The Epistle for *Christmas Day*,—or, for *Invocavit*, the *First Sunday in Lent*,—or, for the *Twentieth Sunday after the Festival of the Holy Trinity*,—is written in the — chapter of the *Epistle of St. Paul to the Romans*,—or, the *Epistle of St. James*,—or, the *Prophecies of Isaiah*,—beginning at the — verse.” Do it exactly, carefully, clearly, and as directed in the rubric.

29a—The minister should be careful of his reading and speaking at all times; but The Liturgy in all its parts and particularly the reading of the Word demands the most careful and clear reading and enunciation. Per-

sonal idiosyncrasies or mannerisms in pronunciation, or tricks of voice, or declamatory or oratorical reading have no place here, or for that matter anywhere else in Liturgy or Offices. Also the tendency to read rapidly or in a sing-song monotone should be guarded against. The Word is for the people and every effort should be made to have them hear and understand. It would be well for the congregation to follow the reading of the lections in their own service books.

30—The Gradual for the Day, another of the variables of The Liturgy, see the Propers, CSB, page 37, derives its name from the ancient practice of singing this response from the *gradus* or step of the ambon. It was sung after the Epistle while the reader was descending the steps and the reader of the Gospel was ascending the steps of the ambon, later, of the altar. It is now the remnant of the Psalm originally used in its entirety at this time. It usually consists of a Psalm passage and a number of verses. It is to be sung by the choir, and comprises a distinct liturgical action. Its peculiar function is to echo and enlarge the teaching of the Epistle and feel for or announce or introduce the Gospel to which the Epistle is a sort of herald companion.

During the Lententide (See Propers in CSB) the verses are known as the Tract, acquiring that name from the way in which they were sung, "by one voice without break." The Tract is wholly associated with seasons of humiliation and penitence, and was sung slowly and mournfully. During the post-Easter season (which see in the CSB) the Gradual is known as the Alleluia, because it is thus introduced and its invariable tone is that of great joy.

The Gradual contributes very definite touches to the teaching of the day, revealing the careful effort made to develop a complete harmony in the choice of all Propers. Excellent settings for the Graduals are available.

For sources of the Graduals see "The Church Year," *in loco*.

The use of the Gradual is permissive, see rubric, page 10. When it is omitted the Hallelujah, that is, the three-fold Hallelujah, an abbreviated remnant of the Gradual, or the Sentence for the Season may be sung (See page 190, CSB). The Sentence for Lent is printed in The Service and is a permissive use instead of the Graduals found with the other Propers.

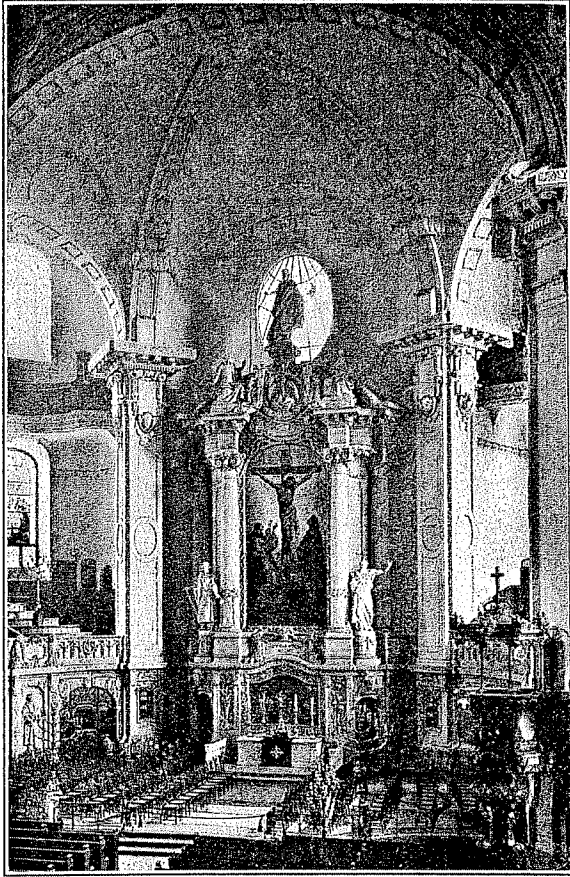
If the minister has read the Epistle from the epistle corner of the altar, he goes to the gospel corner while the Gradual or Sentence is being sung. He will face the altar during the singing of the Gradual, the Hallelujah, or the Sentence, and only turn to the congregation when he announces the Gospel.

31—The Gospel for the Day is that specially chosen and appointed lection from one of the four Gospels which *shall* be read at the Celebration of Holy Communion on a specific day. Thus there is only one "Gospel for the day." It is never displaced by any other lesson. When other major services or celebrations of Holy Communion follow during the week, and specific Epistles and Gospels are not appointed for those occasions, the Liturgical Lessons for the Festival or Sunday preceding are to be used. (Cf. *General Rubrics*, I, ¶ 4, The Propria, page 484.)

The reading of the Gospel has always been given special honor. There is not a single liturgy in existence anywhere, from the earliest on, which does not make specific provision for the reading of *The Gospel*.

The series of Gospels used throughout the Church Year in all probability had a definitely chosen nucleus; this of course was inspired by the earlier practice of associating certain events recorded in the Gospels with definite anniversary dates. It must be admitted that sometimes these dates were rather arbitrarily deter-

mined. But the one demanded the other, and the other emphasized the one. The observance of such events annually is the germ of the Church Year; the lessons, certain Gospels used on these days, the beginning of the



KREUZKIRCHE, INTERIOR, DRESDEN, GERMANY
Renaissance

Gospel pericopes. Study of this in its bearing upon the Church Year and the arrangement of Gospel lections for Festivals and Sundays in both harmonious and orderly way is ascribed to the Latin father, Jerome. Of course

there have been changes and additions since; and others no doubt will be made as need of additional appointments arises.

With but minor variations, the Epistles and Gospels as appointed in the "Common Service Book" represent the historic use of the Western Church.

32—The central position it occupies,—the climax of the pre-Communion Office,—its great message and value, the honor shown it, bring the announcement of *The Holy Gospel*; simple, but profoundly stirring: for here is the declaration of the Way, the Truth, and the Life in Jesus, Lord of lords and Very God of Very God, Saviour and King.

This marks the climax of the first part of The Liturgy, anciently distinguished as the *missa catechumenorum*, the Mass of the Catechumens or the *pro-anaphora*, from the *missa fidelium*, the Mass of the Faithful or the *anaphora*; the former being that part of the Liturgy up to the Offertory or Preface, the latter the Communion Office proper from which all but the faithful were excluded. The climax marks the Word read, announced, declared to all. One other climax, its companion, will again be reached only at the Communion,—actually, at the Reception.

Originally the people stood throughout the entire service; later they sat, right on the ground or floor; but as early as the fourth century definite proscriptions appear commanding all to arise and stand during the reading of the Gospel.

The *Apostolic Constitutions* say: "When the Gospel is read, let all the presbyters, and the deacons, and all the people, stand very quietly." This,—standing,—is a means whereby special honor is shown to the Gospel. Many rich and great ceremonies clustered about this reading; all designed to emphasize its outstanding import and to crown it with every honor.

The books in which the Gospels were written, called sometimes the *Textus* later the *Evangelistarium*, were ornamented with gold and precious stones, carried in formal procession to the place of reading, held by specific servers, read by specific ministers. Certain lights were lit at this time; incense was burnt during the reading; all uncovered, bishops removed their mitres, kings their crowns, staves and weapons were laid down; all was quietness, order, attention; all stood slightly bowing in posture of deepest reverence, for these are the words of the Lord Jesus or the narrative of His life and work.

The Doxology, *Glory be to Thee, O Lord*,—an ancient commentator says of this, “We respond, ‘Glory be Lord,’ for sending us the Word of Salvation.”

The response after the reading, *Praise be to Thee, O Christ*, is adoration of Him who is therein declared and thanksgiving for the grace offered.

33—The Creed may be said or sung (Cf. rubric). Whether said or sung it is by all, for it is the formal confession of the Faith; and immediately following the reading of the Epistle and, in particular, the Gospel, it is a definite appropriation and confession of the Truth. That which has been read, and we have heard with our ears, we receive in our hearts, and confess with our lips.

The Creed derives its name from the first word of the symbol in Latin, *Credo*, I believe. Two Creeds are appointed in The Service. The one is the Nicene or speaking more correctly the Nicaeno-Constantinopolitan, the other the Apostles’. *General Rubrics*, II, 485, definitely governs their use in The Liturgy.

The Apostles’ Creed is the development and enlargement of the Apostolic Baptismal Creed or Formula. The Nicene finds its germ therein likewise, but is the formal doctrinal expression of the two Oecumenical Councils, Nicaea in 325 and Constantinople in 381. The fuller expressions of the latter creed deal very definitely with

the Faith "as received by us from the Fathers" in our Lord and in God the Holy Ghost:—the Nicene, the doctrine of our Lord's Divinity; the Constantinopolitan, the doctrine of God the Holy Ghost.

This fuller creed has always been the "communion creed," that used in the Communion Office. It is the oldest of credal uses in The Liturgy, but its place there has been quite varied in different sections of the Church. It appears in Western Christianity in different national churches at different times and does not become a universal use until about the twelfth century.

The Apostles' Creed as a liturgical use of the Western Church enters about the eighth century, but also requires many years to become a widespread use. The Western Church from the time it began to use a Creed in The Liturgy has always used it immediately after the Gospel.

34—This is *the* Hymn of The Service. It is to be a very strong link between what has preceded and what is to follow. It therefore must convey the spirit of the Liturgical Lessons or that phase of the one or of the other which is to be the basis of the succeeding teaching, —the Sermon,—or it must harmonize with the Day or Season.

The announcement of any hymn, when and if necessary, in the services should always be made as simply as possible: "Hymn number 129." Where there are hymn boards or service bulletins conveying the necessary information announcement of hymns is quite unnecessary. To go right into the hymn without any announcement is a practice much to be desired; the smoothness, dignity, continuity of the service are not to be interrupted or impaired by even a momentary interruption. Reading a stanza,—which so many insist on calling a "verse"!—or the entire hymn is one of the most superficial and useless things a minister can do. This is usually mere emotional declamation, and most times ex-