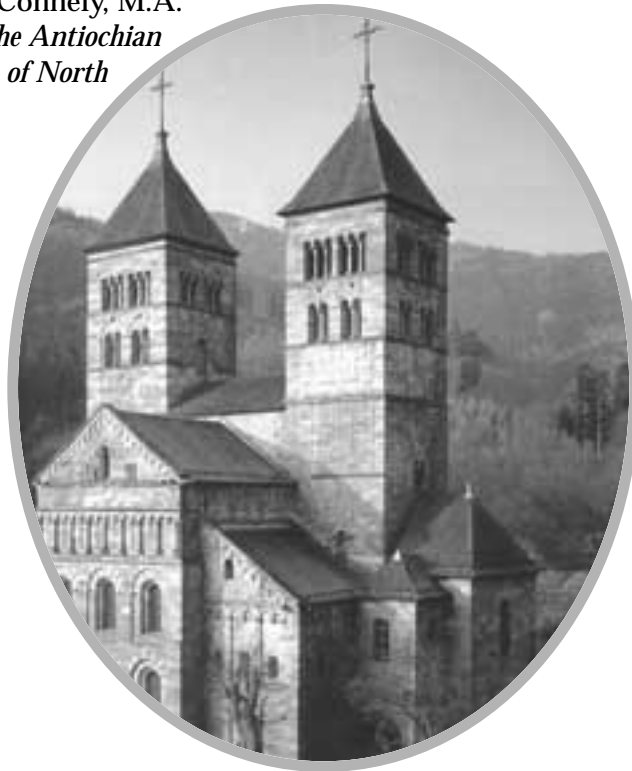


# Lux Occidentalis

The Orthodox Western Rite and the Liturgical Tradition of  
Western Orthodox Christianity with reference to the *Orthodox*  
*Missal*, Saint Luke's Priory Press, Stanton, NJ, 1995.

by the Rev'd John Charles Connely, M.A.  
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**T**HE Greek Orthodox Bishop of San Francisco, His Grace, Bishop Anthony, recently issued a negative 'encyclical' rehashing some common complaints against the Orthodox Western Rite. The encyclical is here reprinted from *Diocesan News for Clergy and Laity* of the Greek Orthodox Diocese of Denver, April 1996:

"His Grace Bishop Anthony of San Francisco recently issued an encyclical concerning the 'Western Rite' Orthodox parishes. These are Orthodox Churches which do not use the Divine Liturgy of Saint John Chrysostom and Saint Basil, but instead celebrate revised versions of the Anglican and Roman mass. In America there are such parishes under the Antiochian Archdiocese, the Moscow Patriarchate, and the Russian Orthodox Church Outside Russia. Bishop Anthony issued this encyclical in response to numerous inquiries by the clergy and lay people on how to treat these parishes. His Grace Bishop Anthony makes clear that while we accept the priests and lay people of these parishes as fully Orthodox we are to avoid any activity which would tend to imply agreement with the formation of such parishes. The reason for this disagreement is twofold: it is both liturgically

unsound and pastorally unwise. "Liturgically unsound because these rites are not in direct continuity with the worship of the early Church in the West, but are primarily the result of 16th century Reformation or Counter Reformation debates; pastorally unwise because this adds still further to our fragmentation as a Church in the Americas and creates a tiny group of missions and parishes that are liturgically isolated from the rest of the Church."

The encyclical includes guidelines to avoid improper activities:  
"1. 'Western-rite' clergy of the Antiochian Archdiocese may not serve or receive communion in the parishes of this Diocese unless vested in traditional, 'eastern' Orthodox vestments.  
"2. Clergy of this Diocese may not serve or participate in 'western-rite' liturgies.  
"3. The participation of our laity in any pan-orthodox liturgical activity specifically with 'western-rite' parishes is to be actively discouraged.

BISHOP Anthony's statement that "these rites are not in direct continuity with the worship of the early Church in the West" is not supplied with bibliographical references. The reader cannot, therefore, discern Bishop Anthony's liturgical sources regarding the Western Rites of the Church. The Orthodox clergy and laity in America deserve information as to our history and progress. To this end, we humbly offer the following essay:

## THE WESTERN RITES OF THE EARLY CHURCH

The *Liturgy of St. Peter* (commonly known as the *Liturgy of St. Gregory*), is found, substantially as it has been used in the Latin Church until Vatican II (1969)<sup>1</sup>, in the Sacramentaries of St. Gregory [590], Gelasius [491] and St. Leo [483].

The Roman Liturgy is attributed to St. Peter by ancient liturgical commentators, who founded their opinion chiefly upon a passage in an Epistle of Innocent [fifth century], to Decentius, Bishop of Eugubium. St. Gregory revised the variable parts of the liturgy, the Collects, Epistles, and Gospels; but the only change which he made in the Ordinary was by the addition of a few words which is noticed by the Venerable Bede [*Hist. Eccl. Lib.2, c.I.*].<sup>2</sup>

Since the time of St. Gregory the Roman Liturgy has been used over a large part of the Western Church, and, until 1969, was practically the only one allowed by Rome. From the Roman Liturgy in its primitive form were derived that used by the Churches of North-western Africa, and the Ambrosian Rite of the Church of Milan.

The *Liturgy of St. John*, or of St. Paul, i.e. the *Ephesine* Liturgy, was the original of that which was used, probably in three forms, in Spain, France, and England during the earlier period, and the only one besides the Roman which obtained a footing in the Western Church. This appears to have been abandoned in Ephesus at the time of the Council of Laodicea in Phrygia in the fourth century. The 19th Canon of that Council giving directions for the substitution of the Liturgy of St. Basil, which use continued to modern times. However, at a much earlier date, missionaries had taken the Liturgy of St. John to Lyons, the city from which Christianity spread throughout France. As late as A.D. 177, the Christians of Lyons wrote to the Churches of Asia respecting the martyrdoms which had occurred in that city. The primitive Liturgy of Ephesus thus became the liturgy of France and by additional mission-

ary work, that of Spain also. This Liturgy continued in the French Church until the time of Charlemagne [742-814]. Minor additions had been made by Musæus, Sidonius, and St. Hilary of Poitiers. These additions were restricted to the Introits, Collects, and Minor Propers. This 'Gallican' Liturgy was partly supplanted by the Roman at the time of Pepin, who introduced the Roman system of chant and psalmody and finally it was altogether superseded through Charlemagne, who obtained the Sacramentary of St. Gregory from Rome and issued an edict that all priests should celebrate only in the Roman manner. In Spain the same Liturgy had been used in a form called Mozarabic; but Pope Gregory VII, caused Alphonso VI., king of Castile and Leon, to abolish the national rite and substitute that of Rome. The Mozarabic Rite was restored in the sixteenth century by Cardinal Ximenes who endowed a college and chapel for its use at Toledo, which continues to this day.

When Augustine [of Canterbury] came to England in 595, at the direction of St. Gregory of Rome, he expected to find a heathen land. What he discovered was an ancient and regularly organized Church and that its usages were in many ways different from those of his native Rome. By the advice of St. Gregory, he introduced some changes into the existing Liturgy, not from the Roman Sacramentary but rather from forms already in use in the south of France. The English Church of St. Augustine's day and for long after, consistently claimed that its customs derived from St. John and from the Church of Ephesus, by way of Lyons. This is the Liturgical heritage that was revised by St. Osmund, Bishop of Salisbury, in 1085. A directory of serv-

ices was compiled by Richard le Poore [d.1237] and soon the Sarum Use [Salisbury] was followed in nearly the whole of England, Wales, and Ireland.

Most interesting is the recent reprinting of an English Sacramentary that predates St. Osmond and the Norman Conquest [1066] by nearly a century. The Sacramentary is known as the *Missal of Robert of Jumièges*. Robert served as Bishop of London from 1044, and, in 1051, on St. Peter's Day [29 June], was enthroned as Archbishop of Canterbury. Robert had given this Missal to the monastery of Jumièges in France as a memorial of himself as he had once presided there as abbot. The book remained at Jumièges until the dissolution of the monastery in 1791, when it passed to the Public Library of Rouen, where it is still preserved! At Rouen it has been known as "the book of S. Guthlac" as the first leaf of the manuscript contains a Mass for the Feast of S. Guthlac. The manuscript is a fine specimen of English writing and illumination from about the year 1000, as evidenced by the Votive Mass and Vespers of St. Edward Martyr [†978]. The *Missal* now contains 228 numbered leaves, measuring nearly 13 1/4 inches by 8 3/4 inches. This Missal is available in an edition by the Henry Bradshaw Society, the Boydell Press, Bury St. Edmunds, Suffolk, 1994.

It is a simple matter to compare the *Orthodox Missal* (1995) containing the Western Rite Liturgy of today, with the vast tradition of old Roman Missals from the time of the Sacramentary of St. Gregory [590]. The obvious differences in the "Rite of St. Gregory" in the *Orthodox Missal* and in the old Missals from the sixth century on is 1) the translation into

English from Latin; 2) the commemoration of the Patriarch and Synod of Antioch rather than Rome; and 3) the addition of an explicit "descending" invocation (*epiclesis*) of the Holy Ghost (following the Institution Narrative) in the Canon of Consecration (*anaphora*).

#### THE TRIDENTINE REFORM

Bishop Anthony's reference to the "Counter Reformation" is curious. One of the myths presently circulating about the Rite of St. Gregory the Great is that it is "Tridentine"—i.e., it is no older than the Council of Trent [1545-1563]. This criticism is made by those who know nothing about either this Rite or the Council of Trent or the Missal of Pius V [1570]. In fact, all that was done at Trent, liturgically speaking, was to standardize the worship of the West. This was done principally in two ways:

First, the Council (together with Pope Pius V) suppressed all Western Rites that did not have a continuous history of at least two hundred years. This effectively eliminated all but the Ambrosian Rite of Milan, the Mozarabic Rite of Toledo, Spain, and the Gregorian Rite of the City of Rome itself, sometimes therefore called the Roman Rite. [\* Simple variations within the Roman Rite, such as existed among the Benedictines, Dominicans, etc., were permitted to remain, but have lapsed since the liturgical reforms of the 1960s.] In the 16th century the Gregorian or Roman Rite *already had a continuous documented history of more than 1000 years*. It therefore became the standard Rite of most of post-Schism Western Christendom. Session XXII [17 Sept. 1562] of the Council issued a series of definitions on the sacrificial doctrine of the

Mass, but no change in the actual text of the Rite.

Secondly, the Council of Trent standardized the rubrics of the Gregorian Rite. This meant that when and how the celebrant and other ministers bowed, genuflected, turned to the faithful, etc., was no longer left to the whim or personal style of the individual clergyman. For the sake of propriety, detailed instructions about how to actually celebrate the liturgy were drawn up and imposed upon the whole of the Western Church. Most of these rubrics were not new inventions, however. They were mostly adopted from the customary rubrics of the cathedrals and parish churches of the City of Rome and its surrounding countryside towns and villages. This was logical because Rome was the *de jure* center of Western Christendom. Thus, by the 16th century even the rubrics already had a long and venerable history and were hardly an innovation of the Counter Reformation.

In the words of Fortescue:

“Essentially the Missal of St. Pius V is the Gregorian Sacramentary; that again is formed from the Gelasian book which depends on the Leonine collection. We find the prayers of our Canon in the treatise *de Sacramentis* and allusions to it in the fourth century. So our Mass goes back, without essential change, to the age when it first developed out of the oldest liturgy of all. It is still redolent of that liturgy, of the days when Caesar ruled the world and thought he could stamp out the Faith of Christ, when our fathers met together before dawn and sang a hymn to Christ as to a God. The final result of our enquiry is that, in spite of unsolved problems, in spite of later changes, there is not in Christendom another rite so venerable as ours.”<sup>3</sup>

The point is: the Rite of St. Gregory was not “created” by the Council of Trent. Furthermore, as used in Orthodox Christianity today, this Rite contains a few corrections and amplifications unknown to the earlier generations of Roman Catholics; these were imposed in modern times by the wisdom of the Orthodox Church in order to bring the Rite fully into harmony with the intent and current practice of Byzantine liturgical theology. With the exception of new Propers introduced to commemorate various saints of the post-schism Eastern calendar, the Rite remains essentially identical to that which was already ancient by the time of Trent.

#### SAINTS CONSTANTINE CYRIL AND METHODIOS

The ancient Western Rite, although lost to Orthodoxy after the 11th century Great Schism, did survive in the monastery of the Almafians on Mount Athos itself until 1287. According to the V. Revd. Edward Hughes: “We also need to notice that when Ss. Cyril and Methodios began their mission to Eastern Europe in the 9th century, they went to Rome for authority, and worked as Roman Christian missionaries even though they came from the East. They employed and distributed Liturgical books in both rites. Their Eastern rite work did not survive their own time, but was continued in Bulgaria by Ss. Clement and Naum of Ochrid. Their Western rite work, however, survived directly from their day right down to the 1970’s in Dalmatia and Croatia. There are 15 known extant manuscripts of pre-Tridentine complete Missals in Old Church Slavonic, which have been subjected to all manner of textual and historical studies. The Christians of Dalmatia

and Croatia know that their liturgical heritage is from the work of Cyril and Methodios. These both died as Roman clerics, never having expressed in writing any problems with their bi-ritualism.”<sup>4</sup>

#### THE NOVUS ORDO MISSAE

The Western Rite was not, however, lost to history. In the West, it continued to exist, to thrive, to grow; that is, until the late 1960s when, in the destructive aftermath of Vatican Council II, it was abolished by Pope Paul VI, who replaced it with the now infamous *Novus Ordo Missae*. The architect of this New order of the Mass was a certain Archbishop Annibale Bugnini, who was secretary of the Roman Congregation for Divine Worship. We now know that Bugnini believed that “the norm for the liturgy and for Church renewal is modern Western man, because he is the perfect man [!], and the final man, and the everlasting man, because he is the perfect and normative man. And he made clear that, for him, ‘acculturation’ or adapting to Western culture is the great work in Church liturgical reform and renewal, and in theology.... Secularization was, for him, a necessary process, something the Church needed to accept and embrace.” (“The Bitter Struggle,” Robert Moynihan, *Inside the Vatican*, May, 1996)

Clearly, Bugnini’s desire to make the New Mass reflect the secularized “new man” makes sense only if the old Mass (ie., the largely pre-schism Rite of the West), which was still in use until 1969, reflected and embodied not secularism *but the ancient and otherworldly orthodoxy of traditional Christianity*. That “old Christianity”, so beautifully enshrined in the Roman or Gregorian Rite, had to be discarded and banished because it stood in the way of changing

the religion of the West. This was a conscious and malicious decision on the part of Bugnini and the other “liturgical reformers.” And it immediately cast millions of traditional Roman Catholics into liturgical chaos and darkness. Many of them, not knowing where else to turn, lost their faith. Many others discovered Orthodox Christianity.

#### MODERN ORTHODOX USE OF THE WESTERN RITE

At the beginning of the 18th Century a considerable correspondence was conducted between the English Nonjurors<sup>5</sup> (usually styled the “Catholic remnant” of the British Church), Peter the Great, Czar of Russia, and the Œcumenical Patriarch at Constantinople. It was proposed that a parish be established in London, to be called the *Unia*, and which would be Orthodox and Western Rite. The Nonjurors’ lack of funds prevented their sending the proposed two delegates to Russia to seal the agreement. However, the Patriarch’s second letter to the “British Catholics” expressed a willingness to effect union and fix details later: “As for custom and ecclesiastical order and for the form and discipline of administering the sacraments, they will be easily settled when once a union is effected.”<sup>6</sup> A century later the Anglican deacon William Palmer worked with Alexis Khomiakov and Metropolitan (Saint) Philaret of Moscow towards the establishment of a Western Rite Orthodox Church in England. Dr. Joseph Overbeck’s conversion in 1865 led to the Holy Synod of Moscow giving approval to a restored, corrected, Mass of St. Peter (or St. Gregory) in Latin in 1870. This was based on over one hundred years of study, work and attempts to do this very thing.<sup>7</sup> In 1879, Overbeck went to

Constantinople and met with Patriarch Joachim III. In 1882, the Greek Patriarch, based on a favorable report by his liturgical committee, provisionally approved Overbeck's plan. Western Rite Orthodox parishes and dioceses began to exist in Poland and Czechoslovakia in the 1890's through the 1920's with the support of the Russian Church. In 1911, the Antiochian Patriarchate received a parish in London using the Western Rite in English. The Patriarch of Alexandria also recognized the same parish. There was obviously a wide movement of the highest authorities of the Orthodox Church to establish viable Western Rite work in Europe and America in the opening decades of the 20th century. It was the cruel destruction of the Russian Orthodox Church by the Bolsheviks which brought a temporary end to this progress.

What may be less obvious is the antiquity of the "Rite of St. Tikhon" also provided in the *Orthodox Missal*. The "Rite of St. Tikhon" was known to St. Tikhon, Patriarch of Moscow, Martyr and Enlightener of America, through his experience of the worship of Episcopalians in North America during his extraordinary service as Archbishop (of Alaska, the Aleutian Islands, and North America). This experience included a Vesper service at which he preached and blessed the Parish of St. Mark, Denver, Colorado, on the Patronal Feast Day, 25 April 1904.

Also in 1904, Archbishop Tikhon received a response from the Holy Synod of the Russian Orthodox Church to his inquiry regarding the potential Orthodox use of the "Holy Communion" from the



American *Book of Common Prayer*. The Holy Synod noted various problems, mostly the omission of standard Orthodox devotions, such as the invocation of Saints, and an explicit "descending" Invocation of the Holy Spirit.

Archbishop Tikhon was directed to make such corrections as he thought convenient and provide a usable adaptation of this Liturgy for practical use with convert Anglicans. In the three years remaining before 1907 when he was recalled to service in Russia, the Archbishop did not finish this work. Some writers have accused him of failure in that he did not, in his short time in the American mission, produce the corrected Western Rite. The corrected rite from the American BCP was produced seventy years later [at Incarnation Church, Detroit] by the Antiochian Archdiocese and is happily used by a growing number of convert Anglican parishes.

In all charity to Archbishop Tikhon's critics, may we ask, How many Orthodox parishes in North America were using, by the time he returned to Russia, the English language for Liturgical Services? In 1906 the Archbishop, with Isabel Florence Hapgood, had produced the first edition of the *Service Book of the Holy Orthodox-Catholic Apostolic Church*. The *Service Book* provided beautiful English language texts, in one volume, of the Eastern rites of the Orthodox Church. How many parishes were using these English texts 25 years later? In fact, 50 years later, by 1960, only the Antiochian Archdiocese had made large use of English and had expanded the number of Liturgical books available to Orthodox

parishes in English texts. Today, 90 years later, it is still the Antiochian Archdiocese which keeps St. Tikhon's *Service Book* in print in a handsome Seventh Edition! How obvious that it would also fall to the Antiochian Archdiocese to provide the Liturgical books, like the *Orthodox Missal*, for the use of Western Rite Orthodox parishes.

As known to Archbishop Tikhon, the American *Book of Common Prayer*, gotten from the Scottish Episcopal Church in 1789, was a close derivation of the Scottish BCP of 1764, from the Liturgy of the English Nonjurors of 1716. The Nonjuring Liturgy consisted of a careful restoration of ancient Liturgical "usages" by the brilliant English scholar, Thomas Brett (1667-1744), of Canterbury. His sources and methods are explained in his principal work *Dissertation on the Ancient Liturgies* (1720). As an eminent liturgical scholar with a particular interest in the Eastern liturgies, he insisted on the explicit oblation of the Eucharistic elements to God the Father, and on the *Epiclesis* of the Holy Ghost. The Nonjuring English Liturgy, subsequently that of Scotland and America, is the basis, in its present English text, of the "Rite of St. Tikhon." This Liturgy, like that of St. Gregory, is unrelated to the "Reformation and Counter Reformation debates." Even a casual examination of the text will reveal little in common with the Eucharistic Liturgy (Order of Holy Communion) in the various editions, 1549, 1552, 1559, 1662, of the English *Book of Common Prayer*.

However, the wonderful adaptation of the ancient Offices of St. Benedict, first accomplished by the Spanish Cardinal Francisco de Quinones in his reform of

the Breviary [1535], has been preserved, by the borrowing of Archbishop T. Cranmer, through all the English service books. No one can understand the antiquity of the English Offices of Morning and Evening Prayer (with its Scriptural *lectio divina* and the sequential reading, each month, of the entire Psalter), or the culture of English Christianity for that matter, unless he appreciates the pervasive influence of the great Benedictine monasteries. These were everywhere in England up to the "Dissolution" of the religious houses by Henry VIII [Act of Dissolution 1536, 1539].

There are also those prayers and devotions which are done outside the Liturgy and Offices of the Church as found in the popular piety of every nation. For an intelligent examination of the popular Western paraliturgical devotions, i.e., the Rosary, Angelus, Exposition, please see the M.Div. thesis presented at St. Vladimir Seminary by the V. Reverend Edward Hughes, *Paraliturgical Devotions of the Western Church and Their Role in Orthodoxy*, 1980. Hughes' readers were the Rt. Revd A. Schmemmann and the V. Revd Paul Schneirla.

#### WESTERN RITE TEXTS, ANCIENT & MODERN

If the "Rite of St. Tikhon" is more suspect, because of its history among English speaking people, than the "Rite of St. Gregory," then it should be examined for its antiquity versus Bishop Anthony's theory that these Rites are "not in direct continuity with the worship of the early Church of the West."

According to Blunt (1882) the "Ancient Liturgy according to the use of Sarum" begins following this pattern:



*“The priest, having first confessed and received absolution, said the Hymn, “Veni Creator,” whilst putting on the holy vestments, and then the Collect, “Deus, cui omne cor patet,” Ps. xliii. Judica me, with the Antiphon, “Introibo ad altare Dei, ad Deum qui lætificat juventutem meam;” followed by “Kyrie,” “Pater Noster,” and “Ave Maria.” All this was done in the Sacristy.*

*The Introit, having been begun, the Priest proceeded “ad gradum Altaris,” and there (with the Deacon on his right and Sub-deacon on his left) said “Confiteor, etc. Then going up to the Altar, and standing in the midst, said secretly, “Take away from us, we beseech Thee, O Lord, all our iniquities...” He then censed the Altar while the Choir sing the Introit, the Kyries, and the priest himself intones the “Gloria in excelsis Deo” after which he returns to the dexter (right) horn of the Altar to say the Collect and remains there for the reading of the Epistle...” 7*

The *Orthodox Missal* (1995) page 172 ff... provides Psalm 43 (xliiii.), the antiphon “I will go unto the altar of God.” (*Introibo ad altare Dei...*) followed by the Collect:

“Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.”

**“Deus Cui omne cor patet, et omnis voluntas loquitur, et Quem nullum latet secretum; purifica per infusionem Sancti Spiritus cogitationes cordis nostri; ut Te perfecte diligere, et digne laudare mereamur. Per Christum Dominum nostrum. Amen.”**

This “Collect for Purity” is not found in the preparatory prayers of the Roman Sacramentary. Perhaps it points to a “result of 16th century Reformation or Counter Reformation debates.” On the contrary, this prayer appears (in Latin as above) in the Sarum Sacramentary (c. 1085) in the Priest’s preparation prayers, and again in a Mass “*ad invocandum gratiam Spiritus Sancti*” at the end of the Sarum Missal, and in a Mass attributed by Muratori [ii.383] to St. Gregory, the Abbot of Canterbury about A.D. 780. It is also found in the Sacramentary of Alcuin (c. 735-804), and at the end of the Mass in the Hereford Missal, and the York Litany. It also occurs in the Roman Missal in a votive Mass “*Missa votiva de Spiritu Sancto.*”

Surely the antiquity of the Introit Psalm and the Kyries are above reproach. The “Gloria in Excelsis” follows immediately. The Gloria is known anciently, appearing completely in its present form in St. Athanasius’ *De Virgin*, tom. ii., and undoubtedly dates from the Apostolic period. The angelic hymn was part of Western Matins and introduced into the Eucharistic Liturgy at least by the time of Symachus, Bishop of Rome, A.D. 500.

The Collect of the Day, Epistle, Gradual and Alleluia verses, and Gospel follow as on pages 175, 176 of the *Orthodox Missal*. These “Propers” of the Western Rite have been established since at least the time of St. Jerome [c. 342-420] and are not just similar, but for most part identical, in the Sacramentaries and Missals from the fifth century to the present usage of the Western Rite. Compare the Collect for Pentecost in the *Missal of Robert of Jumièges* [English c. 1000] with

that of the *Orthodox Missal* (1995):

**“Deus qui hodierna die corda fidelium sancti spiritus inlustratione docuisti. da nobis in eodem spiritu recta sapere. et de eius semper consolatione gaudere, per dominum. in unitate eiusdem...”**

“God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit: grant us by the same Spirit to have a right judgement in all things: and evermore to rejoice in his holy comfort. Through... in the unity of the same...”

The “Credo in unum Deum” follows as always, without the “filioque” in conformity to Orthodox pneumatology. The Offertory sentences and prayers follow, unchanged in over a thousand years. A “Proper Preface” follows the Sursum Corda and these have varied somewhat over the centuries. In the middle of the first millennium there were more Proper Prefaces, in some books a unique text for every Day of the year. The Eastern Liturgies have a fixed form that does not vary from Advent to Christmas to Lent to Pascha. Most Western Missals provide at least ten Proper Prefaces, including one for the Virgin Mother of God, for Apostles’ Days, as well as for the major Feasts of the Temporal Cycle. The *Orthodox Missal* provides (p. 216 f.) twenty-two Prefaces.

Following the threefold Sanctus, the Canon continues...

*Orthodox Missal* p.185 (St. Tikhon)

“All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy, didst give thine only Son...

*Orthodox Missal* p.205 (St. Gregory)

“Therefore, most merciful Father, we

humbly pray and beseech thee through Jesus Christ thy Son our Lord,

*Missal of Robert of Jumièges* p.45 :

**“Te igitur clementissime pater per iesum christum filium tuum dominum nostrum**

The Liturgy is always offered ‘ad Patrem’ through the Son. The gifts are offered as an explicit oblation to the Father:

*Orthodox Missal* p.185 (St. Tikhon) :

“do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee...”

*Orthodox Missal* p.205 (St. Gregory) :

“... these gifts, these offerings, these holy, spotless sacrifices, which we offer thee...”

*Missal of Robert of Jumièges* p.45 :

**“...supplices rogamus et petimus uti accepta habeas et + benedicas + haec dona + haec munera haec sancta sacrificia inlibata...”**

The Commemoration of the Departed brings us to an instance where the local [English] Church has caused a variation in the text. How charming to read the list of Saints in Jumièges (p. 47) as compared to the standard [Roman] Western reading followed in our *Orthodox Missal* (pp. 186, 187):

**“...cum tuis sanctis apostolis et martyribus cum Iohanne Stephano Mathia Barnaba Ignatio Alexandro Marcellino Petro Felicitate Perpetua Agatha Lucia Agnae Caecilia Anastasia Ætheldrythae Gertrudis et cum omnibus sanctis ...**

“...with thy holy Apostles and Martyrs: John, Stephen, Mattias, Barnabas, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy Saints...”

Perhaps the names of Ætheldreda and Gertrude might be restored to the *Orthodox Missal*. Neither pious lady was seen to participate in the “16th century Reformation or Counter Reformation debates.” For that matter, they, and all the above mentioned Saints, reposed centuries before the Schism of East and West. It is also worth noting, in this discussion of an Antiochian Orthodox Service Book, that Ignatius of Antioch was included in the constant Commemorations of the pre-Schism English Church.

There follows the *Pater Noster* and the prayer *Libera Nos* which since the 6th century has included the name of the Apostle Andrew. This is simply because Pope St. Gregory the Great of Rome offered the Mass with an explicit commemoration of St. Andrew, the patron Saint of the monastery Gregory had founded at his family’s estate in Rome. Pilgrims may still visit this monastery and other churches nearby mentioned by Gregory in his sermons. The monastery is now dedicated to San Gregorio himself. Gregory had earlier served in Constantinople whose Apostolic patron is St. Andrew. The universal Liturgy has ever after continued this commemoration of St. Andrew the Apostle. One writer, lately published by St. Vladimir Press in its *Quarterly*, mistakenly argued that the name of Andrew entered the text when a parochial Service Book was published by St. Andrew’s Parish in Eustis, Florida!

The same writer has argued that the word “remembrance” in the text of the Administration of the sacrament (*Missal* p. 191) relegates the entire Rite to a kind of Zwinglian “memorialist” service. He “proves” this by supposing that the assumptions of one or more deceased

English sovereigns has determined the meaning of “remembrance” wherever it appears in an English Liturgical text. On the contrary, “remembrance” means what our Lord meant when He Instituted the Sacrament saying “This do in remembrance of me.” (St. Luke 22.19, I Cor 11.24, I Cor 11.25.) The text was established some fifteen hundred years before Zwingli or the “Reformation debates” and is present in every Liturgy of the Universal Church. For a discussion of “remembrance” in relation to the Liturgy see: Carlton, *The Faith*, Regina Press, 1997, pp. 204, 205.

Perhaps a “Reformation debate” can be found in the fixed “post Communion” prayer or “thanksgiving” of the St. Tikhon Rite *Missal* (p. 192). There is no such in the Roman Missal, or in the old English Missals. There is, however, a corresponding prayer in the *Liturgy of St. James*, which is as follows:

“We give Thee thanks, Christ our God, that Thou hast vouchsafed to make us partakers of Thy Body and Blood, for the remission of sins, and eternal life. Keep us, we beseech Thee, without condemnation, because Thou art good, and the lover of men. We thank Thee, God and Saviour of all, for all the good things which Thou hast bestowed on us; and for the participation of Thy holy and spotless mysteries... Glory to Thee, Glory to Thee, Glory to Thee, Christ the King, Only begotten Word of the Father, for that Thou hast vouchsafed us sinners and Thy unworthy servants to enjoy Thy spotless mysteries, for the forgiveness of sins, and for eternal life: Glory to Thee.”

The word “duly” in “duly received” (p. 192) of the *Orthodox Missal* is the English word for “proper rite” according to the proper form and ordinance.

## ONE CHURCH AND SEVERAL LITURGIES

There is one more statement in Bishop Anthony's encyclical that needs comment. He continues ...

"[The Western Rite is] pastorally unwise because this adds still further to our fragmentation as a Church in the Americas and creates a tiny group of missions and parishes that are liturgically isolated from the rest of the Church."

How sad that a Greek Orthodox prelate is still actively suppressing legitimate Liturgies of the Orthodox Church in the interest of promoting only one: the so-called "Liturgy of St. John Chrysostom."

The historical John Chrysostom (Golden Mouth) was a son of Antioch, an Arab Christian, who served the Liturgy of St. James most of his life. That venerable Liturgy (and the Liturgy of St. Mark of Alexandria) was needlessly suppressed in the 13th Century by "Patriarch" Theodore IV (Balsamon), who was a Greek bishop living at Constantinople, and who never saw Antioch and never served the Liturgy of St. James. The arrogance of those who discard sacred tradition does not belong only to the modern period. Nor does such arrogance belong only to the Latin West.

The worship of the one, holy, Apostolic, and Catholic Church, through the first millennium, was expressed in several regional Liturgies with local variations. These Liturgies include that of St. James in Antioch and the East, St. Mark in Alexandria and Africa, St. Peter in Rome and the West (with some residue of the Liturgy of St. John of Ephesus, and the local Ambrosian and Gallican and

Mozarabic Liturgies) and St. Basil and St. John Chrysostom in the Imperial City and among the Hellenes (Greeks). This is the early Church which St. Ignatius of Antioch [c. 35- 107] first described [*Ep. ad Smyr.* 8.2.] as the **Catholic** Church and which is confessed in the Nicene Creed... "and I believe one holy Catholic and Apostolic Church."

The Western Rite has undergone some "development" and augmentation in 1500 years, and so has the Eastern Rite. If the Western Rite seems strange to some Orthodox observers, it is probably because of its antiquity and austerity as compared with the highly developed and elaborated expression of the Eastern Rite.

It would appear that the Liturgy of St. James, which is now used only on his Feast Day, may return to Orthodoxy with the reconciliation of the Jacobites. The venerable Liturgical Tradition of the Christian West has been restored to Orthodoxy, by the patronage of St. Tikhon, enlightener of America, and St. John (Maximovitch) of San Francisco, and through the hospitality of the Apostolic Throne of Saints Peter and Paul, the Patriarch and Holy Synod of Antioch. We are profoundly grateful to his beatitude, Patriarch Ignatius IV. We remember especially our Metropolitan Philip, who is expert in the forms and missionary application of all the Orthodox Liturgies, and who is constant in his care of the churches. God grant him many years!

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Peter's, Fort Worth, Texas in 1996, and to the Rt. Rev'd. Michael Trigg for improvements in the tone and force of this essay. Thanks to the Revd. David Lynch and to the V. Revd. Edward Hughes for their historical and liturgical research regarding the Rites of the Church which they so generously made available to me. - JCC

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#### NOTES:

1. The *Novus Ordo Missae*, as promulgated (1969) by Pope Paul VI, was soon copied by Lutherans, Episcopalians, and other protestants. It is allegedly a reintroduction of disused liturgical forms which the Catholic Church had discarded before the Patristic period. Western Rite Orthodox regard the *Novus Ordo Missae* as a work of modernist liturgical fiction.

2. "The holy Pope Gregory, among other things, caused masses to be celebrated in the churches of the apostles, Peter and Paul, over their bodies. And in the celebration of masses, he added three phrases full of great goodness and perfection: '*And dispose our days in thy peace, and preserve us from eternal damnation, and rank us in the number of thy elect, through Christ our Lord.*'" -Everyman's Library No.479. J. M. Dent & Sons, LTD. The Aldine Press, 1910.

3. A. Fortescue, *The Mass: A Study of the Roman Liturgy* (London, 1917). p. 213.

4. Response to the Revd M. Johnson, June 1996

5. The Nonjurors were members of the Church of England who, after 1688, scrupled to take the Oath of Allegiance to William of Orange on the grounds they would break their previous oath to James (Stuart) II. Eight bishops, including Abp. Sancroft of Canterbury and Bp. Thomas Ken of Wells, with 400 priests and numbers of laity, were expelled from the C of E by Act of Parliament. The Nonjurors, encouraged by the Russian Czar, carried on an extensive correspondence with the Patriarch of Jerusalem seeking union with the Eastern Church. As Sacramental High Churchmen they are linked with the Caroline divines of the 17th, and Tractarians of the 19th, centuries.

6. J. W. C. Wand, *The High Church Schism*, The

Faith Press, London, 1951, p. 50.

7. The Very Reverend Edward Hughes, Response to the Revd M. Johnson, 1996.

8. J. H. Blunt, *The Annotated Book of Common Prayer*, E. P. Dutton and Company, New York, 1903. p. 361.