(Preface: ongoing formation, big overview, more specific, gloss over the basics of OT Prefiguration’s, NT references, True Presence, etc.)

1. Jewish worship
   1. Synagogue- Word
   2. Temple- Sacrifice
2. First Christian Mass
   1. Synagogue- Word
   2. House Church- Mass
3. Timeline of what we know about the Mass
   1. C 80 AD *Didache*
   2. 110 AD St. Ignatius of Antioch, a disciple of St. John, wrote against the docetists heretics that is Jesus wasn’t really human, then the Eucharist isn’t really His Flesh and Blood.
   3. 155 AD St. Justin Martyr writes to the emperor a defense of what Christians actually do at Mass- since they were being accused of cannibalism
   4. 215 AD St Hippolytus
      1. Sunday- Resurrection
      2. Readings from Scripture
      3. Homily
      4. Prayers of the Faithful
      5. Presentation of Gifts
         1. Kiss of peace
      6. Offering of Bread and Wine
      7. Calls down Holy Spirit
      8. Words of Institution
      9. Reception of Holy Communion
      10. Deacon takes the Eucharist to those who are absent
   5. 200-400 in the house churches, catacombs, etc., the liturgy had to be adaptable- but there was still a clear structure that flowed from Apostolic times.
      1. The priests would wear their roman tunics, which resemble poncho’s, because this was their “Sunday best”- quite expensive leather
      2. They started to wear stole’s, borrowed from the roman senate, as a symbol of their power conferred on them by the King
      3. Things like albs and the lavabo were passed down from Temple Sacrifice
      4. Just like the Jews kicked the Christians out of the synagogue after a while, so too the Christians kicked out the pagans after the homily.
      5. We can think of Rome as ancient NYC as far as energy and pace of life- but even more so because of the persecutions, the Mass would have been very sober- sadly we don’t have any texts from these liturgies- they were either destroyed and/or recited from memory
      6. 313 edict of Milan, 325 Council of Nicea marks a turning point
      7. In the East, we have very detailed “Missals”
         1. +386 St Cyril of Jerusalem
         2. +373 St Athanasius- Alexandria
         3. +379 St Basil
         4. +407 St John Chrysostom - Antioch
      8. In the West, the Roman rite was really only followed in Rome, while each region had their unique customs
         1. Gallican (from Antioch, through Milan, to France and Spain)
         2. Mozarabic (Toledo)
         3. Ambrosian (Milan)
   6. Liturgical books began to be produced- or a table for readings, litanies of saints to pray to. We have some of these ancient diptych’s like a Mass kit.
   7. +380 St. Ambrose in a collection of instructions to the newly baptized quotes nearly verbatim the Roman Canon-
      1. These were written and celebrated in Latin, the vernacular of the time, and slowly replaced Greek in Rome as the Christians there became more and more Latinized- the language itself is very sober compared to Greek, and is reflected in the Latin Rite
   8. +420 St. Jerome is believed to have written the first lectionary for all the readings to be used in Rome for every Sunday of the liturgical year. This lectionary is still the one used in the EF Mass. The more ancient books were not organized by day but by the user (if a Bishop was presiding, priest, deacon for the Gospel, the choir book for the chants)
   9. +461 Pope St. Leo the Great left a Sacramentary
      1. This book continued older “libelli” which were more like primitive outlines- que’s and key words- like the beginning and end of the Scripture passage that was to be read at Mass
   10. +496 Pope St Gelasius Sacramentary is more like a Missal we are familiar with and has an index of feast days and robust liturgical calendar
   11. +604 Pope St. Gregory the Great – he is THE liturgical reforms whose contributions lasted 1,000 – he also tried to streamline the Mass to include only three parts of the Canon that change at every Mass (the Collect, Secret/Offertory/Post Communion) –
       1. as well as limit the variations of special prayers like the Preface and Hanc Igitur, which we still use at Christmas/Easter
       2. He also cataloged the hymns and antiphons which bear his name
       3. Because of the sobriety, efficiency, beauty, and ease of use of the Gregorian liturgical books, they rapidly spread in the West
       4. +785 Charlemagne helped to standardize the Mass in his Empire
   12. Roman Canon was already seen as solidified by Pope St. Gregory the Great and would remain unchanged until Pope St. John XXIII added the name of St. Joseph in 1962
   13. There would be small customs that would creep in and out of the Mass- particularly the prayers before and after- but from the Collect to the Post Communion, the Mass would remain largely untouched until 1969
       1. Confiteor 8th century- but the Kyrie is original
       2. Gloria likely came from Gaul, from Antioch starting in 380 AD
       3. Creed from 11th century Spain, filioque- but originally connected to baptisms, which were originally connected to Mass
       4. Lavabo was inserted in Roman Rite in 14th century
       5. Final blessing 15th century
   14. 16th century Prayers that were first abolished in Protestant services:
       1. Prayers at the foot of the altar (sacrificial language)
       2. Confiteor (intercession of saints)
       3. Offertory prayers (sacrificial language)
       4. Final blessing (de-sacralizing the priesthood)
   15. +1570 Pope St. Pius V universalized some of these customs, namely, the private prayers before the altar- but they were widely used before (there’s a Roman Missal from 1474 that has them)
       1. Before this, there was a creeping tradition of the “low Mass” where every priest said his own Mass (before he may likely have been in the pews as the Bishop said Mass)
       2. The theology was the priest must offer the sacrifice
       3. Also of the Mass as the prefect prayer, and would be offered for specific intentions- more Masses the better…some started to abuse the Mass stipend and say Mass all day long- so Canon Law and ultimately Trent in 1500’s would regulate all this
       4. Before, at a High Mass, everyone had their own book- the laity, the deacons, the choir, the Bishop…but now with a low Mass there was often no congregation, so everything was put into one book for the priest- the first example of this Full Missal is from the 10th century…Pope Innocent III in the 13th century promulgated a full Missal for his traveling Curial priests and it was a smash hit around all Christendom- another reason for the spread of the Roman Rite…but every place had it’s own custom
       5. It was the combination of the desire for uniformity as well as the invention of the printing press and the Council of Trent that led to 500+ years of the same Mass
          1. Many of the medieval adaptations led to confusion and bewilderment- some Masses lasting hours and were more venues to show off the choir or an operatic performance