

# GREEKS, SYRIANS, COPTS, AND ARMENIANS USE AN UNKNOWN TONGUE AT MASS. pdf

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The " Feast of Orthodoxy " , celebrated annually on the first Sunday of the Greek Lent, was founded in honour of the restoration of the Catholic Apostolic Eastern Church " , the historical representative of the churches of the ancient East. It consists of a those churches which have accepted all the decrees of the first seven general councils, and have remained in full communion with one another, b such churches as have derived their origin from these by missionary activity, or by abscission without loss of communion. The Eastern Church is both the source and background of the Western. Christianity arose in the East, and Greek was the language of the Scriptures and early services of the church, but when Latin Christianity established itself in Europe and Africa, and when the old Roman empire fell in two, and the eastern half became separate in government, interests and ideas from the western, the term Greek or Eastern Church acquired gradually a fixed meaning. It denoted the church which included the patriarchates of Antioch, Alexandria, Jerusalem and Constantinople, and their dependencies. The ecclesiastical division of the early church, at least within the empire, was based upon the civil. Constantine introduced a new partition of the empire into dioceses, and the church adopted a similar division. The bishop of the chief city in each diocese naturally rose to a pre-eminence, and was commonly called exarch - a title borrowed from the civil jurisdiction. In process of time the common title patriarch was restricted to the most eminent of these exarchs, and councils decided who were worthy of the dignity. The council of Nicaea recognized three patriarchs - the bishops of Rome, Alexandria and Antioch. To these were afterwards added the bishops of Constantinople and Jerusalem. When the empire was divided, there was one patriarch in the West, the bishop of Rome, while in the East there were at first two, then four and latterly five. This geographical fact has had a great deal to do in determining the character of the Eastern Church. It is not a despotic monarchy governed from one centre and by a monarch in whom plenitude of power resides. It is an oligarchy of patriarchs. It is based, of course, on the great body of bishops; but episcopal rule, through the various grades of metropolitan, primate, exarch, attains to sovereignty only in the five patriarchal thrones. Each patriarch is, within his diocese, what the Gallican theory makes the pope in the universal church. He is supreme, and not amenable to any of his brother patriarchs, but is within the jurisdiction of an oecumenical synod. This makes the Eastern Church quite distinct in government and traditions of polity from the Western. It has ever been the policy of Rome to efface national distinctions, but under the shadow of the Eastern Church national churches have grown and flourished. Revolts against Rome have always implied a repudiation of the ruling principles of the papal system; but the schismatic churches of the East have always reproduced the ecclesiastical polity of the church: The Greek Church, like the Roman, soon spread far beyond the imperial dioceses which at first fixed its boundaries, but it was far less successful than the Roman in preserving - its conquests for Christianity. This was due in the main to the differing quality of the forces by which the area covered by the two churches was respectively invaded. The northern barbarians by whom the Western empire was overrun had long stood in awe of the power and the civilization of Rome, which they recognized as superior; the conquerors were thus predisposed to enter into the heritage of the law and the religion of the conquered empire and, whether they were pagans or Arian heretics, became in the end Catholic Christians. In the East it was otherwise. The empire maintained itself long, and died hard; but its decline and fall meant not only the overthrow of the emperors of the East, but largely that of the civilization and Christianity which they represented. The Arabs, and after them the Turks, attacked the empire as the armed missionaries of what they regarded as a superior religion; Christianity survived in the vast territories they Holy Images to the churches after the downfall of Iconoclasm February 19, ; but it has gradually assumed a wider significance as the celebration of victory over all heresies, and is now one of the most characteristic festivals of the Eastern Church. It is true that the Eastern Church made up in

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some sort for her losses by missionary conquests elsewhere. Greek Christianity became the religion of the Slavs as Latin Christianity became that of the Germans; but the Orthodox Church never conquered her conquerors, and the historian is too apt to enlarge on her past glories and forget her present strength. The Patriarchate of Jerusalem 53. The Hellenic Church 65. Here it is proposed only to give in somewhat more detail the causes of division which led to the formation of the schismatic churches of the East, and to the open rupture with Latin Christianity. The controversies which concern us are all related to the person of Christ, the Theanthropos, for they alone are represented in the schismatic churches of the East. These controversies will be best described by reference to the oecumenical councils of the ancient and undivided church. All the churches of the East, schismatic as well as orthodox, accept unreservedly the decrees of the first two councils. The schismatic churches protest against the additions made to the creeds of Nicaea and Constantinople by succeeding councils. The Nicaeo-Constantinopolitan creed declared that Christ was consubstantial *ouoobutos* with the Father, and that He had become man *ivavOpunriQas*. Disputes arose when theologians tried to explain the latter phrase. These differences took two separate and extreme types, the one of which forcibly separated the two natures so as to deny anything like a real union, while the other insisted upon a mixture of the two, or an absorption of the human in the divine. The former was the creed of Chaldea and the latter the creed of Egypt; Chaldea was the home of Nestorianism, Egypt the land of Monophysitism. The Nestorians accept the decisions of the first two councils, and reject the decrees of all the rest as unwarranted alterations of the creed of Nicaea. The Monophysites accept the first three councils, but reject the decree of Chalcedon and all that come after it. The council of Ephesus A. Nestorianism had sprung from an exaggeration of the theology of the school of Antioch, and the schism weakened that patriarchate and its dependencies. It took root in Chaldea, and became very powerful. No small part of the literature and science of the Mahomedan Arabs came from Nestorian teachers, and Nestorian Christianity spread far and wide through Asia see Nestorius and Nestorians. The council of Chalcedon, the fourth oecumenical, declared that Christ is to be acknowledged "in two natures unconfusedly, unchangeably," and therefore decided against the opinions of all who either believed that the divinity is the sole nature of Christ, or who, rejecting this, taught only one composite nature of Christ one nature and one person, instead of two natures and one person. The advocates of the one nature theory were called Monophysites q. The decisions of Chalcedon, which were the occasion of the formation of all these sects outside, did not put an end to Christological controversy inside the Orthodox Greek Church. The most prominent question which emerged in attempting to define further the person of Christ was whether the will belonged to the nature or the person, or, as it came to be stated, whether Christ had two wills or only one. The church in the sixth oecumenical council at Constantinople declared that Christ had two wills. The Monothelites refused to submit, and the result was the formation of another schismatic church - the Maronite Church of the Lebanon range. The Maronites, however, were reconciled to Rome in the 12th century, and are reckoned as Roman Catholics of the Oriental Rite. Later History The relation of the Byzantine Church to the Roman may be described as one of growing estrangement from the 5th to the 11th century, and a series of abortive attempts at reconciliation since the latter date. In the early church three bishops stood forth prominently, principally from the political eminence of the cities in which they ruled - the bishops of Rome, Alexandria and Antioch. The transfer of the seat of empire from Rome to Constantinople gave the bishops of Rome a possible rival in the patriarch of Constantinople, but the absence of an overawing court and of meddling statesmen did more than recoup the loss to the head of the Roman Church. But this pre-eminence, or rather the Roman idea of what was involved in it, was never acknowledged in the East; to press it upon the Eastern patriarchs was to prepare the way for separation, to insist upon it in times of irritation was to cause a schism. The theological genius of the East was different from that of the West. The Eastern theology had its roots in Greek philosophy, while a great deal of Western theology was based on Roman law. This gave rise to misunderstandings, and at last led to two widely separate ways of regarding and defining one important doctrine - the procession of the Holy Spirit from the Father or from the Father and the Son. Political jealousies and interests intensified the disputes, and at last, after many

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premonitory symptoms, the final break came in , when Pope Leo IX. There had been mutual excommunications before, but they had not resulted in permanent schisms. Now, however, the separation was final, and the ostensible cause of its finality was the introduction by the Latins of two words Filioque into the creed. Ffoulkes has pointed out in his second volume ch. The Easterns also resented the Roman enforcement of clerical celibacy, the limitation of the right of confirmation to the bishop and the use of unleavened bread in the Eucharist. It is undeniable, however, that the Filioque question has always come up to bar the way in any subsequent attempts at intercommunion. The theological question involved is a very small one, but it brings out clearly the opposing versy. The question is really one about the relations subsisting between the persons of the Trinity and their hypostatical properties. It believes that the Spirit of the Father must be the Spirit of the Son also. Such a theory seems alone able to satisfy the practical instincts of the West, which did not concern itself with the metaphysical aspect of the Trinity, but with Godhead in its relation to redeemed humanity. The Eastern theologian thinks that the Western double procession degrades the Deity and destroys the perfection of the Trinity. The double procession, in his eyes, means two active principles ariat in the Deity, and it means also that there is a confusion between the hypostatical properties; a property possessed by the Father and distinctive of the First Person is attributed also to the Second. This is the theological, and there is conjoined with it an historical and moral dispute. The Easterns allege that the addition of the words Filioque was made, not only without authority, and therefore unwarrantably, but also for the purpose of forcing a rupture between East and West in the interests of the barbarian empire of the West. Attempts at reconciliation were made from time to time afterwards, but were always wrecked on the two points of papal supremacy, when it meant the right to impose Western usages upon the East, and of the addition to the creed. First there was the negotiation between Pope Gregory IX. The Roman conditions were practically recognition of papal jurisdiction, the use of unleavened bread and permission to omit Filioque if all books written against the Western doctrine were burnt. The patriarch refused the terms. Then, later in the 13th century, came negotiations under Innocent IV. These proposals were rejected by the Easterns, who regarded them as attempts to enforce new creeds on their church. The negotiations at the council of Lyons were, strictly speaking, between the pope and the Byzantine emperor, and were more political than ecclesiastical. This enforced union lasted only during the lifetime of the emperor. The only other attempt at union which requires to be mentioned is that made at the council of Florence. It was really suggested by the political weakness of the Byzantine empire and the dread of the approach of the Turks. John Palaeologus the emperor, Joseph the patriarch of Constantinople, and several Eastern bishops came to Italy and appeared at the council of Florence - the papal council, the rival of the council of Basel. As on former occasions the representatives of the East were at first deceived by false representations; they were betrayed into recognition of papal supremacy, and tricked into signing what could afterwards be represented as a submission to Western doctrine. The natural consequences followed - a repudiation of what had been done; and the Eastern bishops on their way home took care to make emphatic their ritualistic differences from Rome. Soon after came the fall of Constantinople, and with this event an end to the political reasons for the submission of the Orthodox clergy. Jesuit missionaries after the Reformation stirred up schisms in some parts of the Eastern Church, and in Austria, Poland and elsewhere large numbers of Orthodox Christians submitted, either willingly or under compulsion to the see of Rome see Roman Catholic Church, section Uniat Oriental Churches. It has preserved the older idea that a creed is an adoring confession of the church engaged in worship; and, when occasion called for more, the belief of the church was expressed more by way of public testimony than in symbolical books. Still the doctrines of the church can be gathered from these confessions of faith. The Eastern creeds may thus be roughly placed in two classes - the oecumenical creeds of the early undivided church, and later testimonies defining the position of the Orthodox Church of the East with regard to the belief of the Roman Catholic and of Protestant Churches. These testimonies were called forth mainly by the protest of Greek theologians against Jesuitism on the one hand, and against the reforming tendencies of the patriarch Cyril Lucaris on the other. The Orthodox Greek Church adopts the doctrinal decisions of the seven oecumenical councils, together with the canons of the Concilium Quinisextum or second Trullan council ; and

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they further hold that all these definitions and canons are simply explanations and enforcements of the Nicaeo-Constantinopolitan creed and the decrees of the first council of Nicaea. The first four councils settled the orthodox faith on the doctrines of the Trinity and of the Incarnation; the fifth supplemented the decisions of the first four. The sixth declared against Monothelitism; the seventh sanctioned the worship of images; the council held in the Trullus a saloon in the palace at Constantinople supplemented by canons of discipline the doctrinal decrees of the fifth and sixth councils. The Reformation of the 16th century was not without effect on the Eastern Church. Some of the Reformers, notably Melanchthon, expected to effect a reunion of Christendom by means of the Easterns, cherishing the same hopes as the modern Old Catholic divines and their English sympathizers.

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### 2: Rites - The Catholic Encyclopedia - Bible Encyclopedia

*ON THE USE OF LATIN AT MASS. 1. An unknown tongue used in the Jewish Temple. Greeks, Syrians, Copts, and Armenians use an unknown tongue at Mass. 7.*

**Tocharian** The Tocharian languages , now extinct, were spoken in the Tarim Basin in present-day northwestern China during the 1st millennium ce. One group of travel permits for caravans can be dated to the early 7th century, and it appears that other texts date from the same or from neighbouring centuries. These languages became known to scholars only in the first decade of the 20th century. They have been less important for Indo-European studies than Hittite has been, partly because their testimony about the Indo-European parent language is obscured by 2, more years of change and partly because Tocharian testimony fits fairly well with that of the previously known non-Anatolian languages. Celtic Celtic languages were spoken in the last centuries before the Common Era also called the Christian Era over a wide area of Europe, from Spain and Britain to the Balkans, with one group the Galatians even in Asia Minor. Very little of the Celtic of that time and the ensuing centuries has survived, and this branch is known almost entirely from the Insular Celtic languagesâ€™ Irish , Welsh , and othersâ€™spoken in and near the British Isles , as recorded from the 8th century ce onward. Balto-Slavic The grouping of Baltic and Slavic into a single branch is somewhat controversial, but the exclusively shared features outweigh the divergences. At the beginning of the Common Era, Baltic and Slavic tribes occupied a large area of eastern Europe, east of the Germanic tribes and north of the Iranians, including much of present-day Poland and the states of Belarus , Ukraine , and westernmost Russia. The Slavic area was in all likelihood relatively small, perhaps centred in what is now southern Poland. But in the 5th century ce the Slavs began expanding in all directions. By the end of the 20th century Slavic languages were spoken throughout much of eastern Europe and northern Asia. The Baltic-speaking area, however, contracted, and by the end of the 20th century Baltic languages were confined to Lithuania and Latvia. The earliest Slavic texts, written in a dialect called Old Church Slavonic , date from the 9th century ce, the oldest substantial material in Baltic dates to the end of the 14th century, and the oldest connected texts to the 16th century. Albanian Albanian , the language of the present-day republic of Albania , is known from the 15th century ce. It presumably continues one of the very poorly attested ancient Indo-European languages of the Balkan Peninsula , but which one is not clear. In addition to the principal branches just listed, there are several poorly documented extinct languages of which enough is known to be sure that they were Indo-European and that they did not belong in any of the groups enumerated above e. Of a few, too little is known to be sure whether they were Indo-European or not. Establishment of the family Shared characteristics The chief reason for grouping the Indo-European languages together is that they share a number of items of basic vocabulary, including grammatical affixes , whose shapes in the different languages can be related to one another by stable phonetic rules. Especially important are the shared patterns of alternation of sounds. Table 1 gives examples of typical vocabulary items widely shared within the Indo-European family that have been decisive in establishing the family. A blank indicates that the language in question does not use the item in accordance with the given meaning or that its word for that meaning is unknown. Similarities in grammatical endings are shown in Table 2 by samples of noun declension and verb inflection in some of the more archaic languages that have retained the inflectional endings of Indo-European in relatively unchanged form. The asterisk marks a form that is not actually found in any document or living dialect but is reconstructed as having once existed in the prehistory of the language. The stable phonetic rules referred to earlier are not always obvious without careful observation. Note that the English dental consonants t, d, and th do not correspond in a straightforward manner to the Greek dental sounds t, d, and th; that is, English t does not occur where Greek t appears, nor English d where Greek has d. But the relationships between the sounds are not random either. Where Greek has initial t, English has th, as in that and three; where Greek has d, English has t, as in tree, two, and ten; and where Greek has th, English has d, as in daughter. Note

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also that phonetic similarity as such is not needed to establish relationship. Thus, many of the Armenian words in Table 1 look quite different from the related words in other Indo-European languages, but here too regular rules of correspondence can be found; e. But an accurate idea of the true bounds of the Indo-European family became possible only when, in the 16th century, Europeans began to learn Sanskrit. The massive similarities between Sanskrit and Latin and Greek were noted early, but the first person to make the correct inference and state it conspicuously was the British Orientalist and jurist Sir William Jones, who in said in his presidential address to the Bengal Asiatic Society that Sanskrit bore to both Greek and Latin a stronger affinity, both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident; so strong, indeed, that no philologist could examine them all three, without believing them to have sprung from some common source, which, perhaps, no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothick [i. Rask included Celtic a few years later. In this grammar were discussed the peculiar Indo-European vowel alternations called Ablaut by Grimm. In addition, Grimm tried to find the principle behind the correspondences of Germanic stop and spirant consonants the first made with complete stoppage of the breath, and the second made with constriction of the breath but not complete stoppage to the consonants of other Indo-European languages. Examples of it include the stop consonant p in Latin pater corresponding to the spirant consonant f in father, and the correspondences between English and Greek t, d, and th discussed above. Bopp demonstrated in that the Celtic languages were Indo-European, as had been asserted by Jones. Since then the Indo-European family has been enlarged by the discovery of Tocharian languages and of Hittite and the other Anatolian languages and by the recognition, with the aid of Hittite, that Lycian, known and partly deciphered already in the 19th century, belongs to the Anatolian branch of Indo-European. Thus, d appears when the preceding syllable was originally unaccented fadar: Proto-Indo-European By comparing the recorded Indo-European languages, especially the most ancient ones, much of the parent language from which they are descended can be reconstructed. This reconstructed parent language is sometimes called simply Indo-European, but in this article the term Proto-Indo-European is preferred. Consonants Proto-Indo-European probably had 15 stop consonants. In the following grid these sounds are arranged according to the place in the mouth where the stoppage was made and the activity of the vocal cords during and immediately after the stoppage: A labial sound is made with the lips, and a dental sound is made with the tip of the tongue against the back of the teeth. The labiovelar sounds were made by contact between the back of the tongue and the soft palate with concomitant rounding of the lips. Voiceless designates sounds made without vibration of the vocal cords; voiced sounds are pronounced with vibration of the vocal cords. The exact pronunciation of the voiced aspirates is somewhat uncertain; they were probably similar to the sounds transcribed bh, dh, and gh in Hindi. Correspondences pointing to the voiced labial stop b are rare, leading some scholars to deny that b existed at all in the parent language. A minority view holds that the traditionally reconstructed voiced stops were actually glottalized sounds produced with accompanying closure of the vocal cords. The status of the velar stops k, g, and gh has likewise been questioned. Aspirated consonants are sounds accompanied by a puff of breath. There was one sibilant consonant, s, with a voiced alternant, z, that occurred automatically next to voiced stops. There is general agreement that Proto-Indo-European had one or more additional consonants, for which the label laryngeal is used. These consonants, however, have mostly disappeared or have become identical with other sounds in the recorded Indo-European languages, so that their former existence has had to be deduced mainly from their effects on neighbouring sounds. There is still considerable disagreement about how many laryngeals there were, what they sounded like, what traces they left, and how best to symbolize them. Most scholars now believe there were three, which can be written H1, H2, and H3. The principal traces they left outside Anatolian are in the quality and length of neighbouring vowels, H2 changing a neighbouring e to a, and probably H3 changing it to o, while all laryngeals lengthened a preceding vowel in the same syllable. Finally, there were the nasal sounds n and m, the liquids l and r, and the semivowels y and w. When y and w occurred between consonants, they were replaced by the vowels i and u. Vowels The vowel system of Proto-Indo-European consisted of the

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following sounds: In forming front vowels, the highest point of the tongue is in the front of the mouth; for back vowels, that point is in the back. High vowels are those in which the tongue is highestâ€”closest to the roof of the mouth. Mid vowels are made with the tongue between the extremes of high and low. The four mid vowels participated in a pattern of alternation called ablaut. The accent just before the breakup of the parent language was apparently mainly one of pitch rather than stress. Each full word had one accented syllable, presumably pronounced on a higher pitch than the others. Aspect refers to the nature of an action as described by the speakerâ€”e. This basic aspect, however, could be reversed by morphological devices such as ablaut, suffixation, and reduplication. The stative aspect was normally marked by reduplication and the 0-grade of the root in the indicative singular; it had personal endings that were partly distinct from those of the other two aspects. Ways of forming imperfectives were especially numerous and often involved, in addition to their imperfective aspectual meaning, some other notion, such as performing the action habitually or repeatedly iterative , or causing someone else to perform it causative. There were two Proto-Indo-European suffixes expressing mood: In the imperfective and perfective aspects there were two sets of endings, distinguishing two voices: In the stative aspect there was originally no distinction of voice. To mark mood and tense, imperfective verbs that did not have a mood suffix distinguished three subtypes of active and mediopassive endings: Verbs with imperative endings belonged to the imperative mood used for commands â€”e. Verbs with secondary endings were unmarked for tense and mood but were normally used as past indicatives e. To mark such forms unambiguously as past indicatives, an augment, usually consisting of the vowel e, could be prefixedâ€”e. Verbs in the stative aspect substituted a distinctive set of endings for those of the primary set but apparently used the imperative and secondary endings in the usual way to form a stative imperative and a stative past indicative. Nominal inflection The inflectional categories of the noun were case , number , and gender. Eight cases can be reconstructed: For examples of some of these, see Table 2. Besides singular and plural number, there was a dual number for referring to two items. Each noun belonged to one of three genders: The gender of nouns not designating living creatures was only partly predictable from their meaning. Demonstrative, interrogative, relative, and indefinite pronouns were inflected like adjectives, with some special endings. Personal pronouns were inflected very differently. Proto-Indo-European word order was flexible, but basic declarative sentences typically had the structure subjectâ€”objectâ€”verb SOV. Sounds and grammatical categories do not easily disappear or undergo radical change in so many daughter languages that their former existence can no longer be detected. It is relatively easy, however, for an individual word to disappear or shift meaning in so many daughter languages that its existence or meaning in the parent language cannot be confidently inferred. Hence, from the linguistic evidence alone, scholars can never say that Proto-Indo-European lacked a word for any particular concept; they can only state the probability that certain items did exist and from these items make inferences about the culture and location in time and space of the speakers of Proto-Indo-European. Probably all these animals were domesticated. All this suggests a people with a well-developed Neolithic characterized by simple agriculture and polished stone tools or even Chalcolithic copper- or bronze-using technology. The divergence of Indo-European languages Linguists have not found a reliable and precise way to determine from linguistic evidence alone the date at which any set of related languages must have begun diverging. The best that can be done is to estimate the degree of difference between the languages in question, taking into account all that is known about them, and then compare this estimate with the estimated degrees of difference within families of languagesâ€”such as the Romance familyâ€”whose actual time of divergence is approximately known. For further progress the linguistic findings must be correlated with archaeological evidence. Linguistic, historical, and geographic considerations suggest that the speakers of Proto-Indo-European were a relatively small and homogeneous Eurasian population group that underwent significant expansion and fragmentation in the period around bce. The Kurgan culture , however, was only one of a number of related steppe cultures extending across the entire Black Sea â€” Caspian Sea region, an area that was transformed after bce by the advent of horse-drawn wheeled vehicles and related innovations. It is probably best, therefore, to follow J. Mallory In Search of the Indo-Europeans [] in

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locating the speakers of Proto-Indo-European among the populations of this region but not to attempt a more precise identification until further evidence is available.

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### 3: (PROFS-ARMENIAN) Tall Armenian Tale: The Other Side of the Falsified Genocide

*Hierurgia Or Transubstantiation, Invocation Of Saints, Relics, And Purgatory, Besides Those Other Articles Of Doctrine Set Forth In The Holy Sacrifice Of The Mass, Expounded, And The Use Of Holy Water, Incense, And Images, The Ceremonies, Vestments, And Ritual Employed In Its Celebration Among The Latins, Greeks & Orientals.*

In English the word "rite" ordinarily means, the ceremonies, prayers, and functions of any religious body, whether pagan, Jewish, Moslem, or Christian. But here we must distinguish two uses of the word. We speak of any one such religious function as a rite -- the rite of the blessing of palms, the coronation rite, etc. In a slightly different sense we call the whole complex of the services of any Church or group of Churches a rite--thus we speak of the Roman Rite, Byzantine Rite, and various Eastern rites. In the latter sense the word is often considered equivalent to liturgy, which, however, in the older and more proper use of the word is the Eucharistic Service, or Mass; hence for a whole series of religious functions "rite" is preferable. A Christian rite, in this sense comprises the manner of performing all services for the worship of God and the sanctification of men. This general term includes blessings of persons such as a coronation, the blessing of an abbot, various ceremonies performed for catechumens, the reconciliation of public penitents, Benediction of the Blessed Sacrament etc. Sacraments, the Divine Office, and sacramentals in a wide sense make up the rite of any Christian religious body. In the case of Protestants these three elements must be modified to suit their theological opinions. Just as there are different local laws in various parts of the Church, whereas certain fundamental laws are obeyed by all, so Catholics in different places have, their own local or national rites; they say prayers and perform ceremonies that have evolved to suit people of the various countries, and are only different expressions of the same fundamental truths. The essential elements of the functions are obviously the same everywhere, and are observed by all Catholic rites in obedience to the command of Christ and the Apostles, thus in every rite is administered with water and the invocation of the Holy Trinity; the Holy Eucharist is celebrated with bread and wine over which the words of institution are said; penance involves the confession of sins. In the amplification of these essential elements in the accompanying prayers and practical or ceremonies, various customs have produced the changes which make the different rites. If any rite did not contain one of the essential notes of the service it would be invalid in that point, if its prayers or ceremonies expressed false doctrine it would be heretical. Such rites would not be tolerated in the Catholic Church. But, supposing uniformity in essentials and in faith, the authority of the Church has never insisted on uniformity of rite; Rome has never resented the fact that other people have their own expressions of the same truths. The Roman Rite is the most, venerable, the most archaic, and immeasurably the most important of all, but our fellow Catholics in the East have the same right to their traditional liturgies as we have to ours. Nor can we doubt that other rites too have many beautiful prayers and ceremonies which add to the richness of Catholic liturgical inheritance. To lose these would be a misfortune second only to the loss of the Roman Rite. The Latin fast on Saturday, Lenten fare, law of celibacy, confirmation by a bishop, and especially the use of unleavened bread for the Holy Eucharist were their accusations against the West. Latin theologians replied that both were right and suitable, each for the people who used them, that there was no need for uniformity in rite if there was unity in faith, that one good custom did not prove another to be bad, thus defending their customs without attacking those of the East. But the Byzantine patriarch was breaking the unity of the Church, denying the primacy, and plunging the East into schism. He discussed the question Cerularius had raised, the use of azymes at Mass, and carefully explained that, in using this bread, Latins did not intend to disparage the Eastern custom of consecrating leavened bread, for there is a symbolic reason for either practice. XI composite extant", Leipzig, , These words represent very well the attitude of the papacy towards other rites at all times. Three points, however, may seem opposed to this and therefore require some explanation: The existence of the Gallican Rite was a unique anomaly. The natural principle that rite follows patriarchate has been sanctioned by universal tradition with this one exception. Since the first organization of patriarchates there has been an ideal

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of uniformity throughout each. The close bond that joined bishops and metropolitans to their patriarch involved the use of his liturgy, just as the priests of a diocese follow the rite of their bishop. Before the arbitrary imposition of the Byzantine Rite on all Orthodox Churches no Eastern patriarch would have tolerated a foreign liturgy in his domain. But in the vast Western lands that make up the Roman patriarchate, north of the Alps and in Spain, various local rites developed, all bearing a strong resemblance to each other, yet different from that of Rome itself. These form the Gallican family of liturgies. Innocent naturally protested against the use of a foreign rite in Umbria; occasionally other popes showed some desire for uniformity in their patriarchate, but the great majority regarded the old state of things with perfect indifference. Augustine to take whatever rites he thought most suitable from Rome or Gaul Ep. Thus for centuries the popes alone among patriarchs did not enforce their own rite even throughout their patriarchate. The gradual romanization and subsequent disappearance of Gallican rites were beginning in the eighth and ninth centuries, the work not of the popes but of local bishops and kings who naturally wished to conform to the use of the Apostolic See. Deutschlands", 11, sq. The local bishops in synods ordered conformity to Rome. The romanizing movement in the West came from below. In the Frankish kingdom Charles the Great, as part of his scheme of unifying, sent to Adrian I for copies of the Roman books, commanding their use throughout his domain. In the history of the substitution of the Roman Rite for the Gallican the popes appear as spectators, except perhaps in Spain and much later in Milan. The final result was the application in the West of the old principle, for since the pope was undoubtedly Patriarch of the West it was inevitable, that sooner or later the West should conform to his rite. The places, however, that really cared for their old local rites Milan, Toledo retain them even now. It is true that the changes made in some Uniat rites by the Roman correctors have not always corresponded to the best liturgical tradition. There are as Mgr Duchesne says, "corrections inspired by zeal that was not always according to knowledge " Origines du culte, 2nd ed. Despite the general prejudice that Uniat rites are mere mutilated hybrids, the strongest impression from the study of them is how little has been changed. Where there is no suspicion of false doctrine, as in the Byzantine Rite, the only change made was the restoration of the name of the pope where the schismatics had erased it. Although the question of the procession of the Holy Ghost has been so fruitful a source of dispute between Rome and Constantinople the Filioque clause was certainly not contained in the original creed, nor did the Roman authorities insist on its addition. So Rome is content that Eastern Catholics should keep their traditional form unchanged, though they believe the Catholic doctrine. The Filioque is only sung by those Byzantine Uniats who wish it themselves, as the Ruthenians. Other rites were altered in places, not to romanize but only to eradicate passages suspected of heresy. All other Uniats came from Nestorian, Monophysite, or Monothelete sects, whose rites had been used for centuries by heretics. Hence, when bodies of these people wished to return to the Catholic Church their services were keenly studied at Rome for possible heresy. In most cases corrections were absolutely necessary. The Nestorian Liturgy, for instance, did not contain the words of institution, which had to be added to the Liturgy of the converted Chaldees. If only because of its associations this could not remain in a Catholic Liturgy. In some instances, however, the correctors were over scrupulous. In the Gregorian Armenian Liturgy the words said by the deacon at the expulsion of the catechumens, long before the Consecration: The Uniats also omit the words sung by the Gregorian choir before the Anaphora: These misplacements are really harmless when understood, yet any reviser would be shocked by such strong cases. In many other ways also the Armenian Rite shows evidence of Roman influence. It has unleavened bread, our confession and Judica psalm at the beginning of Mass, a Lavabo before the Canon, the last Gospel, etc. But so little is this the effect of union with Rome that the schismatical Armenians have all these points too. They date from the time of the Crusades, when the Armenians, vehemently opposed to the Orthodox, made many advances towards Catholics. So also the strong romanizing of the Maronite Liturgy was entirely the work of the Maronites themselves, when, surrounded by enemies in the East, they too turned towards the great Western Church, sought her communion, and eagerly copied her practices. One can hardly expect the pope to prevent other Churches from imitating Roman customs. Yet in the case of Uniats he does even this. A Byzantine Uniat priest who uses unleavened

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bread in his Liturgy incurs excommunication. The only case in which an ancient Eastern rite has been wilfully romanized is that of the Uniat Malabar Christians, where it was not Roman authority but the misguided zeal of Alexius de Menezes, Archbishop of Goa, and his Portuguese advisers at the Synod of Diamper which spoiled the old Malabar Rite. The Western medieval rites are in no case except the Ambrosian and Mozarabic Rites, really independent of Rome. They are merely the Roman Rite with local additions and modifications, most of which are to its disadvantage. They are late, exuberant, and inferior variants, whose ornate additions and long interpolated tropes, sequences, and farcing destroy the dignified simplicity of the old liturgy. In the revisers appointed by the Council of Trent restored with scrupulous care and, even in the light of later studies, brilliant success the pure Roman Missal, which Pius V ordered should alone be used wherever the Roman Rite is followed. It was a return to an older and purer form. This too only means a return to the principle that rite should follow patriarchate. The reform was made very prudently, Pius V allowing any rite that could prove an existence of two centuries to remain Bull "Quo primum", 19 July, , printed first in the Missal, thus saving any local use that had a certain antiquity. Rome then by no means imposed uniformity of rite. Catholics are united in faith and discipline, but in their manner of performing the sacred functions there is room for variety based on essential unity, as there was in the first centuries. There are cases e. The ruthless destruction of ancient rites in favour of uniformity has been the work not of Rome but of the schismatical patriarchs of Constantinople. Since the thirteenth century Constantinople in its attempt to make itself the one centre of the Orthodox Church has driven out the far more venerable and ancient Liturgies of Antioch and Alexandria and has compelled all the Orthodox to use its own late derived rite. The Greek Liturgy of St. Mark has ceased to exist; that of St. The Orthodox all the world over must follow the Rite of Constantinople. In this unjustifiable centralization we have a defiance of the old principle, since Antioch, Jerusalem, Alexandria, Cyprus, in no way belong to the Byzantine Patriarchate. Those who accuse the papacy of sacrificing everything for the sake of uniformity mistake the real offender, the oecumenical patriarch. Here it need only be added that there is a Uniat body using each of the Eastern rites. There is no ancient rite that is not represented within the Catholic Church. The rite a bishop or priest follows is no test at all of his religion. Within certain broad limits a member of any Eastern sect might use any rite, for the two categories of rite and religion cross each other continually. They represent quite different classifications: Among Catholics the rite forms a group; each rite is used by a branch of the Church that is thereby a special, though not separate, entity. So within the Catholic unity we speak of local Churches whose characteristic in each case is the rite they use. Rite is the only basis of this classification. Not all Armenian Catholics or Byzantine Uniats obey the same patriarch or local authority; yet they are "Churches" individual provinces of the same great Church, because each is bound together by their own rites. It is of course possible to subdivide and to speak of the national Churches of Italy, France, Spain, etc. In modern times rite takes the place of the old classification in patriarchates and provinces. They do not all represent descendants of the earliest rites, nor can they be classified in the table of genus and species that includes all the old liturgies of Christendom. The old rites are unconscious and natural developments of earlier ones and go back to the original fluid rite of the first centuries see LITURGY.

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### 4: The World Factbook – Central Intelligence Agency

*THE LANGUAGES IN WHICH MASS IS CELEBRATED TO-DAY THROUGHOUT CHRISTENDOM. The Catholic Church of to-day celebrates the holy sacrifice of the Mass in nine different languages—viz., in Latin, Greek, Syriac, Chaldaic, Slavonic, Wallachian, Armenian, Coptic, and Ethiopic.*

The necessity of interior and exterior worship. Sacrifice offered from the beginning of the world. The four ends of sacrifice. The legal sacrifices were of no avail when unconnected with the future death of the Redeemer. A new sacrifice was necessary. The sacrifice of the Cross a true sacrifice. All the ancient sacrifices comprehended in it. The unbloody sacrifice of the New Law p. The Mass a true sacrifice. The sacrifice of Melchisedech elucidated by the Fathers. Illustrated by an ancient Mosaic at Ravenna. The Paschal Lamb a figure of the sacrifice of the Mass. Accomplishment of the prophecy of Malachias in the sacrifice of the Mass. Christ announces a new sacrifice. The sacrifice of the Mass proved from St. The promise made by Christ that he would give as his flesh and blood to eat and drink. Proof from the Institution. The Real Presence proved from St. Taught by the rest of the Apostles. All the ancient Liturgies attest the Real Presence p. What is meant by the term. Transubstantiation proved from Scripture. Attested by St Cyril. Illustrated by a practice of the modern Greek Church. Objection of the term Transubstantiation. Christ said the first Mass. Christ directed the Apostles to celebrate Moss. The Apostles said Mass. A ceremonial instituted by the Apostles for offering up Mass. The remarks of some Protestants noticed. The Liturgy indicated by St Ignatius. Described by St Justin p. Belief of the Church on Lay Communion. Communion under one kind of Apostolic institution. When and why generally adopted by the Latin Church. Objection from Scripture answered. Unleavened bread used at the Last Supper. Unleavened bread used by the Latin Church; by the Maronites, and Armenians. The sacrament hinted at in the Apocalypse. The circular form of the Host very ancient p. Meaning of the word Mass. The antiquity of its use p. An unknown tongue used in the Jewish Temple. Not blamed by Christ, who prayed in an unknown tongue. Reasons why the Catholic Church uses Latin at Mass. The people not necessarily obliged to understand the language of the Mass. Latin at Mass no-wise prejudicial to the people. Greeks, Syrians, Copts, and Armenians, use an unknown tongue at Mass. Stricture on the Protestant version of the words of St Paul p. Immeasurable distance between the worship given to God, and the reverence shown to the Saints. Religious respect may be rendered to Saints and Angels. From the charity which animates the Saints. The Invocation of Saints proved from Scripture. Holy men have, even in this life, been invoked by others. Invocation of Saints in the primitive Church proved from ancient inscriptions. Invocation of Saints in the Anglo-Saxon Church. Contained in all the Liturgies. Charity engages the Saints to pray for us. They have the power of doing it They know what passes upon earth. Their intercession not derogatory to the mediatorship of Christ. Manner of addressing God through the Saints. Similarity of Catholic and Protestant prayers. Inconsistency of an objection p. Includes bibliographical references and index Electronic reproduction Master and use copy.

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*The same holds good with regard to the Syrians and Egyptians, who celebrate Holy Mass in the ancient Syrian, and also with regard to the Melchites and Georgians (Caucasian province) who at Holy Mass make use of the ancient Greek.*

Woe, woe, woe to the inhabitants of the earth Joseph Faa Di Bruno, D. She is the Church of St. Peter and of the other apostles, and she has guarded with tenderness all the precious memories they have left. When the apostles parted from each other for their mission to announce to all nations the gospel of salvation, two languages chiefly were spoken and understood by the two great civilized divisions of mankind--the Latin language for the most part in the West, and the Greek in the East. They preached the faith chiefly in Latin and in Greek; their teachings and their constitutions were written in these two rich languages, and the Church has preserved these monuments with a religious veneration. This is one reason why her language is for the most part Latin in the West, and Greek in the East. Yet this which, in fact, is a testimony in favor of her antiquity, is made by some a theme of reproach against her. Providence had already disposed all in advance. Latin and Greek became dead languages and hence invariable and wonderfully adapted to formulate or express with precision the doctrines of the Church which changes not, because she is divine. An interesting calculation made on the changes that have been made in the living languages shows that had the Church adopted the various living languages, instead of the Latin, she would have been obliged to modify the formula or essential words used in the administration of the Sacrament of Baptism a great many times; otherwise these formulas would not have expressed correctly the idea they should convey. By this we can judge of the many changes which the wording of the Creed and decrees of the early councils and those of the Popes would undergo, were they not recorded in an unalterable or dead language. Protestants are perhaps right in preferring the use of modern tongues in their authorized books of religion. Living languages, continually changing, are more suited to convey doctrines which are subject to frequent alteration. But the Catholic Church prefers old unchangeable languages because she is herself unchangeable. The Church uses Latin, not only because she is unchangeable, but also because she is Catholic, or universal, and has to address herself to all people in all times. During the first four centuries of Christianity, Latin was the language of the civilized world, and although then a living language, it had that character of universality which the Church requires. When in course of time the world was divided into many nationalities, the Church still preserved her beautiful primitive language, and thus remained unchanged in her speech as in her essence. Thus the Church speaks Latin because she is apostolic, unchanging, and Catholic. Paul, it is true, in his first epistle to the Corinthians chap. The Apostle confines himself to preaching, exhorting, and instructing the assembled faithful, all which, he says, must be done in the vernacular or common language of the people. The word prophecy includes instructions-- speaking on things divine. The Catholic Church follows this apostolic command to the letter. Her bishops, priests, missionaries, and catechists always employ in their teaching a language understood by all. They speak when needed in the most obscure and most barbarous dialects, in order that the Word of God may reach the understanding of all. The Catholic Church speaks not only the particular distinctive language of each land and tribe when instructing the people, but has also a special Catholic language, that her pastors belonging to every nation may readily communicate with each other, that they may minister together at the altar, and that her laity, of whatever tongue, may not, when in a foreign land, feel strange in the house of God, but be at home in any Catholic place of worship in any part of the world. In this way the Church unites in one universal tongue to implore the mercy and sing the praises of God. This beautiful and sublime harmony of nations in one faith, with one voice, in the one fold of the one Shepherd, is worthy of the Church of Christ and of the unity which is her grand characteristic. The Mass is a sacrifice offered directly to God, and it is not necessary for the people to follow in Latin the words of the priest. When the Catholic priest stands at the altar, though there may be persons present from every clime, as soon as he pronounces aloud any part of the service, all understand, and take an intelligent part in his ministrations, a fact which reminds one of the preaching of the apostles on the

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Day of Pentecost, when all from every nation heard St. Peter, each in his own tongue. The Church speaks Latin, therefore, not only because she is apostolic, unchangeable, and Catholic, but also because she is one. Change of language in the liturgy would seem to break the link with the past, and raise some suspicion of innovation in what is expressed in the liturgy; while the having retained the same ancient language indicates that the Church which continues to use it is the very same as of old, and that she has not changed in any essential matter, having been so careful as not to change even her language, which, compared with doctrine, is of much less importance. It is fairly presumed that the Church which possesses the language of antiquity has antiquity on her side; that, being the inheritor of the language, she is also the inheritor of the ancient faith. The fact of her still using the Latin language makes us feel the more sure that the Catholic Church is the one, old, unchangeable Church of God. Nikolaus Gehr, 1. All the requisites for the celebration of the Eucharistic Sacrifice have been selected with especial care, and nothing has been adopted but what has been found best suited unto this end. This applies also to the language in which the Holy Sacrifice is celebrated; for the liturgical language should correspond to its liturgical object. The Mass considered in itself could assuredly be celebrated in any language, but by the Providence of God the Latin language has become, and still continues to be of all languages the most widely diffused for divine worship 1. The very ancient practice of the Church of celebrating Mass in the West, not in the living language of the country, but in a dead language, that is, in Latin, for the most part a language unintelligible to the people, has since the twelfth century to the present epoch been frequently made the subject of attack 2. Such attacks originated principally in an heretical, schismatical, proudly national spirit hostile to the Church, or in a superficial and false enlightenment, in a shallow and arid rationalism entirely destitute of the perception and understanding of the essence and object of the Catholic liturgy, especially of the profoundly mystical sacrifice. In the attempt to suppress the Latin language of the liturgy and to replace it by the vernacular, there was a more or less premeditated scheme to undermine Catholic unity, to loosen the bond of union with Rome, to weaken the Catholic spirit, to destroy the humility and simplicity of faith. Therefore, the Apostolic See at all times most persistently and inflexibly resisted such innovations; for it is an invariable principle of the Church never to alter the ancient liturgical language, but inviolably to adhere to it, even though it be no longer the living language spoken or understood by the people. She excommunicates all those who presume to declare the vernacular to be the necessary or the only permissible language for the liturgy 4 ; she stigmatizes as impertinent effrontery for any one to censure or combat the retention of the Latin language for divine worship 5. This is just; for, as St. Augustine remarks, "to question what the united Church practices as a rule is the most daring madness 6. Instead of censuring the Church on account of her practice, that has endured more than a thousand years, of conducting her liturgical worship in a dead language, we should rather acknowledge and admire her supernatural wisdom; she counts her experiences by centuries: The Church is moved by interests most sacred to maintain and to introduce wherever she is spread in the world and receives new nations into her pale, the Latin as the common language of her liturgy. This conduct on her part does not rest on a discipline of secrecy. The Church does not wish to conceal her mysteries from the faithful. It is rather her very ardent desire that her children should understand all the wealth and beauty of her divine worship; hence she obliges and admonishes her priests to unfold 8 to the people the meaning of the celebration of the mystical Sacrifice by clearly and devoutly explaining from time to time the holy Sacrifice of the Mass with all its ceremonies and prayers in the school-room and in the church, in the catechetical instructions and in sermons 9. After the fathers of the Council of Trent had subjected the objection raised to the Latin tongue in Church service to thorough examination, they unanimously declared that, although the Mass embodied a vast amount of religious instruction, they still deemed it inexpedient that the Holy Sacrifice should be everywhere passim celebrated in the vernacular; that, on the contrary, everywhere the rite custom authorized by the Holy Roman Church should be maintained. But in order that the sheep of Christ may not hunger and the children may not ask for bread without there being some one to break it unto them, the Council commands pastors of souls, that during the celebration of Mass they frequently explain some part of what has been read in the Mass, and that especially on Sundays and

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holidays they give instruction of some mystery of this most Holy Sacrifice These advantages are so great, that the profit the people might in a certain respect and in some cases derive from understanding the language used in the divine service, bears no comparison thereunto, and is far surpassed thereby; besides said profit may be secured in some better and more sure way and thus be easily compensated Latin is the language almost universally employed in the divine service all over the Catholic world; other cult languages are comparatively but little disseminated. Only the most weighty reasons will be given here for the use of the Latin language in the liturgy of the holy Sacrifice of the Mass. The inscription on the Cross: These were the three principal languages of that epoch, and by divine dispensation they were, so to say, destined and consecrated on the Cross for the liturgical use of the Church. Through the inscription on the Cross they proclaimed to the whole world the dignity, power and glory of the Redeemer, the royalty and dominion of grace which He acquired by His bloody death; at the altar these languages continue to live throughout all ages, and serve to announce and to celebrate until the end of time the death of Christ for our redemption, whereby the reign of grace is ever more widely extended and firmly established, the kingdom of peace progresses ever more towards its happy consummation. In the first centuries these three languages were employed predominantly, if not exclusively, in the liturgical service. Of these three languages the Latin at an early date gained the precedence; for, being the language of the Roman world, it became throughout the West with the spread of Christianity also the language of the liturgy. Divine Providence selected Rome as the centre of the Catholic Church; from Rome the messengers of the faith were sent forth in all directions to spread the light of the Gospel. Along with the grace of Christianity, together with the Catholic faith and its divine worship the western nations also received Latin as the Church-language; for in that tongue the Holy Mysteries were always celebrated, though the nations recently converted spoke a different language and did not understand Latin. Thus the language of the Mother Roman Church became the common language of worship of all her daughters, the Catholic Christian Churches established from Rome in the West. The most sacred reminiscences, the history and the acts of the Catholic Church are intimately connected with it. From the beginning of Christianity the sublime mystery of the Mass was celebrated, the sacramental means of grace were administered, God was glorified, men were sanctified and led to salvation in this language. It is without doubt elevating and inspiring to offer sacrifice and pray in the very language and in the very words, whose forcible yet sweet tones once resounded in the mouths of the primitive Christians and our forefathers in the dark depths of the Catacombs, in the golden areas of the ancient basilicas, and in the sumptuous cathedrals of the Middle Age. In the Latin language of divine worship innumerable saints, bishops and priests of all times have offered sacrifice, prayed and sung; in it the most magnificent liturgical formulas are composed-- prayers of incomparable beauty and "marvelous hymns, which echo throughout the vaults of Catholic churches, now resounding in great exaltation or sung in soft strains of sweet joy, now weeping in sorrow, at another time lamenting in sympathetic grief for Christ. The genus of the Latin language possesses great perfection: It is, therefore, often difficult to render the complete sense, and still more difficult, and sometimes utterly impossible, to bring out in a translation the beauty, the strength, the dignity, the unction, the depth and the wealth of thought of the original Latin. In addition to all this, Latin is the language Urbis et Orbis the language of the world , the official Church language, the language of communication between the Pope and the Bishops, the language of the Councils and of theological science. Because of such advantages it is eminently fitted to be used the world over as the language of the Catholic Church in the celebration of her divine worship. Latin survives no longer in the converse of the common people, but in the sanctuary of the Church. As a so-called dead language, it is unchangeable, while the languages of the people undergo constant improvement and remodeling, and are ever liable to go on progressing and altering. What would become of liturgical books, if, with time and the changes of the vernacular, they were subjected to perpetual change and reconstruction? By such necessary, incessant remodeling and alteration of the liturgical formulas of prayer, the original text and context would lose not only much of their incomparable force and beauty, but often -- notwithstanding strict surveillance on the part of the Church -- would be disfigured and spoiled by circumlocutions, interpolations, omissions, incorrectness, errors

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and misrepresentations. Hence it would be impossible to preserve and maintain uniformity of divine worship at different times among even one and the same people, much less throughout the world. All these inconveniences are obviated by the use of an unchangeable language for divine worship. In the unchangeableness of the Latin for divine worship the Roman Missal appears as an intangible and inviolable sanctuary, deserving of admiration and profound respect. Since the Latin language has been withdrawn from daily life, from the ordinary intercourse of mankind, since it is not heard on the street or in the market-place, it possesses in the eyes of the faithful a holy, venerable, mystic character. Under this aspect also it is eminently suited for the celebration of the Holy Sacrifice of the Mass, which in itself comprises many mysteries. The celebration of this mystic Sacrifice fittingly calls for a language elevated, majestic, dignified and consecrated; religious stentiment demands this, and the Latin tongue answers this requirement. The majesty of the divine worship depends, indeed, chiefly on the devout, dignified and reverential demeanor of the celebrant; but the liturgical language contributes also its share thereunto, and a foreign language is suitable, in a measure, to veil the defects and repulsive routine of many a priest, and to prevent them from appearing so glaring. Thus the Latin language -- elevated above the time and place of every day life, -- is a mystic veil for the Adorable mysteries of the Holy Sacrifice, which here below we acknowledge only in the clear obscurity of faith, but whose clear vision shall be our portion in heaven as a recompense for our humble faith. The use of the Latin language in nowise prevents the faithful from participating in the fruits of the Sacrifice, notwithstanding assertions to the contrary. The demand that the Mass should everywhere be celebrated in the vernacular, is based for the most part on ignorance, or on an entire misconception of the real nature and object of the Eucharistic Sacrifice. The liturgy of the Holy Sacrifice contains "much that is instructive" *magnam eruditionem*--Trident. The altar is not a pulpit, the Holy Mass is not primarily a doctrinal lecture or an instruction to the people. The Sacrifice is essentially a liturgical action performed by the priest for propitiating and glorifying God, as well as for the salvation of the faithful. In this sacrifice the Christian people should take a lively part, full of profit to themselves, and they should in spiritual union with the celebrating priest -- *plus medullis cordis quam labiis vocis* -- more with the heart than with the lips -- join in prayer and sacrifice. And this is not possible for them to do without some understanding of the liturgical celebration; for "although devotion consists principally in an abundance of devout sentiments and, consequently, belongs more to the heart than to the understanding, there is, however, no perfect devotion without the enlightenment of the understanding. But in order to acquire the requisite knowledge to join in devout union with the priest celebrating the Mass, various means are at the disposal of Catholics; the celebration of the Church service in the vernacular is not at all requisite therefore, and would oftentimes prove of little or no avail. By means of oral teaching, with the aid of books of instruction and devotion, every Christian may obtain a sufficient knowledge of the liturgy of the Holy Sacrifice, of the prayers which the priest recites at the altar. For this purpose the mere recital of formulas of prayer in the vernacular by the celebrant would not suffice: Even if they did understand the words which the priest sings or recites at the altar, but little would be attained for the real understanding of the sense; for the formulas of the Mass, taken principally from Holy Scripture, are often mystical and difficult to comprehend; the mere rendering of them into the vernacular would not always disclose the hidden meaning, and the translation might often be the occasion of misconceptions, of misunderstandings, it might arouse the desire for disputation and dangerous hypercriticism. When man subjects science and any perfection whatever totally to God, his devotion is thereby increased 13 ; therefore, a clear, profound, comprehensive knowledge of the Holy Sacrifice and its prayers is without doubt very useful and greatly to be recommended. The prayers of the Church are to be preferred to all private prayers; they are the sweetest manna, the most solid nourishment of the soul. Therefore, it is very desirable that the faithful should assiduously strive to increase more and more their knowledge of the precious treasure of the liturgical prayers, to the end that they may join their voices in prayer the more intimately and perfectly with the voice of the Church at the altar. The mere understanding of the prayers which the priest utters or sings does not assuredly suffice to enable us to share abundantly in the advantages and the fruits of the Sacrifice of the Mass.

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*The practice of Mass in the vernacular changed over time because the Church has the authority to change its own www.enganchecubano.com use of Latin was a Church rule, not a teaching of Christ in faith and morals, that is, doctrine or dogma.*

Name and definition Ritus in classical Latin in means primarily, the form and manner of any religious observance, so Livy, 1, 7: In English the word "rite" ordinarily means, the ceremonies, prayers, and functions of any religious body, whether pagan, Jewish, Moslem, or Christian. But here we must distinguish two uses of the word. In a slightly different sense we call the whole complex of the services of any Church or group of Churches a rite—thus we speak of the Roman Rite, Byzantine Rite, and various Eastern rites. In the latter sense the word is often considered equivalent to liturgy, which, however, in the older and more proper use of the word is the Eucharistic Service, or Mass; hence for a whole series of religious functions "rite" is preferable. A Christian rite, in this sense comprises the manner of performing all services for the worship of God and the sanctification of men. This general term includes blessings of persons such as a coronation, the blessing of an abbot, various ceremonies performed for catechumens, the reconciliation of public penitents, Benediction of the Blessed Sacrament etc. Sacraments, the Divine Office, and sacramentals in a wide sense make up the rite of any Christian religious body. In the case of Protestants these three elements must be modified to suit their theological opinions. Difference of rite The Catholic Church has never maintained a principle of uniformity in rite. Just as there are different local laws in various parts of the Church, whereas certain fundamental laws are obeyed by all, so Catholics in different places have, their own local or national rites; they say prayers and perform ceremonies that have evolved to suit people of the various countries, and are only different expressions of the same fundamental truths. The essential elements of the functions are obviously the same everywhere, and are observed by all Catholic rites in obedience to the command of Christ and the Apostles, thus in every rite is administered with water and the invocation of the Holy Trinity; the Holy Eucharist is celebrated with bread and wine over which the words of institution are said; penance involves the confession of sins. In the amplification of these essential elements in the accompanying prayers and practical or ceremonies, various customs have produced the changes which make the different rites. If any rite did not contain one of the essential notes of the service it would be invalid in that point, if its prayers or ceremonies expressed false doctrine it would be heretical. Such rites would not be tolerated in the Catholic Church. But, supposing uniformity in essentials and in faith, the authority of the Church has never insisted on uniformity of rite; Rome has never resented the fact that other people have their own expressions of the same truths. The Roman Rite is the most, venerable, the most archaic, and immeasurably the most important of all, but our fellow Catholics in the East have the same right to their traditional liturgies as we have to ours. Nor can we doubt that other rites too have many beautiful prayers and ceremonies which add to the richness of Catholic liturgical inheritance. To lose these would be a misfortune second only to the loss of the Roman Rite. The Latin fast on Saturday, Lenten fast, law of celibacy, confirmation by a bishop, and especially the use of unleavened bread for the Holy Eucharist were their accusations against the West. Latin theologians replied that both were right and suitable, each for the people who used them, that there was no need for uniformity in rite if there was unity in faith, that one good custom did not prove another to be bad, thus defending their customs without attacking those of the East. But the Byzantine patriarch was breaking the unity of the Church, denying the primacy, and plunging the East into schism. He discussed the question Cerularius had raised, the use of azymes at Mass, and carefully explained that, in using this bread, Latins did not intend to disparage the Eastern custom of consecrating leavened bread, for there is a symbolic reason for either practice. XI composite extant", Leipzig, These words represent very well the attitude of the papacy towards other rites at all times. Three points, however, may seem opposed to this and therefore require some explanation: The existence of the Gallican Rite was a unique anomaly. The natural principle that rite follows patriarchate has been sanctioned by

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universal tradition with this one exception. Since the first organization of patriarchates there has been an ideal of uniformity throughout each. The close bond that joined bishops and metropolitans to their patriarch involved the use of his liturgy, just as the priests of a diocese follow the rite of their bishop. Before the arbitrary imposition of the Byzantine Rite on all Orthodox Churches no Eastern patriarch would have tolerated a foreign liturgy in his domain. But in the vast Western lands that make up the Roman patriarchate, north of the Alps and in Spain, various local rites developed, all bearing a strong resemblance to each other, yet different from that of Rome itself. These form the Gallican family of liturgies. Innocent naturally protested against the use of a foreign rite in Umbria; occasionally other popes showed some desire for uniformity in their patriarchate, but the great majority regarded the old state of things with perfect indifference. Augustine took whatever rites he thought most suitable from Rome or Gaul Ep. Thus for centuries the popes alone among patriarchs did not enforce their own rite even throughout their patriarchate. The gradual romanization and subsequent disappearance of Gallican rites were beginning in the eighth and ninth centuries, the work not of the popes but of local bishops and kings who naturally wished to conform to the use of the Apostolic See. Deutschlands", 11, sq. The local bishops in synods ordered conformity to Rome. The romanizing movement in the West came from below. In the Frankish kingdom Charles the Great, as part of his scheme of unifying, sent to Adrian I for copies of the Roman books, commanding their use throughout his domain. In the history of the substitution of the Roman Rite for the Gallican the popes appear as spectators, except perhaps in Spain and much later in Milan. The final result was the application in the West of the old principle, for since the pope was undoubtedly Patriarch of the West it was inevitable, that sooner or later the West should conform to his rite. The places, however, that really cared for their old local rites Milan, Toledo retain them even now. It is true that the changes made in some Uniat rites by the Roman correctors have not always corresponded to the best liturgical tradition. There are as Mgr Duchesne says, "corrections inspired by zeal that was not always according to knowledge " Origines du culte, 2nd ed. Despite the general prejudice that Uniat rites are mere mutilated hybrids, the strongest impression from the study of them is how little has been changed. Where there is no suspicion of false doctrine, as in the Byzantine Rite, the only change made was the restoration of the name of the pope where the schismatics had erased it. Although the question of the procession of the Holy Ghost has been so fruitful a source of dispute between Rome and Constantinople the Filioque clause was certainly not contained in the original creed, nor did the Roman authorities insist on its addition. So Rome is content that Eastern Catholics should keep their traditional form unchanged, though they believe the Catholic doctrine. The Filioque is only sung by those Byzantine Uniats who wish it themselves, as the Ruthenians. Other rites were altered in places, not to romanize but only to eradicate passages suspected of heresy. All other Uniats came from Nestorian, Monophysite, or Monothelete sects, whose rites had been used for centuries by heretics. Hence, when bodies of these people wished to return to the Catholic Church their services were keenly studied at Rome for possible heresy. In most cases corrections were absolutely necessary. The Nestorian Liturgy, for instance, did not contain the words of institution, which had to be added to the Liturgy of the converted Chaldees. If only because of its associations this could not remain in a Catholic Liturgy. In some instances, however, the correctors were over scrupulous. In the Gregorian Armenian Liturgy the words said by the deacon at the expulsion of the catechumens, long before the Consecration: The Uniats also omit the words sung by the Gregorian choir before the Anaphora: These misplacements are really harmless when understood, yet any reviser would be shocked by such strong cases. In many other ways also the Armenian Rite shows evidence of Roman influence. It has unleavened bread, our confession and Judica psalm at the beginning of Mass, a Lavabo before the Canon, the last Gospel, etc. But so little is this the effect of union with Rome that the schismatical Armenians have all these points too. They date from the time of the Crusades, when the Armenians, vehemently opposed to the Orthodox, made many advances towards Catholics. So also the strong romanizing of the Maronite Liturgy was entirely the work of the Maronites themselves, when, surrounded by enemies in the East, they too turned towards the great Western Church, sought her communion, and eagerly copied her practices. One can hardly expect the pope to prevent other Churches from

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imitating Roman customs. Yet in the case of Uniat he does even this. A Byzantine Uniat priest who uses unleavened bread in his Liturgy incurs excommunication. The only case in which an ancient Eastern rite has been wilfully romanized is that of the Uniat Malabar Christians, where it was not Roman authority but the misguided zeal of Alexius de Menezes, Archbishop of Goa, and his Portuguese advisers at the Synod of Diamper which spoiled the old Malabar Rite. The Western medieval rites are in no case except the Ambrosian and Mozarabic Rites, really independent of Rome. They are merely the Roman Rite with local additions and modifications, most of which are to its disadvantage. They are late, exuberant, and inferior variants, whose ornate additions and long interpolated tropes, sequences, and farcing destroy the dignified simplicity of the old liturgy. In the revisers appointed by the Council of Trent restored with scrupulous care and, even in the light of later studies, brilliant success the pure Roman Missal, which Pius V ordered should alone be used wherever the Roman Rite is followed. It was a return to an older and purer form. This too only means a return to the principle that rite should follow patriarchate. The reform was made very prudently, Pius V allowing any rite that could prove an existence of two centuries to remain Bull "Quo primum", 19 July, , printed first in the Missal, thus saving any local use that had a certain antiquity. Rome then by no means imposed uniformity of rite. Catholics are united in faith and discipline, but in their manner of performing the sacred functions there is room for variety based on essential unity, as there was in the first centuries. There are cases e. The ruthless destruction of ancient rites in favour of uniformity has been the work not of Rome but of the schismatical patriarchs of Constantinople. Since the thirteenth century Constantinople in its attempt to make itself the one centre of the Orthodox Church has driven out the far more venerable and ancient Liturgies of Antioch and Alexandria and has compelled all the Orthodox to use its own late derived rite. The Greek Liturgy of St. Mark has ceased to exist; that of St. The Orthodox all the world over must follow the Rite of Constantinople. In this unjustifiable centralization we have a defiance of the old principle, since Antioch, Jerusalem, Alexandria, Cyprus, in no way belong to the Byzantine Patriarchate. Those who accuse the papacy of sacrificing everything for the sake of uniformity mistake the real offender, the oecumenical patriarch. Here it need only be added that there is a Uniat body using each of the Eastern rites. There is no ancient rite that is not represented within the Catholic Church. The rite a bishop or priest follows is no test at all of his religion. Within certain broad limits a member of any Eastern sect might use any rite, for the two categories of rite and religion cross each other continually. They represent quite different classifications: Among Catholics the rite forms a group; each rite is used by a branch of the Church that is thereby a special, though not separate, entity. So within the Catholic unity we speak of local Churches whose characteristic in each case is the rite they use. Rite is the only basis of this classification. Not all Armenian Catholics or Byzantine Uniat obey the same patriarch or local authority; yet they are "Churches" individual provinces of the same great Church, because each is bound together by their own rites. It is of course possible to subdivide and to speak of the national Churches of Italy, France, Spain, etc. In modern times rite takes the place of the old classification in patriarchates and provinces. Protestant rites The Reformation in the sixteenth century produced a new and numerous series of rites, which are in no sense continuations of the old development of liturgy.

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### 7: CATHOLIC ENCYCLOPEDIA: Rites

*The Armenian Church does the same, and it is common to class the Armenians with the Jacobites, while some theologians have made them more heretical than the Jacobites of Syria and Egypt (Neale, Holy Eastern Church, Patriarchate of Alexandria, pp. ).*

Its origin must be traced back to pre-Christian Ages, and its fruits will remain for ages to come. It is a mere accident of history that the name is derived from Albi, for Albi was but one, and that by no means the most important town infected. The storm-centre was the great city of Toulouse, which Peter de Vaux-Sarnai describes as "Tolosa, tola dolosa," being, as he adds, seldom or never from its foundation free from heresy, fathers handing it on to their sons. The impact came at a time when the Church of Rome was putting forth all its power to extend its spiritual supremacy northward, and the Kingdom of France its territorial domains southward, and it suited their respective interests to unite their forces in a home-crusade against Southern France. An impartial investigation will, we think, show that neither claim can be substantiated. Impartiality, however, is not easily preserved. Most of the documentary evidence which has come down to us is biased. The Church considered it its sacred duty to destroy all heretical literature as pestiferous: On the one hand we must avoid reading into Homer what Homer never knew. On the other hand we must carefully precipitate the prose which is in solution in the poetry, and separate historical fact from fanatical fiction. The Source[ edit ] THE origin of the Albigensian heresies was not L indigenous, but imported, although the raw imports were quickly combined with the home products. Their vigorous growth and wide popularity were due to the peculiarly favourable conditions of the country at the time of their introduction. It recalled the conflicts of the early Church with Gnosticism. It exercised a subtle fascination over Augustine, and although he afterwards combated it, yet even as Bishop, according to Julian of Eclanum no mean critic " he was not entirely free from its infection. The contrary opinion is based on inference, not historical data. The Dualism of the Manichees was not the Dualism of the Catharists, and there were other differences even more separative. No Manichean writer or leader or emissary has left the slightest trace of his name or influence upon Catharist propaganda. The eagerness with which this weapon was forged by the Church and the success with which it was wielded make us suspicious of its justice. Even Bernard of Clairvaux denies that the Catharists originated from Mani. It passed the Pyrenees into France. There was undoubtedly a close connection between Aragon and Toulouse. In their Dualism and Asceticism, in their study and canon of the Scriptures the two movements had points of resemblance, but this is the utmost that can be said in favour of the theory. The Catharists neither claimed to have had their origin in Spain nor attempted to find there a favourable soil for planting their tenets. The slight support that they received was given for political or family reasons only. They used its nearer valleys and mountains as places of refuge, not spheres of propaganda. NOT DONATIST The resemblance between the Donatists and Albigenses, in their attitude on the unworthiness of ministers affecting the validity of sacraments and even of the Church itself, affords no historical ground for the theory that that Schism left any seeds in France to germinate only after several centuries. That Schism was confined to North Africa. Apart from the presence of five Gallic Bishops, or assessors with the Bishop of Rome in the trial, Caecilian v. Donatus, ordered by the Emperor in A. The opposite was the case, for the Gallic Bishops were directed to intervene, and the Council was held in Gaul, because Gaul was immune from it, and its doctrinal isolation presumed an impartial platform for the disputants. Another point of resemblance between Donatists and Albigenses was that both alike objected to the coercive interference of the State in Church affairs. We cannot go so far as to say with Reineri, himself once a Catharist, that the movement sprang from Bulgaria and Dalmatia, but there is evidence to show that the Catharists themselves did not dispute some affinity. Paulician corrupted into poplican, publican, etc. In the ninth century the Paulicians of Armenia saw that circumstances were favourable for the dissemination of their creed among the Slavonic people. For in the early part of that century the Greek monks, Methodius and Cyril, had converted Bulgaria to Christianity, and its King, Boris,

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who wished to be on friendly terms with both the Frankish Kingdom and the Byzantine Empire, was baptized, and took the name of Michael after his godfather Michael III, the Byzantine Emperor. A special feature to be remembered in this work of conversion is that these two monks translated the New Testament from the Greek into the Bulgar language, and drew up a liturgy. They relied not only upon the spoken word, but also upon the written word " in a tongue understood of the people " a method of evangelization common to the Paulicians, Albigenses and Waldenses. Not only so, but the version current amongst the Western heretics can be shewn to be based upon the Greek and not upon the Vulgate. John and the Answers of Jesus Christ, at the end of which is a note: The Oriental Church was scarcely more compliant. Sergius, of Tavia in Asia Minor, one of the ablest of the apostles of Paulicianism, was won over to the sect by a personal study of the Scriptures which, he had been taught, were to be read only by the clergy. Reverting to Bulgaria, Boris had desired to give Christianity an authoritative and organized position in his dominions, and for this purpose applied to Constantinople for a Bishop. Being refused, he appealed to Rome. But from the Pope he received an even sterner rebuff. We may be certain that these Greek prelates would do nothing to mitigate the antipathy which the Slavo-Greeks would feel towards Rome, and this antipathy deepened into a settled hatred when Rome, later, denied them the right to have the Scriptures in any language but Latin. These troublous times the Paulicians of Armenia, ever zealous propagandists, seized upon for spreading their doctrines. Their asceticism appealed strongly to monks in Bulgaria, Thrace, etc. Persecution also drove them westward, and when in A. At Philippopolis the Paulicians would find a sect called the Euchites already in possession, and, as the latter professed both an absolute and a mitigated Dualism, the two bodies would readily fraternize. The Euchites derived their name from evxn, because they regarded prayer as superior to all other Christian duties. But their Slavonic name was Bogomile, which, according to Euthymius, means "God, have pity," [5] owing to their frequent use of this phrase in worship. Moreover, as will be shewn later, there is a close correspondence between the doctrines and practices of the Paulicians and Bogomiles and those of the Albigenses. These prevailed everywhere throughout the Byzantine Empire, and Crusaders and pilgrims could not fail to come across them. What more probable, then, than that Crusaders straggling and struggling homeward from defeat and disaster in Palestine, to which they had gone at the summons and with the blessing of Holy Church, should lend a sympathetic ear to those whose doctrines were commended by personal asceticism and communal philanthropy? The blessing had turned to a curse. They returned with the loss not only of health and wealth, but of reverence for and faith in Rome. The Pagan had beaten the Christian. Is it surprising that Catholicity should succumb to suggestions for a new version of Christianity which gave them a plausible and picturesque solution of the conflict between good and evil? Is it surprising that the soldiers of the conquered Cross should be the channels by which this concept flowed over those very countries from which these disgruntled warriors had set forth? Nor must we overlook the pilgrims and the Western mercenaries in the employ of the Eastern Emperors bringing back with them at least information of these sects, even though they did not agree with them. Again, there is some evidence that the Cathari were prepared to show deference, if not actual subordination, to the Paulicians. At the Synod held A. His ruling that an absolute and not a relative Dualism was the true Creed of Catharism was accepted. Lastly, he was consulted as to the delimitation of the Dioceses of Toulouse and Carcassonne, and his arbitration was accepted by all parties. His decision was avowedly based upon Eastern and primitive precedent, viz. The authority which Nicetas exercised, acceptance of his consecration and consolamentum in place of the previous ones acknowledged as invalid through a doctrine, erroneous because out of harmony with that of the East, can only be explained on the ground that this Paulician Bishop of the East came to the West as the duly accredited representative of a foster-mother to her daughter Churches. The title by which the heretics were most widely known was that of Cathari. First met with in the second half of the twelfth century, it is the only appellation used of the heretics by Reineri and Moneta. That a Gnostic element, undefined and indefinable, underlay and mingled with the Catholicism of the working classes cannot be denied, and if we can identify the sources of one or two strong streams feeding the Albigensian heresy, these do not necessarily exclude others whose sources evade us. The Declaration of Belief which a century later A. Mosheim thought

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Gazari to be the original form and Cathari a corruption from Gazar, the ancient Chersonese of the Taurus. But there is nothing to show there were Dualists there. Neander, while deriving Gazzari from the same place, distinguishes them from Cathari. Ketzler is the common German word for "heretic". We cannot say of this heresy: Their germs might have been found almost anywhere in Western Christendom in the Middle Ages, but the stimulus to growth came not from without, but from within. It was a spontaneous outburst of a profound discontent with a Church which by its Ultramontanism opposed all national independence, and by its unspirituality forfeited all respect for its creed. Just as the Church turned back to Aristotelian and Platonic philosophy to illuminate the mystical element the relationship between the outward and the inward in its own entity and in its Sacraments a philosophy which had long lain dormant in her midst so the Catharists turned back to Dualistic Gnosticism to illuminate the origin of good and evil, and its bearing upon ecclesiastical organization. But whereas the students of the North were attracted to dialectics, the light-hearted of the South of France were drawn to picturesque myths. The Church claimed that its doctrines, such as that of the Holy Roman Empire or of Transubstantiation, were not new, but inherent in and developed from the authority and teaching of its Divine Head. The Catharists maintained that they were corruptions and profanities, weeds not fruit, and only when they were swept away would the Christian Church be pure and therefore powerful. How far circumstances favoured them falls now to be considered. The Soil[ edit ] I. GALATIAN IN order to understand the situation, political and ecclesiastical, in Southern France we must bear in mind that the Gauls of the West and the Galatae of the East were of the same stock, and that each branch, though several nations intervened, retained unimpaired its racial characteristics. Galli, Galatae, Keltae are but different forms of the same word. The Gauls were a warm-hearted people, but unstable in their friendships, impetuous and courageous in war, but unable to wear down a foe by stubborn endurance. Gaul had become one of the perpetual conquests of Rome and had submitted to its governmental system, but nothing could eradicate its racial peculiarities. The 19 20 The Albigensian Heresy Gaul was an individualist, the Roman an imperialist, and hence the Gaul might be conquered, but never destroyed. Now this imperialism which the Church took over from the State was developed vigorously and rapidly under Pope Gregory VII and his successors, and the insistence of it aroused a corresponding reaction in Gaulish nationalism. The Church had condemned Nominalism as inimical to Catholic unity, and had adopted the opposite scholastic theory of Realism as most agreeable to the theory of the Holy Roman Empire. This theory, however, now declared to be a dogma of the Catholic faith, struck at the root of national and individual independence. Such an independence France had constantly shewn, and it may be traced not only to the racial antipathy between Gaul and Pelagian, but to the fact that Western Gaul had never lost touch with its Eastern kin. Its Christianity from the earliest times was on Eastern rather than Western lines. Its monasticism was of the Oriental type. The letter which the Christians of Gaul in A. In fact, one of the martyrs, Alexander, was a Phrygian. In favourable and unfavourable situations all their affairs are placed before a common council. Among the Slavs of purer blood these characteristics have marked their political life with a mobile, inconstant and anarchical spirit. The distinguishing faculty of the race is a certain flexibility and elasticity of temperament and character which render it adaptable to the reception and the reproduction of all sorts of diverse ideas.

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8: Indo-European languages | Definition, Map, Characteristics, & Facts | [www.enganchecubano.com](http://www.enganchecubano.com)

*The article Syria contains this: " Syria is home to diverse ethnic and religious groups, including Syrian Arabs, Greeks, Armenians, Assyrians, Kurds, Circassians ". "Syrian Arabs" is linked to this article, which lists adherents of the mentioned churches, which is absurd.*

Christianity arose in the East, and Greek was the language of the Scriptures and early services of the church, but when Latin Christianity established itself in Europe and Africa, and when the old Roman empire fell in two, and the eastern half became separate in government, interests, and ideas from the western, the term Greek or Eastern Church acquired gradually a fixed meaning. It denoted the church which included the patriarchates of Antioch, Alexandria, Jerusalem, and Constantinople, and their dependencies. The ecclesiastical division of the early church, at least within the empire, was based upon the civil. Constantine introduced a new partition of the empire into dioceses, and the church adopted a similar division. The bishop of the chief city in each diocese naturally rose to a pre-eminence, and was commonly called exarch – a title borrowed from the civil jurisdiction. In process of time the common title patriarch was restricted to the most eminent of these exarchs, and councils decided who were worthy of the dignity. The council of Nicaea recognized three patriarchs – the bishops of Rome, Alexandria, and Antioch. To these were afterwards added the bishops of Constantinople and Jerusalem. When the empire was divided, there was one patriarch in the West, the bishop of Rome, while in the East there were at first two, then four, and latterly five. This geographical fact has had a great deal to do in determining the character of the Eastern Church. It is not a despotic monarchy governed from one centre and by a monarch in whom plenitude of power resides. It is an oligarchy of patriarchs. It is based, of course, on the great body of bishops; but episcopal rule, through the various grades of metropolitan, primate, exarch, attains to sovereignty only in the five patriarchal thrones. Each patriarch is, within his diocese, what the Galliean theory makes the pope in the universal church. This makes the Greek Church quite distinct in government and traditions of polity from the Western. It has ever been the policy of Rome to efface national distinctions, but under the shadow of the Eastern Church national churches have grown and flourished. Revolts against Rome have always implied a repudiation of the ruling principles of Ultramontanism; but the schismatic churches of the East have always reproduced the ecclesiastical polity of the church which they have deserted. The Greek Church, like the Roman, soon spread out far beyond the imperial dioceses which at first fixed its boundaries, but, unlike the Roman, it did not keep for Christianity all the lands it had once laid hold of. What Rome Christianized, with the exception of Africa, remained Christian. The old empire was overrun by the barbarians, but the conquered empire imposed its law and its religion upon its conquerors, and pagan and heretic became in the end Catholic Christians. In the East it was otherwise. The empire maintained itself long and died hard; but its decline and fall meant not merely the overthrow of the supremacy of the emperors of the East, it meant also the destruction of civilization and the submergence of Christianity. In the East Arab and Kurd, the Seljuk and Ottoman Turk, remained what they were before they swarmed over the Eastern empire, and could never be taught either law or gospel. It is true that the Eastern Church more than made up for her losses by her missionary enterprise, but she never conquered her conqueror, and the historian is too apt to speak of her past glories and forget her present strength. The same reason also makes it difficult to describe, with any accuracy, the extent of the Greek Church. She has shifted her position so often that to describe her extent at any one period must be misleading. The church never at any one period occupied all the territories she has possessed. The imperial diocese of Pontus was governed by the exarch of Caesarea, who ruled over thirteen metropolitans with more than suffragans; now there are nine metropolitans Kaisarieh, Nisi, Angouri, Niksar, Amasia, Isinid, Kadikiov, Broussa, Iznik , and one archbishopric Trebizond , but the suffragans seem to have disappeared. Asia was governed by the exarch of Ephesus, who ruled over twelve metropolitans with more than suffragan bishops. In Asia Minor the church maintains but a small remnant of her former greatness; in Europe it is otherwise. The old outlines, however, are effaced wherever the Christian races have

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emancipated themselves from the Turkish rule, and the national churches of Greece, Servia, and Roumania have reorganized themselves on a new basis. Where the Turkish rule still prevails the church retains her old organization, but greatly impaired. The national churches of Russia, Georgia, and Armenia are offshoots from the patriarchate of Constantinople, but quite independent of its jurisdiction. The patriarchate of Antioch has undergone most changes in extent of jurisdiction, arising from the transfer of sees to Jerusalem, from the progress of the schismatic churches of the East, and from the conquests of the Mahometans. At the height of his power the patriarch of Antioch ruled over 12 metropolitans and suffragan bishops. In the time of the first crusade still survived; now there are scarcely Most of those that remain are called either metropolitan or archiepiscopal sees, but they have few or no suffragans. Cyprus has been independent of Antioch, however, since the council of Ephesus. In Syria the Jacobites are more numerous than the Orthodox; while the Maronites of Lebanon have become subject to Rome. In the earlier period of the church, ecclesiastical followed civil divisions so closely that Jerusalem, in spite of the sacred associations connected with it, was merely an ordinary bishopric dependent on the metropolitan of Casarea. Ambitious prelates had from time to time endeavoured to advance the pretensions of their see, but it was not until the council of Chalcedon, in , that Jerusalem was made a patriarchate with jurisdiction over Palestine. From this time on to the inroad of the Saracens, the patriarchate of Jerusalem was highly prosperous. It ruled over three metropolitans with eighty suffragans. The patriarch of Alexandria in ancient times possessed much more power than the others, and the church ruled by him was much more centralized. He had no metropolitans. His hundred suffragans were ordinary bishops. This perhaps in part accounts for the decay of the Orthodox church in Egypt; at present there is no bishop but the patriarch. The Christians in Egypt are for the most part Monophysites. The church of Nubia has been blotted out. The controversies which concern us are all about the person of Christ, the Theanthropos, for they alone are represented in the schismatic churches of the East. Disputes arose when theologians tried to explain the latter phrase. These differences took two separate and extreme types, the one of which forcibly separated the two natures so as to deny anything like a real union, while the other insisted upon a mixture of the two, or an absorption of the human in the divine. Nestorianism had sprung from an exaggeration of the theology of the school of Antioch, and the schism weakened that patriarchate and its dependencies. No small part of the literature and science of the Mahometan Arabs came from Nestorian teachers, and Nestorian Christianity spread widely. The barbaric churches from the Gulf of Persia to the Caspian Sea were almost infinite. The Malabar coast and the Isles of the Ocean, Zocotra and Ceylon, were peopled with an increasing number of Christians. The missionaries of Balkh and Samarcand pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the valleys of the Imaus and the banks of the Selinga. His seat was later removed to Baghdad and then to Mosul; it is now at Julamerik in Kurdistan. In the 11th century he ruled over twenty-five metropolitans, and his jurisdiction extended from the Tigris to China, from Lake Baikal to South India. Persecutions weakened the church, Timur almost extirpated it. In the 16th century a schism occurred; many of the Nestorians yielded obedience to Rome. At present the patriarch rules over two metropolitans and sixteen suffragan bishops. The Nestorians dwell principally in Kurdistan, though many are found in Mesopotamia and in India. In the latter country they are numerous on the Malabar coast, and are called Thomas Christians. The advocates of the one nature theory were called Monophysites, and they gave rise to numerous sects, and to at least three separate national churches “ the Jacobites of Syria, the Copts of Egypt, and the Abyssinian Church. The Jacobites therefore accept the first three councils and reject those that follow. The Armenian Church does the same, and it is common to class the Armenians with the Jacobites, while some theologians have made them more heretical than the Jacobites of Syria and Egypt Neale, Holy Eastern Church, Patriarchate of Alexandria, pp. This, however, seems a wrong opinion, and the Armenians ought to be reckoned as Orthodox see Armenian Church. Apart, however, from theological criticism, the Jacobites are arranged under three patriarchates “ Antioch, Alexandria, and Armenia. Antioch and Alexandria have intercommunion, but Armenia, in spite of times of reconciliation, stands apart. Under the patriarch of Alexandria is the metran or metropolitan of Abyssinia, and under the patriarch of Antioch the

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maphrian or primate of the East. He now resides in Cairo, and is chosen by lot in a council of all the bishops from a number of monks recommended by four convents to whom belongs this privilege. He has besides jurisdiction over twenty-six monasteries, and rules nominally over the Church of Abyssinia. The Syrian Jacobites also form a patriarchate — the patriarchate of Antioch. While Antioch belonged to the empire the persecution of the state drove the Jacobite patriarch from the city. He settled at Amida, now called Caramit, which is still the ecclesiastical centre. The second dignitary is the maphrian fruitbearer of the East, who was originally a missionary bishop to the regions east of the Tigris. He is now settled at Mosul. The Syrian Jacobites could at one time boast 20 metropolitans and bishops; now there are only 5 metropolitans Caramit, Mosul, Maadan, Aleppo, and Jerusalem without suffragans. The decisions of Chalcedon, which were the occasion of the formation of all these sects outside, did not put an end to Christological controversy inside the Orthodox Greek Church. The most prominent question which emerged in attempting to define further the person of Christ was whether the will belonged to the nature or the person, or, as it came to be stated, whether Christ had two wills or only one. The Monotheletes refused to submit, and the result was the formation of another schismatic church — the Maronite Church of the Lebanon range. The Maronites, however, in the 12th century were reconciled to Rome, and cannot now be said to belong to the Greek Church. The estrangement and final rupture may be traced to the overweening pretensions of the Roman bishops and to Western innovation in the doctrine of the Holy Spirit, accompanied by an alteration of creed. In the early church three bishops stood forth prominently, principally from the political eminence of the cities in which they ruled — the bishops of Rome, Alexandria, and Antioch. The transfer of the seat of empire from Rome to Constantinople gave the bishops of Rome a possible rival in the patriarch of Constantinople, but the absence of an overawing court and meddling statesmen did more than recoup the loss to the head of the Roman Church. But this pre-eminence, or rather the Roman idea of what was involved in it, was never acknowledged in the East; to press it upon the Eastern patriarchs was to prepare the way for separation, to insist upon it in times of irritation was to cause a schism. The theological genius of the East was different from that of the West. The Greek theology had its roots in Greek philosophy, while a great deal of Western theology was based on Roman law. This gave rise to misunderstandings, and at last led to two widely separate ways of regarding and defining one important doctrine — the procession of the Holy Spirit from the Father or from the Father and the Son. Political jealousies and interests intensified the disputes, and at last, after many premonitory symptoms, the final break came in , when Leo. There had been mutual excommunications before, but they had not resulted in permanent schisms. The sixth council had formally anathematized Honorius I. There had been great violence of language in the 6th century between Gregory I. Now, however, the separation was final, and the ostensible cause of its finality was the introduction by the Latins of two words filioque into the creed. It is this addition which was and which still remains the permanent cause of separation. Ffoulkes has pointed out in his second volume ch. It is undeniable, however, that the filioque question has always come up to bar the way in any subsequent attempts at intercommunion. The theological question involved is a very small one, but it brings out clearly the opposing characteristics of Eastern and Western theology, and so has acquired an importance far beyond its own worth.

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*www.enganchecubano.comus Gihhr The Holy Sacrifice of the Mass | The Language Used in the Celebration of the Holy Mass THE LANGUAGE USED IN THE C.*

The public worship centered in the celebration of the mass as an actual, though unbloody, repetition of the sacrifice of Christ for the sins of the world. In this respect the Eastern and Western churches are fully agreed to this day. They surround this ordinance with all the solemnity of a mysterious symbolism. They differ only in minor details. When the priest offers the unbloody sacrifice to God, the heavens are opened, the angel are present, and the visible and invisible worlds united. They were based upon the older custom of praying for the departed, and were intended to alleviate and abridge the penal sufferings of those who died in the Catholic faith, but in need of purification from remaining infirmities. Very few Catholics are supposed to be prepared for heaven; and hence such masses were often ordered beforehand by the dying, or provided by friends. Several synods in the age of Charlemagne protested against the practice. The Synod of Mainz in decreed: But the doctrine was contested in two controversies before it triumphed in the eleventh century. The Latin was an unknown tongue to the barbarian races of Europe. It gradually went out of use among the descendants of the Romans, and gave place to the Romanic languages. But the papal church, sacrificing the interests of the people to the priesthood, and rational or spiritual worship [9] to external unity, retained the Latin language in the celebration of the mass to this day, as the sacred language of the church. The Council of Trent went so far as to put even the uninspired Latin Vulgate practically on an equality with the inspired Hebrew and Greek Scriptures. As the chief part of divine service was unintelligible to the people, it was all the more important to supplement it by preaching and catechetical instruction in the vernacular tongues. But this is the weak spot in the church of the middle ages. It was the duty of bishops to preach, but they often neglected it. This was the sum and substance of clerical learning. The best, therefore, that the priests and deacons, and even most of the bishops could do was to read the sermons of the fathers. Augustin had given this advice to those who were not skilled in composition. It became a recognized practice in France and England. Hence the collection of homilies, called *Homiliaria*, for the Gospels and Epistles of Sundays and holy days. They are mostly patristic compilations. Charlemagne commissioned Paulus Diaconus or Paul Warnefrid a monk of Monte Cassino and one of his chaplains, the historian of the Lombards, and writer of poems on saints to prepare a *Homiliarium* or *Omiliarium* about a. It follows the order of Sundays and festivals, is based on the text of the Vulgate, and continued in use more or less for several centuries. These works were effective popular sermons on the history of redemption, and are at the same time the most valuable remains of the Anglo-Saxon and old high German dialects of the Teutonic language. I say, worship, for to expound the oracles of God, and devoutly to listen to such exposition is or ought to be worship both on the part of the preacher and on the part of the hearer, as well as praying and singing. *Greek Hymns and Hymnists. Analecta Sacra Spicilegio Solesmensi parata, T. Wilhelm Christ et M. Anthologia Graeca carminum Christianorum. CXLIV and pages. The Greek text with learned Prolegomena in Latin. Christ was aided by Paranikas, a member of the Greek church. For English versions see especially J. Hymns of the Eastern Church Lond. Christ in Song , which gives versions of 14 Greek and 73 Latin hymns. Ephraemi Syri Carmina Nisibena, additis prolegomenis et supplemento lexicorum syriacorum edidit, vertit, explicavit. Ephrem des Syriers aus dem syr. Macke is a pupil of Bickell and a successor of Zingerle as translator of Syrian church poetry. The classical period of Greek church poetry extends from about to , and nearly coincides with the iconoclastic controversy. The enthusiasm for the worship of saints and images kindled a poetic inspiration, and the chief advocates of that worship were also the chief hymnists. Their works are incorporated in the ritual books, especially the *Menaea*, which contain in twelve volumes one for each month the daily devotions and correspond to the Latin Breviary. They celebrate the holy Trinity and the Incarnation, the great festivals, and especially also the Virgin Mary, the saints and martyrs, and sacred icons. The Greek church poetry is not metrical and rhymed, but written in rhythmical prose for chanting, like*

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the Psalms, the hymns of the New Testament, the Gloria in Excelsis and the Te Deum. The older hymnists were also melodists and composed the music. The odes usually end with a doxology doxa and a stanza in praise of Mary the Mother of God theotokion. It has been heretofore very little known and appreciated in the West, but is now made accessible. He struck out the new path of harmonious prose, and may be compared to Venantius Fortunatus in the West. In the front rank of Greek hymnists stands St. John Of Damascus, surnamed Mansur d. He is the greatest systematic theologian of the Eastern church and chief champion of image-worship against iconoclasm under the reigns of Leo the Isaurian , and Constantinus Copronymus Sabas in the desolate valley of the Kedron, between Jerusalem and the Dead Sea. He wrote a great part of the Octoechus, which contains the Sunday services of the Eastern church. Cosmas Of Jerusalem, called the Melodist. Cosmas was against his will consecrated bishop of Maiuma near Gaza in Southern Palestine, by John, patriarch of Jerusalem. He died about and is commemorated on the 14th of October. The stichos prefixed to his life says: Theophanes, surnamed the Branded, [32] one of the most fruitful poets. He attended the second Council of Nicaea During the reign of Leo the Arminian he suffered imprisonment, banishment and mutilation for his devotion to the Icons, and died about So mad that bitter lot to choose! And must I never cease to grieve How once my God, at cool of eve, Came down to walk below? Their chronology is mostly uncertain or disputed. Sergius, patriarch of Constantinople in the reign of Heracleus , figures in the beginning of the Monotheletic controversy, and probably suggested the union formula to that emperor. He is supposed by Christ to be the author of a famous and favorite hymn Akathistos, in praise of Mary as the deliverer of Constantinople from the siege of the Persians , but it is usually ascribed to Georgius Pisida. Among his few poetical compositions are stanzas on Symeon the Stylite, on the prophet Elijah, on the Decollation of John the Baptist, and a canon on the wonder-working Image in Edessa. In view of this change and his advocacy of the images, he was numbered among the saints. He is regarded as the inventor of the Canons. It is a confession of sin and an invocation of divine mercy. It contains no less than two hundred and fifty Neale says, three hundred stanzas. He is commemorated on the 13th of July. He is the inspirer rather than the author of that hymn, which is worthy of a place in every book of devotional poetry. Petra ascribes to him twenty-five hymns. He assigned him to the reign of Anastasius I. He wrote canons for Lent and odes for the festivals of saints. The spirited canon on Sunday of Orthodoxy in celebration of the final triumph of image-worship in , is ascribed to him, but must be of later date as he died before that victory. He is sometimes confounded even by Neale with Joseph Hymnographus; but they are distinguished by Nicephorus and commemorated on different days. He was a Sicilian by birth, at last superintendent of sacred vessels in a church at Constantinople. He was a friend of Photius, and followed him into exile. He is credited with a very large number of canons in the Mencaea and the Octoechus. His hymns are Unimportant. In addition to these may be mentioned Methodius [48] Photius, Patriarch of Constantinople d. With the last the Greek hymnody well nigh ceased. A considerable number of hymns cannot be traced to a known author. The Passover of gladness, From death to life eternal, From earth unto the sky, Our Christ hath brought us over, With hymns of victory. Our hearts be pure from evil, That we may see aright The Lord in rays eternal Of resurrection light: Now let the heavens be! Let earth her song begin! Let the round world keep triumph, And all that is therein: In grateful exultation Their notes let all things blend, For Christ the Lord hath risen, Our joy that hath no end. Jesu, name all names above. Theocistus of the Studium. Jesu, name all names above, Jesu, best and dearest, Jesu, Fount of perfect love, Holiest, tenderest, nearest! Jesu, source of grace completest, Jesu truest, Jesu sweetest, Jesu, Well of power divine, Make me, keep me, seal me Thine! Jesu, open me the gate Which the sinner entered, Who in his last dying state Wholly on Thee ventured. Thou whose wounds are ever pleading, And Thy passion interceding, From my misery let me rise To a home in Paradise! Thou didst call the prodigal; Thou didst pardon Mary: Thou whose words can never fall Love can never vary, Lord, amidst my lost condition Giveâ€”for Thou canst giveâ€”contrition!

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