

lects composed to commemorate, the apostles were naturally posterior to them and drawn up by a more recent hand: the abrogation of public penances under Nectarius, in 390, must necessarily have struck out from the liturgy whatever was connected with the penitents. In short it is not surprising that there should have been many variations in the liturgies of different Churches, before they were written, it being certain that new variations have appeared since they were committed to writing. These changes and alterations only took place in the variable and accidental part of the liturgy, the substance always remaining the same. And even this substance must not be considered as remaining word for word the same, since it has been translated into many languages. It was the sense that was always to be attended to, the sense that was to be preserved unvaried through all the Churches, and which is actually found the same in all the liturgies.

4^o And here I solicit your increased attention till the conclusion of my proof. It is acknowledged that the Apostles had instituted the liturgies: we find, before and after their publication, the most respectable authorities concurring to the certification of this fact; witness Irenaeus, disciple of St. John, by one intermediate gradation: Firmilian, bishop of Cesarea, for Asia and the Gauls: Tertullian, Cyprian, Augustine, for Africa; St. Cyril for Palestine; St. Epiphanius, St. Basil, for the Islands and Greece: the fragment of Proclus for Constantinople: Celestin I and Innocent I, for Rome and Italy: and after their publication, the popes Gelasius and Vigilius, Isidore of Seville, Hilduinus of Saint Denis, for Italy, the Spains and the Gauls the author of the Apostolic Constitutions, Leontius of Byzantium for Greece; Athanasius and Rufinus for Ethiopia; the ancient Copts for Egypt; the Nestorians, Eutychians and Jacobites, for Syria, Armenia, Assyria, Persia and India. As a matter of history it is beyond dispute that the liturgies were instituted by the apostles. But how are we to ascertain what is derived from this source and what is not? Nothing is more easy. When once the apostles taught by what prayers the mysteries were to be celebrated, these prayers were necessarily to be religiously observed by their disciples and successors, to be regarded as essential, and to pass from age to age, as the rule or canon, from which it would never be lawful to depart, except as far as might regard the arrangement of terms, but never so far as to change the sense and substance of the words given by the apostles. Hence it will follow that all the liturgies of the world, when first committed to writing, must have expressed the sense and substance of those apostolic prayers, and that, whatever variety might exist in accidentals, the leading features of resemblance must be discernable in them all, and, if I may use the expression, a family likeness indicative of their common origin.

If then it should be found that in the midst of variations that a long series of ages, a variety of events and the peculiar idioms of different Churches may well be supposed to have rendered unavoidable; if it should be found I say, that notwithstanding, all the liturgies tally together as to their sense and substance, in the prayers that precede, accompany, and follow the consecration, and if those

prayers should be found clearly to express the real presence, transubstantiation, adoration, and sacrifice, we must conclude that this uniformity, in every essential part of the liturgy, would denote an apostolic origin: for it would be impossible to account for such uniformity on any other supposition. No other cause can be discovered sufficiently preponderating and universal to unite in this manner all the Churches of the world in one common sentiment, in a firm adherence to the same dogmas, and invariably an equally scrupulous attention to professing them in the same circumstances. There exists no council to the intervention or agency of which this singular uniformity can be ascribed: in fact no council how general soever could have sufficed for the purpose, since the heretics would never have followed its decisions, and the schismatical societies of the fourth and fifth ages, no less hostile to each other than to the mother Church, would never have come to an agreement to adopt formularies of prayers and professions of faith drawn up by a general council. Consequently, nothing less than the institution of the apostles and their authority, equally respected by all, could reasonably account for such a uniformity, if it actually existed in the christian liturgies written in the fourth and fifth centuries. Now I will engage to prove to you in the most palpable manner, that all the liturgies of these times, not only those used in the catholic churches, but also those adopted in the schismatical and heretical societies, perfectly without exception agree in the prayers that precede, accompany and follow the consecration; and that they express in the clearest and most energetic terms the belief of the sacrifice, the real presence, transubstantiation and adoration. We are now dealing with a fact of most easy demonstration; a fact established by authentic citations drawn from all these liturgies. I will collect them together and make them pass in review before you.

"We offer to thee our king and our God, this bread and this chalice according to the ordinance of our Saviour, giving thee thanks through him for that thou hast vouchsafed to let us exercise the priesthood in thy presence. We beseech thee favourably to regard these gifts in honor of Jesus Christ, and to send down upon this sacrifice thy Holy spirit, bearing testimony to the sufferings of the Lord Jesus, in order that he may make this bread become the body of thy Christ, and the chalice his blood: we offer thee &c." The prayers are long and very beautiful.

At the time of communion, the people exclaim; "Hosannah to the son of David, blessed be the lord God who cometh in the name of the Lord, and who has shewn himself to us." The rubrick adds: "The bishop gives the Eucharist saying: *It is the body of Jesus Christ.* The receiver answers. *Amen.* The deacon gives the chalice saying. *It is the blood of Jesus Christ, the chalice of life;* and he who drinks answers *Amen.* And after the communion the deacon begins an act of thanksgiving, and says; after having received the precious body and precious blood of Jesus Christ, let us return thanks to him who makes us partakers of his

holy mysteries." The bishop concludes with a most solemn prayer.

In the liturgy, rather referred to than transcribed at length, in the second book, we read simply thus: "The benediction is followed by the sacrifice, during which all the people must remain standing, and pray in silence: and after it is offered, each in his turn must receive the body and blood of the Lord, approaching *with a reverence and fear due to the body of the King.*"

"Vouchsafe O God, we beseech thee, to make this oblation in all things blessed, acceptable, ratified, *reasonable*, and pleasing: that it may become for us the body and blood of thy well beloved son our Lord Jesus Christ. And after the consecration: "We offer to thy supreme Majesty, of thy gifts and benefits a *pure host, a holy host, an unspotted host*, the holy bread of eternal life and the chalice of everlasting salvation." And at the moment of communion, the priest, bowing down in sentiment of adoration and profound humility, addresses himself to Jesus Christ, *whom he holds in his hands*, and says to him thrice: "Lord, I am not worthy that thou shouldst enter under my roof say but the word and my soul shall be healed." And when he gives the holy communion, as also when he receives it himself, he again declares it to be the body of our lord Jesus Christ.

Such was the language of the liturgy that was introduced into the British Isles in 595, and which up to the sixteenth century was universally celebrated in England, Ireland and Scotland, as it has been now for many centuries in France, Germany, and Spain, and in every country in the world, where latin priests are to be found.

It would be superfluous to introduce here the ancient Spanish liturgy, since we know, among others, from the learned Isidore, successor of Leander, his brother, to the see of Seville in 600, that in the canon, and every essential part of the mass, it was conformable with the Roman Liturgy, from which we have just been making an extract,

We have unfortunately no manuscript, nor monument describing the liturgy of the Gauls to us at full length and unmixed with other subjects. There is extant an abridged exposition of the mass composed by Germanus of Paris, about the middle of the sixth century. With the help of this little treatise and of what we find in the works of St. Gregory of Tours, who lived a few years after St. Germanus, we are enabled to arrive at a tolerably exact knowledge of the ancient order of the Gallican Mass, and by the same means it is that the learned discovered that it has more connection and similarity with the oriental than with the Roman liturgy.

Now St. Germanus, speaking of the gifts laid upon the altar, says: "The bread is transformed into the body and the wine into blood, the Lord having said of the bread, this is my body, and of the wine, this is my blood.—The oblation is consecrated on the paten.—The angel of God descends upon the altar, as upon the monument and blesses the *host*. Whilst the fraction is made