

**ORDINARY AND CANON  
OF THE MASS,  
ACCORDING TO THE USE  
OF THE CHURCH OF SARUM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649312870

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Cover @ 2017

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**JOHN THEODORE DODD**

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LONDON :  
J. MASTERS AND SON, PRINTERS,  
ALBION BUILDINGS, BARTHOLOMEW CLOSE, E.C.

## PREFACE.

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THIS Translation of the Sarum Liturgy has been made from Mr. Maskell's Work on the "Ancient Liturgy of the Church of England," published by Messrs. Pickering. I must here express my thanks for the sanction which has been given me.

Mr. Maskell gives the following account of his Latin Text: "The *Use of Sarum* is printed from a copy of the edition of that Missal, in my possession, of 1492, at Rouen, in folio. This is the only perfect copy known to exist, and in all respects is a very important book. There seems no reason to doubt that it is the *Editio Princeps* of the Sarum Missal."

York and Hereford Missals are very rare; and there appears to be some doubt, whether that which is supposed to be a Bangor Missal really belongs to that See, or whether it is merely a Sarum Missal with a few peculiarities.

## INTRODUCTION.

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LITURGIES are divided into five groups or classes.

I. That of Jerusalem. The principal Liturgies of this group are S. Clement, S. James, S. Basil, S. Chrysostom, and the Armenian. Forty-three Monophysite Liturgies also belong to it.

II. Of Alexandria. S. Mark is the most important of this group.

III. Of Thaddeus or the East. This class comprises the Liturgy of Malabar, and four Nestorian Liturgies.

IV. Of Rome. The Roman Liturgy is the only one belonging to this section.

V. Of Ephesus. This comprises the Mozarabic or Spanish, and the Gallican.

What was the Ritual of the Church in Britain in the earliest times, whether it was Roman or Gallican, is impossible to say; but there is little doubt that when S. Augustine came to convert the Saxons, A.D. 596, he found the British Christians using the Gallican Liturgy. Augustine appears to have become acquainted with this rite during his stay in the south of Gaul, and was thus more inclined to make some concessions to the feelings of the ancient British churches. He consequently ad-

dressed the following question to Pope Gregory, "As there is but one faith, why do churches have different customs, so that there is one way of saying Mass in the holy Roman Church and another in the churches of Gaul?" Gregory in his reply, gave him permission to take whatever was good and pious and pleasing to God from the Church of Rome, or of Gaul, or from any other Church, and combine them for his Saxon converts. Augustine spoke of the British customs as very different from the Roman, in his address to the British Bishops.

We are also told that David, Gildas, and Cadoc, British Bishops, introduced a Liturgy into Ireland, differing from that which had been used there from the time of S. Patrick. Hence as S. Patrick would doubtless have brought the Roman one, we get another proof that the British differed from it. Now as only two Liturgies are known in the West, viz., the Roman and Gallican, we gather that the Gallican Rite was the early Liturgy of our Island till the mission of S. Augustine. And this is confirmed when we consider the intercourse between Gaul and Britain and the probability of the first conversion of this country by missionaries from the neighbouring shore.

It appears that S. Augustine availed himself of the liberal permission of S. Gregory, and compiled a Liturgy for England from these two forms. Probably, however, he introduced the Roman Canon, as Ecgbriht, Abp. of York, A.D. 734, speaks of the Antiphony and Mass-Book of Gregory as having been brought to England by the "Blessed Augustine." A little before this time Pope Agatho had sent John the Precentor of S. Peter's Church,<sup>1</sup>

<sup>1</sup> See Bede, *Ecc. Hist. lib. iv. c. 18.*



Rome, to instruct the Monks of Wearmouth in the Roman Chant, which had been previously introduced into Kent. In the year 747, at the Council of Cloveshoo, under Cuthbert, Abp. of Canterbury, the English rites and customs were brought into greater conformity with the Roman.

As each bishop had power to add and vary prayers and rites in the more unimportant parts of the services, in course of time there would be considerable varieties in different dioceses. The Norman Bishops naturally endeavoured to introduce the customs of their own country, which had now accepted the Roman Ritual, and these were not always received favourably by the Saxon clergy. However in the year 1085, Osmond, bishop of Salisbury, after building his cathedral, set forth the Use of Sarum, and this was considered of such great excellence that it prevailed over the other Uses, and was for some time before the Reformation received throughout the greater part of England, Wales, and Ireland; indeed it is said by some to have been so famous as to have spread to France and Portugal. Of the other "Uses" mentioned in the section "*Of Rites and Ceremonies*," York and Hereford were the most important, Bangor and Lincoln differing very little from Sarum. (We find very few traces of these other Uses in our Prayer Book.) In 1533 a revision of the Sarum Missal was made, and another revision took place in 1542, when some modifications were made to suit the position of the Church of England with regard to the Roman Pontiff at that time. The Sarum Missal and Breviary were then ordered by Convocation to be used throughout the Province of Canterbury. After the Reformation the Sarum Rite is said to have been used by

those who would not accept the Prayer Book and conform to the Established Church, but at the end of the sixteenth century the Roman Missal, which had formerly been used in many monasteries, prevailed over the Rite which for nearly five hundred years had been the most important Liturgy of the Church of England.

From what has been said above, it will be seen that the early history of our Liturgy must be sought for in the histories of the Roman and Gallican. That the Roman Canon,<sup>1</sup> or at least the most important part of it, was composed before the middle of the fifth century, we can be sure, from the fact of certain known words having been added to it by Pope Leo, whose legates were present at the Council of Chalcedon, A.D. 451. Vigilius said it was derived from Apostolic tradition, and Pope Innocent at the beginning of the same century spoke of it as having descended from S. Peter. It has also been attributed to S. Clement, the great organizer and hero of the early Roman Church. Of course these assertions are without proof, but they show that in the fifth century, the canon, or at least a part of it, was already ancient. We may add, that Cornelius, Bishop of Rome, in the middle of the third century, speaks of the Oblation, and Distribution, and the response of "Amen," by the recipients at the Administration; but for the most early testimonies to the antiquity of the Roman Rite, we must go to Milan and Carthage.

In the more important parts, the Canon of the Milanese Liturgy is almost identical with that of Rome; while the difference in the position of the Lord's Prayer shows

<sup>1</sup> See Note, page 23.

that the Milan Rite must have been derived from the Roman before the time of Gregory. From the antiquity and independence of this Church, its agreement in ritual with Rome is a strong argument for the early formation of the Canon of the Mass, while the allusions of S. Ambrose to particular portions further confirm it.

In many respects, the notices we have of a Liturgy in the African Fathers tally with the Roman Rite, though in some, they accord better with the Mozarabic. Africa was in fact a Latin Church as much as Rome was, and indeed produced the first notable Latin writers, Tertullian and Cyprian. Tertullian speaks of the Kiss of peace after the Consecration, a peculiarity of the Roman Rite. He also alludes to the Preface, T<sup>er</sup>sanctus, Commemoration of departed Saints, and prayers for the Emperor. Cyprian speaks of the Commemorations of the living, and of the departed Saints, the verbal Commemoration of CHRIST'S Death and Passion, of the LORD'S Prayer, and "Sursum Corda."<sup>1</sup> We have similar testimonies from Optatus, and Augustine Bishop of Hippo.

On the whole, we may consider the order and substance of the Roman Canon as ancient as the end of the second century, though of course, we cannot say that the language or expressions date from that time, nor in fact can we be sure that fixed prayers were exclusively used, and not merely certain outlines, which were filled up by the officiating Bishop or Presbyter.

The other Liturgy we have to consider, is that of Gaul. This country appears to have received Christianity from the disciples of Polycarp, Bishop of Smyrna, and dis-

<sup>1</sup> See Note, page 25.