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The Missa Chrismatis:
A Liturgical Theology

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By

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The *Missa Chrismatis*:
A Liturgical Theology

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The *Missa Chrismatis* (“Chrism Mass”), the annual ritual Mass that celebrates the blessing of the sacramental oils ordinarily held on Holy Thursday morning, was revised in accordance with the decrees of Vatican II and promulgated by the authority of Pope Paul VI and inserted in the newly promulgated *Missale Romanum* in 1970. Also revised, in tandem with the *Missa Chrismatis*, is the *Ordo Benedicendi Oleum Catechumenorum et Infirmorum et Conficiendi Chrisma (Ordo)*, and promulgated *editio typica* on December 3, 1970. Based upon the scholarly consensus of liturgical theologians that liturgical events are acts of theology, this study seeks to delineate the liturgical theology of the *Missa Chrismatis* by applying the method of liturgical theology proposed by Kevin Irwin in *Context and Text*. A critical study of the prayers, both ancient and new, for the consecration of Chrism and the blessing of the oils of the sick and of catechumens reveals rich theological data. In general it can be said that the fundamental theological principle of the *Missa Chrismatis* is initiatory and consecratory.

The study delves into the history of the chrismal liturgy from its earliest foundations as a Mass in the *Gelasianum Vetus*, including the chrismal consecration and blessing of the oils during the *missa in cena domini*, recorded in the *Hadrianum*, *Ordines Romani*, and *Pontificales Romani* of the Middle Ages, through the reforms of 1955-56, 1965 and, finally, 1970. The entire liturgy is analyzed, with special focus on the euchology of the current *Ordo*. In this ritual order, one finds substantial material that has been retained from the ancient documents, with revisions of their terminology and expansions of their scope that go beyond mere preservation of older forms. Among the main theological emphases found in the revised rite includes the communal celebration of the bishop with representatives from the whole diocese (not just that of ordained presbyters). The theology of the texts emphasize in turn the process of entering the Church (oil of catechumens), the theology of suffering as redeemed in Christ (oil of the sick) and the theology of baptism and confirmation that impart the Holy Spirit, grounding the Christian into the paschal mystery of Christ, sharing in his royal and prophetic priesthood (the chrism).

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To the loving memory
of
Christiana Maa Nɔwɛyo Doku
and
Nɔmo Kwao Doku

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ABBREVIATIONS

- AAS - *Acta apostolicae sedis*. Commentarium officiale, typis polyglottis vaticanis 1909 sqq.
- AT - *The Apostolic Tradition*.
- CCC - *The Catechism of the Catholic Church*.
- CCL - *Corpus Christianorum Series Latina*
- CO - *Corpus Orationum*
- DM - *De missa chrismatis*, 1965.
- DOL - *Documents on the Liturgy 1963-1979*.
- DR - *De ritu benedicendi oleum catechumenorum et infirmorum, et conficiendi chrisma*, 1965.
- DS - H. Denzinger and A. Schönmetzer, *Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum*.
- EDIL - *Enchiridion documentorum instaurationis liturgicae*. 3 vols.
- EL - *Ephemerides liturgicae*, Rome 1887 sqq.
- GeG - *Sacramentarium gellonense*.
- GeV - *Sacramentarium gelasianum vetus*.
- GIRM - *General Instruction of the Roman Missal*.
- GrH - *The Hadrianum* [Gregorian Sacramentary].
- GrP - *The Paduense* [Gregorian Sacramentary].
- HBS - Henry Bradshaw Society. A British-based learned society founded in 1890 for the editing of Rare Liturgical Texts.

- HS - *Hebdomadae sancta*, 2 vols.
- ICEL - International Commission on English in the Liturgy. Head Office in Washington, DC, USA.
- LG - *Lumen gentium*. Vatican II: Dogmatic Constitution on the Church.
- LMD - *La maison-dieu*, Paris 1955 sqq.
- MC - The Mystagogical Catecheses of Saint Cyril of Jerusalem.
- MR- - *Missale romanum* (followed by the particular edition: MR-1970, MR-1975, or MR-2008).
- NAB - The New American Bible
- NIB - *The New Interpreter's Bible*, 12 vols.
- NJBC - *The New Jerome Biblical Commentary*.
- OHS - *Ordo hebdomadae sanctae instauratus*.
- OICA - *Ordo initiationis christianae adultorum*.
- ORDO - *Ordo benedicendi oleum catechumenorum et infirmorum et conficiendi chrisma*.
- OR - *Ordo Romanus (Ordines Romani – pl.)*.
- PGD - *Pontificale guillaume durandi*. Edited by Michel Andrieu, *Le pontifical romain au moyen-âge*, Tome III : *Le pontifical de guillaume durand*.
- PO - *Presbyterorum ordinis*. Vatican II: Decree on the Ministry and Life of Priests.
- PR- - *Pontificale Romanum* (followed by year of publication).
- PRG - *Pontificale Romano-Germanicum* [10th Century] Edited by Cyrille Vogel and Reinhard Elze, *Le pontifical romano-germanique du dixième siècle*.

- PRxii - *Pontificale Romanum – 12th Century*, ed. Michel Andrieu, *Le pontifical romain au moyen-âge*, Tome I: *Le pontifical romain au XIIIe siècle*.
- PRC - *Pontificale Romano Curiae – 13th Century*, ed. Michel Andrieu, *Le pontifical romain au moyen-âge*, Tome II: *Le pontifical de la curie romaine Au XIIIe siècle*.
- PR-1595 - *Pontificale Romanum: editio princeps: 1595-1596*. Facsimile edition di Manlio Sodi et Achille Maria Triacca.
- RCIA - *Rite of Christian Initiation of Adults*.
- SaV - *Sacramentarium Veronense*.
- SC - *Sacrosanctum concilium*. Vatican II: Constitution on the Sacred Liturgy.
- SG - Antoine Chavasse's *Le sacramentaire gélasien*
- USCCB - The United States Conference of Catholic Bishops.
- VOHS - *Variationes in ordinem hebdomadae sanctae inducendae*, 1965.

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GENERAL INTRODUCTION

The *Missa Chrismatis* is the Eucharistic liturgy during which the sacred oil called chrism is consecrated. Ordinarily called the “Chrism Mass,” it is a ritual celebration that holds a pre-eminent place in the Roman Catholic tradition due to the importance of blessed oil in the sacramental life of the Church. The Chrism Mass was revised, in the wake of the liturgical reforms of the Second Vatican Ecumenical Council that was held from October 11, 1962 to December 8, 1965. It was subsequently inserted in the newly promulgated *Missale Romanum* of 1970, which replaced the *Missale Romanum* of 1962. Although secondary themes have been added to this new Chrism Mass, as will be seen in this study, it is a ritual Mass primarily celebrated for the blessing of oils meant for sacred use by the Church in the course of the liturgical year. It is therefore rightly referred to also as the “Mass of the Oils.”

This Mass provides the proper context for the *Ordo Benedicendi Oleum Catechumenorum et Infirmorum et Conficiendi Chrisma*. This is the ritual document containing all the instructions, liturgical ceremonies, and prayer texts for the blessing of the oils of the sick and of catechumens, and for the consecration of the chrism. This ritual book was also revised in accordance with the decrees of the Second Vatican Council and by the authority of Pope Paul VI (who also authorized the revision of the *Missale Romanum*). After the revision of the Chrism Mass (as well as other rites of

Holy Week) in the *Missale Romanum*,¹ it was thought appropriate that the rite for the blessing of the oils and consecration of the chrism should also be revised. It was duly promulgated *Ordo Benedicendi Oleum Catechumenorum et Infirmorum et Conficiendi Chrisma* on December 3, 1970 and published *editio typica* in early 1971.² It replaced the chrismal ritual in the *PR-1595* which came down to us in its slightly revised edition of 1956, and reprinted in the *Pontificale Romanum* of 1962.³

Although the oils of catechumens and of the sick are also ordinarily blessed at this liturgy, chrism gives the name to this Mass because of its pre-eminence.⁴ While these other oils now have only single usages, namely, for pre-baptismal anointing and for the pastoral care of the sick respectively, the Church's use of sacred chrism is multi-dimensional. Chrism is used in the sacraments of initiation, namely for baptism and confirmation. It is also used in the ordination rites – to anoint the palms of

¹ For the text of the Chrism Mass, see *Missale Romanum*, Editio typica (Vatican City: Typis Polyglottis Vaticana, 1970; reprint 1971), 239-242; *Editio typica altera* (Vatican City: Libreria Editrice Vaticana, 1975), 239-242; and *Editio typica tertia* (Vatican City: Libreria Editrice Vaticana, 2008), 291-296. The title of the Missal will be abbreviated in most parts of this study and referred to as *MR-1970* (or, as the case may be, *MR-1975* or *MR-2008*). See chapter two for a short history of its revision and promulgation.

² *Ordo benedicendi oleum catechumenorum et infirmorum et conficiendi chrisma*, Editio typica (Vatican City: Typis Polyglottis Vaticanis, 1971).

The name of this document will be abbreviated throughout this dissertation and referred to in one of three ways as, the *Ordo*, the 1970 *Ordo*, or the current *Ordo*.

See also *Enchiridion documentorum instaurationis liturgicae (EDIL)*, vol. 1, ed. Reiner Kaczynski (Torino: Marietti, 1976), 728-730; *Acta Apostolicae Sedis (AAS)* 63 (1971): 711; *Notitiae* 7 (1971): 89.

³ *Pontificale Romanum. Pars Tertia et Appendix*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), 7-20. See Hermann Schmidt, *Hebdomada Sancta*, vol. 1 (Rome: Herder, 1956), 67-77. Hereafter abbreviated as *HS*, followed by volume and page numbers.

⁴ Pierre Journel, "La consécration du chrême et la bénédiction des saintes huiles," *La Maison-Dieu* 112 (1972) : 71.

presbyters and the head of bishops. Additionally, sacred chrism is used for the anointing of the walls of church buildings, and the table surface of altars, in the rites of the dedication of churches and altars.⁵

The custom of anointing with oil is very ancient. There is general agreement that it pre-dates both Judaism and Christianity.⁶ According to James L. Empeur, anointing with oil is traceable to ancient customs of the Near East. Anointing oil was viewed either as a “purely utilitarian” substance or used in symbolic ritual contexts. It is believed that religious anointing in many ancient cultures was one of the various ways in which people dealt with life situations such as suffering, sickness and death.⁷ James Empeur states that since many ancient peoples did not clearly distinguish between what pertains to the physical and the spiritual realms of human life but had a rather holistic view of the human person, religious rituals such as anointing became a form of medicine to restore the sick to health, as well as a means for providing comfort for the broken-hearted. In such cases, he asserts, “these rituals took on a strong sacramental character.”⁸

⁵ *Caeremoniale Episcoporum*, ex decreto sacrosancti oecumenici concilii Vaticani II instauratum auctoritate Ioannis Pauli PP. II promulgatum (Vatican City: Typis Polyglottis Vaticanis, 1984), no. 274.

English translation in *Ceremonial of Bishops*, revised by decree of the Second Vatican Council and published by the authority of Pope John Paul II; English edition prepared by ICEL (Collegeville, MN: The Liturgical Press, 1989), no. 274.

⁶ James L. Empeur, “Anointing,” in *The New Dictionary of Sacramental Worship*, ed. Peter E. Fink (Collegeville, MN: The Liturgical Press, 1990), 49-56.

⁷ James L. Empeur, *Prophetic Anointing: God’s call to the Sick, the Elderly, and the Dying* (Wilmington, DE: Michael Glazier Inc., 1982), 15.

⁸ Empeur, *Prophetic Anointing*, 15-16.

Secular society also made use of anointing oil in various non-religious rituals, for example, the anointing of the body in hot temperatures for health reasons, and the use of perfumed oil as cosmetic.⁹

As a religious ritual, anointing with oil is attested to in the Hebrew Scriptures. The Book of Exodus reports how Moses was instructed by the Lord to prepare the sacred oil of anointing and use it to anoint and consecrate the meeting tent, the ark of the covenant, the table, the lamp stand, the altar of incense, the altar of holocausts, and the laver with its base.¹⁰ Other Old Testament ritual acts of anointing were administered to persons, such as the anointing and consecration of Aaron and his sons as priests, the anointing of kings, such as Saul and David, and the occasion when Elijah received instructions to anoint Jehu as king and Elisha as a prophet.¹¹

In the New Testament, the ritual of anointing is sparsely reported. However, the few recorded accounts present three distinguishable types of anointing. Moreover, two kinds of oil can also be identified; one is mentioned as “perfumed” and the other, supposedly, non-perfumed. There is the report of a woman who anointed Jesus with expensive perfumed oil at Bethany. While Matthew and Mark agree that the event

⁹ G. T. Kennedy, “Anointing,” in *New Catholic Encyclopedia*, 2nd edition, vol. 1 (Detroit: Thomson Gale & The Catholic University of America, 2003), 447-448; Gerard Austin, *Anointing with the Spirit The Rite of Confirmation: The Use of Oil and Chrism* (New York: Pueblo Publishing Company, 1985), 98; Stephanie Dalley, “Anointing in Ancient Mesopotamia,” in *The Oil of Gladness: Anointing in the Christian Tradition*, eds., Martin Dudley and Geoffrey Rowell (Collegeville, MN: The Liturgical Press, 1993), 19-25.

¹⁰ Exod. 30: 22-30. See Saint Joseph edition of The New American Bible [NAB] (New York: Catholic Book Publishing Co., 1987). All biblical references given in English throughout this dissertation will be taken from this version of the Bible.

¹¹ Exod. 28: 41; 1 Sam. 10: 1; 16: 13 and 1 Kings 19: 16.

took place in the house of Simon the leper, John's version of the story suggests that it was in the house of Lazarus and his sisters, Mary and Martha. All the accounts agree, nonetheless, on the fragrance of the oil.¹² James Empereur describes this type of anointing as "a sign of honor."¹³ There is also the anointing which is linked with exorcism, where Jesus commissions the twelve disciples to go out and minister to the sick and possessed; they went and drove out demons and anointed many who were sick and cured them.¹⁴ Finally, there is the anointing which seems to have been practiced by the early Church community of Saint James. Those who were sick were to call for the elders who would pray over the sick and anoint them with oil in the name of the Lord.¹⁵ Thus, in the New Testament accounts, anointing with oil was for the purposes of honoring distinguished persons, like Jesus, for exorcizing the possessed, and for the health needs of the sick.

None of the above mentioned instances of anointing says anything about a blessing over the oil before its use, and it is unthinkable that a blessing over the oil, if it actually took place, would have been considered too trivial to be reported in the sacred narratives. Nor is any of the anointing concerned with baptism or Christian

¹² Matt. 26: 6-7; Mark 14: 3; John 12: 1-3. John's version also names Mary as the one who anointed Jesus' feet and dried them with her hair. Saint Luke has a version of this story (Luke 7: 36-50), which names the host as *Simon, a Pharisee*, in an unnamed city. Although the story dwells more on the sinful woman's gratitude, there can be little doubt that she honored Jesus with the anointing. But nothing is said about the fragrance of the oil in this particular case.

¹³ James L. Empereur, "Anointing," *The New Dictionary of Sacramental Worship*, 49-56.

¹⁴ Mark 6: 7-13.

¹⁵ James 5: 14-16.

initiation. The only mention of anointing that seems to be interpreted as initiatory can be found in the First Letter of Saint John, although it is highly improbable that actual anointing with oil ever took place in the Johannine community.¹⁶ Anointing, in this case, could only be metaphoric or referring to a spiritual reality rather than material. Examples could be found in other New Testament texts, such as Saint Luke's reference to how "God anointed Jesus of Nazareth with the Holy Spirit and power," or Saint Paul's description of how God "anointed" them (his ministers – Paul, Silvanus and Timothy) and "put his seal" upon them, and has given them "the Spirit."¹⁷ In connection with the above notion of symbolic anointing, Raymond Brown writes that there is no evidence in the sacred scriptures "for an anointing with oil" in any ceremony associated with conferring the Holy Spirit, adding that a mention of anointing in that manner could not be with material oil but simply "a figurative way of describing the effects of baptism,"¹⁸ an argument corroborated by Claude Peifer who says that the anointing referred to in the Pauline epistle to the Corinthians is "purely spiritual anointing, the term being applied in the metaphorical sense as in the anointing of Christ."¹⁹

¹⁶ 1 John 2: 18-27; Martin F. Connell's article, "On 'Chrism' and 'Anti-Christ's' in 1 John 2: 18-27: A Hypothesis," *Worship* 83 (May 2009): 212-234.

¹⁷ Acts 10: 38; 2 Cor. 1: 21-22.

¹⁸ Raymond E. Brown, "We Profess One Baptism for the Forgiveness of Sins," *Worship* 40 (1966): 264; Austin, *Anointing with the Spirit*, 100.

¹⁹ Claude Peifer, "The Anointing of the Christian," *Worship* 36 (1962): 236; 2 Cor. 1: 21-22.

Evidence shows, however, that the Church's practice of using blessed oil in her sacramental rites probably began in the late second century, or the early part of the third, in the patristic era. In his treatise on baptism, *De Baptismo*, Tertullian mentions a post-baptismal anointing with "blessed unction" ("*benedicta unctio*"), which imitated the ancient practice of the Old Testament, when Moses anointed Aaron as a priest, after washing him with water. Tertullian states:

*Exinde egressi de lavacri perungimur benedicta unctio de pristina disciplina, qua ungi oleo de cornu in sacerdotio solebant; ex quo Aaron a Moyse unctus est, unde Christus dicitur a chrismate, quod est unctio, quae domino nomen accommodavit, facta spiritualis, quia spiritu unctus est a deo patre.*²⁰

Although Tertullian does not present any ritual (blessing) formula in the work cited, the information in the above text states unequivocally that the oil was blessed.

Another patristic witness to the blessing and use of oil for Christian initiation comes from the early third century account of the *Apostolic Tradition*, attributed to Hippolytus of Rome and thought to have been composed about A.D. 217.²¹ The

²⁰ "After that we come up from the washing and are anointed with blessed unction, following that ancient practice by which, ever since Aaron was anointed by Moses, there was a custom of anointing them for priesthood with oil out of a horn. That is why he is called a Christ, from 'chrism' which is [the Greek for] 'anointing' and from this also our Lord obtained his title, though it had become a spiritual anointing, in that he was anointed with the Spirit by God the Father." *Tertulliani De Baptismo*, edited by Adhemar D'Alès, (Rome: Pontifical Gregorian University, 1933), no. 7; Tertullian, *De baptismo liber: Homily on Baptism*, translated and edited with Introduction and Commentary by Ernest Evans (London: SPCK, 1964), no. 7; Edward C. Whitaker, *Documents of the Baptismal Liturgy*, Revised and Expanded by Maxwell E. Johnson (Collegeville: The Liturgical Press, 2003), 9; Exodus 29: 4-6.

²¹ Geoffrey J. Cuming, *Hippolytus: A Text for Students* (Bramcote, Nottingham: Grove Books Limited, 1976), 5. Dom Gregory Dix, for his part, states that "there are a number of indications that it really belongs to the closing years of Zephyrinus," which suggests that the date of this Church document could be earlier than A.D. 217, since Zephyrinus's pontificate is put between A.D. 198 and 217. Gregory Dix, ed., *The Treatise on The Apostolic Tradition of St. Hippolytus of Rome*. Reissued by

Apostolic Tradition was originally believed to have been written by Hippolytus of Rome. However, recent scholarly studies have suggested that the *Apostolic Tradition* could not have been written by Hippolytus himself. Its date and Roman origin have also been disputed.²² In spite of these scholarly debates on the authenticity of the authorship, origin and date of the *Apostolic Tradition*, its information on the use of blessed oil in Christian initiation is among the earliest, and for which it merits mention in this general introduction. The *Apostolic Tradition* also mentions two kinds of oil and identifies the bishop as the minister who blesses the oils and also participates in Christian initiation by administering the second anointing with the oil of thanksgiving, after the baptism. Among other things that the *Apostolic Tradition* says about the rite of baptism, it documents specifically as follows:

And (δέ) at the hour that has been set to baptize (βαπτίζειν), let the bishop (ἐπίσκοπος) give thanks (εὐχαριστεῖν) over the oil, and put it in a vessel (σκεῦος) and call it the oil of thanksgiving (εὐχαριστία).

And let him take another oil and exorcise (ἐξορκίζειν) it, and call it the oil of exorcism (ἐξορκισμός).²³

Henry Chadwick (Ridgefield, CT: Morehouse Publishing, 1992), xxxv; E. G. Welton, “Zephyrinus, Pope, St.,” *New Catholic Encyclopedia*, 2nd ed., vol. 14 (Detroit: Gale, 2003), 919-920.

²² Paul F. Bradshaw, Maxwell E. Johnson, and L. Edward Phillips, *The Apostolic Tradition: A Commentary*, ed. Harold W. Attridge (Minneapolis, MN: Fortress Press, 2002), 13-15; Whitaker, 4.

²³ *Apostolic Tradition*, 21: 6-7 (Bradshaw, Johnson and Phillips, 112 [Sahidic]). All future references to the text of the *Apostolic Tradition* will be quoted from this translation and abbreviated as (AT).

Indications are that the above quoted description of the blessing of oils probably remained in vogue up to about the 5th century, before Holy Thursday was chosen as the most suitable day for the blessing of the oils.²⁴

The *Apostolic Tradition*, then, describes in detail how the two oils are used: The Exorcised Oil is used once in a pre-baptismal anointing while the Oil of Thanksgiving is used twice after baptism; the first post-baptismal anointing is done by the presbyter and the second one is done by the bishop.²⁵ There is no ritual text preserved in the *Apostolic Tradition* for the blessing of these two oils, except a simple prayer formula for blessing “other oil” that the faithful presented. The document does not specify which type of oil or indicate the purpose for which the faithful brought it for the blessing. However, the content of the text suggests a multifaceted but private and personal use of that oil. The fifth chapter has a bracketed heading [Concerning the offering of oil] and the text provides the following:

If anyone offers oil, let him render thanks according to the offering of bread and wine – and let him say [it] not word for word but to similar effect - saying:

“As sanctifying this oil, you give, God, health to those using and receiving [it], whence you have anointed kings, priests, and prophets, so also may it afford strengthening to all tasting [it] and health to all using it.”²⁶

²⁴ Jounel, “La consécration du chrême et la bénédiction des saintes huiles,” 72.

²⁵ *AT*, 21: 8-22.

²⁶ *AT*, 5: 1-2 (Latin). For more information on the personal use of the oil (self-applied) as medicine by the sick, see A. G. Martimort, “Prayer for the Sick and Sacramental Anointing,” in *The Church At Prayer: An Introduction to the Liturgy*, new ed., trans. Matthew J. O’Connell, vol. 3, ed. A. G. Martimort (Collegeville, MN: The Liturgical Press, 1988), 122; Patrick Regan, *Advent to Pentecost: Comparing the Seasons in the Ordinary and Extraordinary Forms of the Roman Rite* (Collegeville, MN: The Liturgical Press, 2012), 132.

The above prayer talks about the “sanctifying” effect of the oil for those anointed with it, just as God sanctified kings, priests and prophets in Old Testament times.²⁷ This suggests a personal sanctification of those who use the oil. Secondly, it mentions “strengthening” for those who taste the oil, suggesting that it could just be ordinary cooking oil, like any other food item, which the people presented for blessing, or it was taken orally in little dosages as remedy for gastric ailments. Lastly, the text mentions “health” (again) for everyone who uses the oil. In this instance, the oil seems to have been used as a balm for the health of the people, like the oil of the sick (*unctio infirmorum*).²⁸

The First Council of Toledo in the year A.D. 400 allowed bishops to consecrate the chrism for use at the paschal vigil, a practice which reflects the account of the *Apostolic Tradition* reported above. The bishop could also determine at any time if it was necessary to consecrate the chrism.²⁹ In the course of history, most probably beginning from Carthage, as witnessed by the 6th Canon of the Council of Carthage in the year A.D. 419, the consecration of chrism was definitively reserved to

²⁷ This certainly is an Old Testament reference. For example, Exodus 28: 41; 1 Samuel 10: 1; 16: 13 and 1 Kings 19: 16.

²⁸ Eric Segelberg, “The Benedictio Olei in the Apostolic Tradition of Hippolytus,” *Oriens Christianus* 48 (1964): 280. See John Halliburton, “Anointing in the Early Church,” in *The Oil of Gladness: Anointing in the Christian Tradition*, ed. Martin Dudley and Geoffrey Rowell (Collegeville, MN: The Liturgical Press, 1993), 85-86. Martimort, “Prayer for the Sick and Sacramental Anointing,” 122; Regan, *Advent to Pentecost*, 132.

²⁹ Hermann Theodor Bruns, ed., *Canones Apostolorum et Conciliorum – 4th to 7th Centuries* (Berolini: Typis et Sumptibus G. Reimeri, 1839), 1: 207. “*Ut confectum chrisma ab episcopo destinatum ad diem paschae possit occurrere. Episcopum sane certum est omni tempore licere chrisma conficere.*” See Pierre Jounel, “The Easter Cycle,” in *The Church At Prayer*, vol. 4 (Collegeville, MN: The Liturgical Press, 1986), 72.

the bishop. The formulation of the said Canon indicates that it might have been a unanimous decision by the Council Fathers. It included the consecration of virgins and the reconciliation of public sinners.³⁰ There is evidence that this was a follow-up to, and most probably a finalization of, an earlier decision by the Second Council of Carthage, which had ruled on the consecration of chrism, the consecration of virgins and the reconciliation of public sinners (Canon 3), restricting them to the bishop.³¹ According to Annibale Bugnini, the practice of reserving the consecration of chrism to the bishops became universal in the Church from the 5th century onwards.³²

In Rome, the chrism was originally consecrated by the Pope, surrounded by his clergy, at the Easter vigil. This practice seems to have been in use in the fifth century, as indicated by Pierre Jounel in his commentary on the consecration of chrism and the blessing of the sacred oils.³³ By the sixth century, according to him, Holy Thursday became the chosen day for the consecration of the chrism in both East and West.³⁴ He elucidates further, explaining that the complexity of rites accompanying the consecration of the oil of thanksgiving, coupled with the rite of baptism during the Easter Vigil, made it preferable to transfer the consecration of the chrism to the Holy

³⁰ Charles Munier, ed., *Concilia Africae, A. 345 – A. 525*, CCL, 149 (Turnholt, Belgium: Typographi Brepols Editores Pontificii, 1974), 102. “Canones in Causa Apiarii,” Canon 6.

³¹ CCL, vol. 149, 13-14. See Gerard Austin, *Anointing with the Spirit*, 101.

³² Annibale Bugnini, *The Reform of the Liturgy: 1948-1975*, trans. Matthew J. O’Connell (Collegeville, MN: The Liturgical Press, 1990), 800.

³³ Jounel, “La consécration du chrême et la bénédiction des saintes huiles,” 72.

³⁴ *Ibid.*

Thursday Mass of the Lord's Supper, which is the last Mass before the baptisms and confirmations during the paschal vigil.³⁵ In a related commentary, "*De Officio in Feria V in Coena Domini, cum Benedicitur Oleum Catechumenorum et Infirmorum, et Conficitur Chrisma*," published in the 19th century, Joseph Catalano mentions Saint Isidore of Seville and Rabanus Maurus as prominent among medieval authors who underscored the appropriateness of blessing the chrism at the Holy Thursday Eucharistic liturgy, in anticipation of the Easter Vigil, since all the saving sacraments culminate in the Eucharist.³⁶ Other commentators also accepted the legitimacy, or rightful choice, of Holy Thursday for the consecration of the chrism. Saint Eligius, a 7th century bishop of Noyen, stated in a homily on Holy Thursday that the chrism was consecrated "on this day" (Holy Thursday) all over the world ("*Hac etiam die, toto orbe chrisma conficitur*").³⁷ The transfer of the chrismal liturgy to Holy Thursday, according to Gerard Austin, was in effect "by the sixth century in both East and West." He also thinks the principal reason was "probably to lighten the ceremonies of the Easter Vigil."³⁸ Antoine Chavasse, followed by Pierre Jounel, observe that chrism seems to be the only oil blessed at the Holy Thursday papal liturgy in Rome during the 7th century, as no other oil is mentioned, perhaps because the other two oils could also

³⁵ Ibid.

³⁶ Joseph Catalano, *Pontificale Romanum: Clement VIII to Urban VIII*, vol. 3 (Paris: Facultatis Theologicae Bibliopolarum, 1852), 82-83.

³⁷ Eligius, *Homilia 10, In coena domini* (PL 87, 629). See also Pierre Jounel, "The Easter Cycle," 72.

³⁸ Austin, *Anointing with the Spirit*, 102.

be blessed by presbyters in their *Tituli* (or Title churches).³⁹ Chavasse's observation reflects the information in the 8th century *Ordo Romanus* about the blessing of the chrism at the papal Mass of the Lord's Supper.⁴⁰

Patrick Regan reasons that the blessing of the oils has very little to do with the "Last Supper or the institution of the Eucharist." He states that "the original reason" for blessing the oils on Holy Thursday was plainly practical; so that there would be "fresh supply of chrism" for the rites of Christian initiation at the Easter Vigil.⁴¹ He states further that when it became common for baptisms to be performed at other times of the year other than at the Easter Vigil, thereby weakening "the connection between the consecration of chrism on Holy Thursday and its use at the vigil on [Holy] Saturday," authors came up with "symbolic and theological reasons for the choice of

³⁹ Antoine Chavasse, *Le sacramentaire gélisien (Vaticanus reginensis 316): sacramentaire presbytéral en usage dans les titres romains au VIIe siècle* (Tournai: Desclée & Co., 1957), 127-128. Hereafter abbreviated *SG*.

According to Baldovin, the Roman *Tituli* were places where the faithful in the city of Rome regularly gathered for worship. The name derived "from the fact that they were private residences, each named for the owner whose name was inscribed on a plaque (*titulus*) attached to the house." These early Christian community centers were later "transformed into Basilicas on a smaller scale than the patriarchal churches." Prior to the 4th century, there were only 9 of them. By the end of that century there were twenty known *Tituli* in the city of Rome, and by the time of Pope Leo the Great (440-461), five more *Tituli* were added to the number. See John F. Baldovin, *The Urban Character of Christian Worship: The Origins, Development, and Meaning of Stational Liturgy* (Rome: Pontificum Institutum Studiorum Orientalium, 1987), 108, 112-113.

⁴⁰ *Ordo Romanus*, XXIII: 7. See Michel Andrieu, ed. *Les "ordines romani" du haut moyen-âge*, vol. 3 (Louvain: Spicilegium Sacrum Lovaniense, 1974), 269-270.

⁴¹ Patrick Regan, *Advent to Pentecost*, 129.

[Holy] Thursday.”⁴² He cites Annibale Bugnini as an example of those who tried to adduce theological reasons for the blessing of the oils on Holy Thursday.⁴³

The document called *Sacramentarium Leonianum* (also called *Veronense*) is counted among the medieval Roman liturgical sources.⁴⁴ However, it is not included in this research because it does not contain the chrismal liturgy. The loss of its first quarter, that is, up to the middle of April, is much regretted by liturgical historians, since that means the possible loss of Holy Week and Easter ceremonies which, according to Duchesne, “constitute the most interesting part of the Sacramentaries.”⁴⁵ It can be hypothesized that the loss of Holy Week could mean a probable loss of its record of the chrismal liturgy as well, because if earlier documents, like Tertullian’s *De Baptismo* and the third century Church document, *The Apostolic Tradition*, have information (even the scantiest) about the oil of thanksgiving (chrism), then one could assume that the *Veronense* most probably had some ritual text on the chrismal liturgy but which might have gone missing with that portion of the document.⁴⁶

⁴² Ibid.

⁴³ Bugnini, *The Reform of the Liturgy*, 801. More on Bugnini’s position later.

⁴⁴ Leo Eizenhöfer, Petrus Siffrin and L.C. Mohlberg, eds., *Sacramentarium Veronense* [Leonianum], Cod. Bibl. Bapit. Veron. LXXXV (Rome: Casa Editrice Herder, 1966), hereafter abbreviated *SaV*; Cyrille Vogel, *Medieval Liturgy: An Introduction to the Sources*, revised and translated by William G. Storey and Niels Krogh Rasmussen (Washington, DC: The Pastoral Press, 1986), 38-59; Joseph A. Jungmann, *The Early Liturgy to the Time of Gregory the Great*, trans. Francis J. Brunner (Indiana: University of Notre Dame Press, 1959), 235-6.

⁴⁵ Louis Marie Olivier Duchesne, *Christian Worship: Its Origin and Evolution*, trans. M. L. McClure (London: S.P.C.K., 1903), 136.

⁴⁶ See Joseph A. Jungmann, *The Mass of the Roman Rite: Its Origins and Development*, vol. 1 trans. Francis A. Brunner New York: Benziger Brothers, Inc., 1951), 61.

The *Hadrianum* of the Gregorian Sacramentary, as well as *Ordo Romanus* XXIII have entries about the papal Mass of the Lord's Supper held around noon on Holy Thursday during which the Pope consecrated the chrism.⁴⁷ In summary, it is quite safe to conclude that although the Church has used oil for sacramental celebrations, and there is ample evidence of ritual blessing of the various oils that have been used in the history of the Church,⁴⁸ it was only by the mid-8th century (about A.D. 750) that a full-fledged Chrism Mass was present in the *Gelasianum Vetus* (*GeV*).⁴⁹ However, in all the other books studied prior to the twentieth century, except the *Gellonensis*,⁵⁰ the ritual for the blessing of oils and the consecration of chrism remained liturgically intertwined with the *Missa in Cena Domini* (Mass of the Lord's Supper), as will be demonstrated in the course of this study. It will also be established that although the ritual ceremonies of the chrismal liturgy underwent several evolutionary changes and revisions over the centuries, certain core elements of its euchology and rituals have remained substantially intact and passed on from one

⁴⁷ Jean Deshusses, ed., *Le sacramentaire grégorien*, vol. 1 (Fribourg: Fribourg Suisse, 1971), 171-175 [*GrH*, 335a-335b] Hereafter abbreviated *GrH*, followed by paragraph number(s); *OR*, XXIII: 7(mentions 7th hour). Andrieu, 3: 269-270.

⁴⁸ As will be noted in the course of this dissertation, it is acknowledged that the chrismal liturgy recorded in about the mid-8th century represents earlier forms of the rite and euchology, probably originating from the 5th and 6th centuries. See Chavasse, *SG*, xi-xx; Vogel, *Medieval Liturgy*, 67.

⁴⁹ Leo Cunibert Mohlberg, ed., *Liber sacramentorum Romanae aeclesiae anni circuli* (Cod. Vat. Reg. lat. 316/Paris Bibl. Nat. 7193, 41/56. *Sacramentarium Gelasianum*), *Rerum ecclesiasticarum documenta, Series maior, Fontes 4* (Rome: Herder, 1981), 60-63. [*GeV*, 386-388] Hereafter, reference to this document uses the abbreviation *GeV*, followed by paragraph number(s), except where otherwise stated.

⁵⁰ Antoine Dumas and Jean Deshusses, eds., *Liber sacramentorum Gellonensis*, CCL, 159 (Turnout: Typographi Brepols Editores Pontificii, 1981), 81-85. Hereafter abbreviated *GeG*.

generation to another. Some of these elements are present (and preserved) in the current *Ordo*. For example, the prayer of consecration of the sacred chrism has remained basically and substantially the same. It is the first option (option A) for the act of consecration in the *Ordo*.⁵¹ To provide an alternative to this text, a second prayer has been composed for the consecration of the chrism (option B).⁵² The use of balsam, as the essential perfumery substance for making the chrism, has also remained. The prayer for blessing the oil of catechumens has, however, been replaced with a more simplified text, and the ancient prayer for blessing the oil of the sick has been slightly emended, with the addition of an introductory statement, while greater portions of the ancient formula have been retained.⁵³

A critical study of these prayers, for the consecration of the chrism and the blessing of the other oils, reveals that they contain vast deposits of theological data. The presence of rich theological themes in the chrismal liturgy confirms the assertion by liturgical theologians that the act of liturgy is a theological event. Liturgy is therefore described as an act of theology, as well as its authentic source. As a source of theology, therefore, liturgy is acknowledged as primary theology.⁵⁴ This idea has

⁵¹ *Ordo*, 25: 1.

⁵² *Ordo*, 25: 2.

⁵³ *Ordo*, 22 & 20 for the respective *Benedictio Olei Catechumenorum* and *Benedictio Olei Infirmorum*. See *GeV*, 382 for the ancient formula for blessing the oil of the sick.

⁵⁴ Kevin W. Irwin, *Context and Text: Method in Liturgical Theology* (Collegeville, MN: The Liturgical Press, 1994), 44-45.

inspired this study, with the primary objective of unearthing and identifying the various theological themes embedded in the chrismal liturgy.

From the dawn of the twentieth century, scholars and researchers have shown renewed interest in the relationship between liturgy and theology, and have continually sought ways and means to contribute to the understanding of that relationship, as have scholars and theologians in earlier epochs.⁵⁵ Although it is defined variously by authors, due to the various approaches to the subject, the relationship is generally called Liturgical Theology.⁵⁶ This dissertation seeks to join the quest to advance knowledge in that field by studying and presenting the liturgical theology of the Chrism Mass and the blessing euchology of the *Ordo*. It does so by applying the meaning and method for liturgical theology as delineated by Kevin Irwin in *Context and Text*.⁵⁷ It is a method for doing liturgical theology, which focuses on data provided by the liturgical texts and their use in actual liturgical celebrations.

The structure of this dissertation is very simple. It opens with a general introduction. The first chapter follows with a general historical overview of the chrismal liturgy from about the middle of the 8th century to the present. It presents a

⁵⁵ See examples of 20th century scholars on the topic: Wilhelm DeVries, “Lex supplicandi, lex credendi,” *Ephemerides Liturgicae* 47 (1933): 48-58; Alexander Schmemmann, “Theology and Liturgical Tradition,” *Worship in Scripture and Tradition*, ed. Massey H. Shepherd (New York: Oxford University Press, 1963), 165-178; *Introduction to Liturgical Theology* (London: The Faith Press, 1966); David Power, “Cult to Culture: The Liturgical Foundation of Theology,” *Worship* 54 (Nov., 1980): 482-495; Aidan Kavanagh, *On Liturgical Theology* (New York: Pueblo, 1984).

⁵⁶ Kevin Irwin, *Liturgical Theology: A Primer* (Collegetown, MN: The Liturgical Press, 1990), 11-14.

⁵⁷ Kevin W. Irwin, *Context and Text*, 44-56.

detailed study of the ritual Mass in the major Roman liturgical books, namely the Roman Sacramentaries and Pontificals, as well as the *Ordines Romani*. Particular attention is devoted to the major changes that occurred in the ritual in the different historical epochs. It gives general information about the origins and the evolution of the prayers with their accompanying rituals, including how this ritual Mass is currently celebrated, and the various themes that are interwoven with it. In the second chapter, the study makes a comparative evaluation of the 1970 Chrism Mass and the one that immediately preceded it, the reconstructed Chrism Mass of 1956, as it obtains in the 1962 Roman Missal, the last edition of the *Missale Romanum* prior to the liturgical reforms of the Second Vatican Council. In the evaluation, the antiphonal verses, the scripture readings and the euchology of the two Masses are examined and compared, paying particular attention to their individual themes, as well as their similarities and differences. Believing that every liturgical text represents a liturgical event and, for that matter a theological event, chapter three brings out the theological data embedded in the liturgical texts, that is, the liturgical theology of the current *Ordo* through textual analysis. The dissertation then closes with a general conclusion, which summarizes the liturgy of the 1970 Chrism Mass and the contribution of the dissertation to its understanding.

CHAPTER ONE

HISTORICAL OVERVIEW OF THE CHRISMAL LITURGY FROM MEDIEVAL TIMES TO THE PRESENT

Introduction

This chapter gives a general retrospective survey of the chrismal liturgy over the centuries. The objective is to delve into the history of the Roman liturgy and discover how this chrismal rite was celebrated, according to available documentary evidence, from the middle of the eighth century when it first appeared in the *Gelasian Sacramentary*, as a full independent Mass, down to the Post Vatican II liturgical reforms of the present era. Although the manuscript, *Codex Vaticanus Reginensis latinus 316 (Reginensis)*, also known as *Sacramentarium Gelasianum Vetus* or the *Old Gelasian Sacramentary (GeV)*, was the first to present the Chrism Mass as a fully developed liturgical rite, it is acknowledged that the liturgy represented earlier Roman practice that was later adjusted due to its contact with non-Roman, mainly Gallican and Frankish, ritual elements. Consequent to that ritual adjustment, this chapter also identifies the historical developments that have impacted on the Roman liturgy throughout subsequent centuries to the present. It notes the evolutionary differences in textual and ritual forms, as well as theological understanding. The historical purview under consideration is quite vast and to a large extent complex. However, in order to

narrow the focus, this study concentrates primarily on the Roman Sacramentaries, *Ordines*, and Pontificals, since these can be expected to be our best sources for Roman practice, so far as the chrismal liturgy is concerned. In other words, all the books of the non-Roman Western rites such as the Ambrosian, the Celtic, the Gallican, and Mozarabic rites, fall outside the scope of this study. Even in the Roman rite, the instances where there are clusters or families of liturgical books, only those books most representative of Roman practice, or useful in reconstructing that practice, have been singled out from each cluster for detailed study on the subject.

The method used in this reconstruction will be the analysis of the original texts in their best critical editions. The presentation is simple; it begins with a summary of the historical background of each document, followed by a textual overview of the chrismal liturgy of each book. For the same reason of simplicity, but also ensuring an easy-to-comprehend judicious evaluation of the documents, the chapter is subdivided into four historical periods.

The first is the period of the medieval Sacramentaries and *Ordines Romani*, representing the era of the earliest discernible Roman practice, about A.D. 650, and its subsequent Gallicanization as represented in the 8th and 9th century manuscripts of the Sacramentaries and *Ordines Romani*. In other words, it is the period of the Sacramentaries and *Ordines Romani*. The particular books investigated in this period include the *Old Gelasian Sacramentary* (*GeV*), the *Hadrianum* (*GrH*) of the *Gregorian Sacramentaries*, and the *Gelonensis* (*GeG*) of the *Frankish* or *Eighth-*

Century Gelasians. Also considered in this period are the few *Ordines Romani* which witness the chrismal liturgy, such as *OR XXIII*, *OR XXIV*, and *OR XXX B*.

The second period is the time of the Roman Pontificals of the Middle Ages. Notable liturgical books examined in this period are the *Romano-Germanic Pontifical (PRG)* of the tenth century which, as the name indicates, is not a pure Roman liturgical book but has had a great and unparalleled influence on the Roman Pontificals that came after it. The others are the *Roman Pontifical of the Twelfth Century (PRxii)*, the *Pontifical of the Roman Curia (PRC)* of the thirteenth century, and the *Pontifical of William Durandus (PGD)*, bishop of the diocese of Mende in Southern France. Brief attention is devoted to the enduring legacy the *PGD* has passed on to subsequent generations through the masterful work of Agostino Patrizzi Piccolomini and the celebrated Papal Master of Ceremonies, John Burchard of Strassbourg, which resulted in the *editio princeps* of the Pontifical.¹ At least three other Pontificals were reproduced from the work of Piccolomini and Burchard before what Cyrille Vogel describes as “the first official edition of the pontifical” (*PR-1595*) was issued in Rome by Pope Clement VIII in 1595.²

This is followed by a consideration of the third period, the twentieth century reforms under Pope Pius XII, notably the *Ordo hebdomadae sanctae instauratus* of

¹ Vogel, *Medieval Liturgy*, 255. The first printed edition of the Pontifical was issued in 1485 in Rome.

² See Vogel, *Medieval Liturgy*, 256 for the publication details of the various Pontificals leading up to the 1595 Pontifical of Trent. From all indications all the Pontificals that were published after the *PGD* only reproduced the latter. Consequently, this study gives only brief descriptions of the *PR-1485* in order to focus on the *PR-1595*.

1955-56, which presents, among other rites, a reconstructed Chrism Mass. This means that the chrismal liturgy was detached from the *Missae in Cena Domini* of Holy Thursday. This reinstated chrismal liturgy was reproduced in the 1962 liturgical books, namely, the *Missale Romanum (MR-1962)* and the *Pontificale Romanum (PR-1962)* issued under the authority of Pope John XXIII. The fourth and last period to be considered is the present one, that is, the post-Vatican II reforms that culminated in the promulgation of the current *Ordo*.

A closer look at the chrismal rituals in each of these documents reveals details about this unique liturgy and how it has been celebrated over the centuries. It provides a retrospective assessment that ultimately shapes the perspectives from which the liturgical theology of the current *Ordo* is assessed and delineated. In order to appreciate better the manner, the day, and times of the celebrations given by the texts of the above named liturgical books, other documents with relevant information on the chrismal liturgy have also been studied, including commentaries of liturgical experts.

I. The Medieval Sacramentaries and *Ordines Romani*

The Sacramentary is defined as the book that the principal celebrant needs to preside over the Eucharistic liturgy and to celebrate the other sacraments and liturgical rites.³ The period of the medieval Sacramentaries is very important to this study, as it

³ Vogel, *Medieval Liturgy*, 64. See Eric Palazzo, *A History of Liturgical Books: From the Beginning to the Thirteenth Century*, trans. Madeleine Beaumont (Collegeville, MN: The Liturgical Press, 1998), 21.

provides fundamental documentary evidence of the historical developments that culminated in the Latin liturgical tradition.

In this section the chrismal liturgy will be studied as found in the following Sacramentaries: The *Sacramentarium Gelasianum Vetus* or the *Old Gelasian Sacramentary*, the *Frankish* or *Eighth-Century Gelasian Sacramentary* and the *Gregorian Sacramentary*, especially its *Hadrianum* version supplemented by Benedict of Aniane (ca. 810-815).⁴

1. The *Old Gelasian Sacramentary* (GeV)⁵

i. Brief History of the GeV

The book that came to be identified as the *Old Gelasian Sacramentary* (*Sacramentarium Gelasianum Vetus*) is preserved in the Vatican Library under the manuscript code name, *Codex Vaticanus Reginensis latinus 316*, in folios 3-245. Its full title is: *In nomine Domini Iesu Christi Salvatoris. Incipit liber sacramentorum romanae aeclesiae ordinis anni circuli*. This manuscript is reported to have a missing conclusion that must have been detached from the original manuscript in about the

⁴ See Palazzo, *A History of Liturgical Books*, 53. Benedict's contribution is discussed in Palazzo.

⁵ Strictly speaking, this document is a manuscript, with the manuscript name, *Codex Vaticanus Reginensis latinus 316*. However, due to common usage by many authors, the name *Sacramentary* is applied to it as well, and the abbreviations, *GeV* for *Gelasianum Vetus* or Old Gelasian, and *Reginensis* or *Reginensis 316* for the manuscript's title are used interchangeably for it in this work. Mohlberg's modern edition of the manuscript is used throughout this dissertation. See Mohlberg, ed. *Liber sacramentorum Romanae aeclesiae anni circuli*, 60-66.

year A.D. 1651. It is currently located at the Paris Bibliothèque Nationale, with the title *Codex latinus 7193*, folios 41-56.⁶

This Sacramentary was probably copied in about the year A.D. 750 in a convent of Chelles, near Paris.⁷ The manuscript is known to be the only one of its kind and, therefore, described as a *unicum*. It is also described as a “Frankish recension of a Roman book.”⁸ This description is a sure indication that its content is of a mixed origin. Although Vogel argues that the primitive substratum of the book was undoubtedly of Roman origin, he also concedes two facts: First, that Frankish liturgical material has been fused with it during the course of its transcription.⁹ Second, that the original Roman ancestor of the manuscript could be less homogeneous, due to the amalgamation of what is described as “a variety of Roman

⁶ Vogel, *Medieval Liturgy*, 64-65.

⁷ Not every writer agrees with this date. For example, Vogel mentions writers such as Delisle, Wilson, Bishop and Cabrol, who thought that *Reginensis* 316 was copied at the end of the 7th century or the beginning of the 8th. Similarly, there are varied views on the origin of this manuscript. For example, Louis Duchesne believed that *Reginensis* 316 was copied at the Abbey of St. Denis, while others like Lowe and Wilmart thought that it was copied at Corbie. However, McKitterick agrees with Vogel that it originated from Chelles. She gives reasons for identifying the *Vat. Reg. lat. 316* with Chelles – the “N-uncial and b-minuscule group” of manuscripts, “whose principal representative is the Vatican MS. *Regin. Lat. 316*” - but which do not concern us here since our primary focus is not on the manuscript itself but the Chrism Mass. All these authors agree, nonetheless, on the country of origin of the manuscript as France. See Vogel, 65; Duchesne, 131; Rosamond McKitterick, *Books, Scribes, and Learning in the Frankish Kingdoms, 6th-9th Centuries* (Aldershot, UK: Variorum Ashgate Publishing Ltd, 1994) I: 194-6.

⁸ Vogel, *Medieval Liturgy*, 65.

⁹ This agrees with an earlier attestation of the mixed nature of the Gelasian Sacramentary by Theodor Klauser. See Theodor Klauser, *A Short History of Western Liturgy: An Account and some Reflections*, 2nd edition, trans. John Halliburton (London: Oxford University Press, 1979), 55-58 and 72-73.

libelli of different periods” that represented both “papal and presbyteral usages.”¹⁰ As much as liturgical historians differ on the nature and extent of Frankish elements in this manuscript, they are quite certain about some rites of Frankish origin that are contained in it, including what Vogel describes as, “some ceremonies of Holy Thursday and Holy Saturday.”¹¹ For the purposes of this dissertation, could it be argued, then, that some rites of the *Missa Chrismatis* were among the said ‘ceremonies’ that were gradually amalgamated, more or less, with the Roman liturgical elements and structures of the *Reginensis 316*?¹²

Concerning the origin and date of this Sacramentary, against the backdrop of the *Missa Chrismatis*, conclusions can be drawn from the theories and textual analyses of liturgical historians that the rites are most probably much older than the mid eighth-century when the book was copied. Based upon the detailed analysis of Antoine Chavasse on the *Gelasian*,¹³ there is general agreement among scholars that the distant ancestor of the Frankish copy of the *Gelasian Sacramentary* was a “Roman Sacramentary, that is, a Sacramentary that was actually used in the diocese of

¹⁰ Vogel, *Medieval Liturgy*, 66.

¹¹ Vogel, *Medieval Liturgy*, 66-67.

¹² Although the primary objective of this dissertation is not to differentiate between Roman and non-Roman material in the chrismal liturgy, the study of the actual chrismal texts below will show ritual elements that most probably came from non-Roman sources.

¹³ Chavasse, *SG*, xi-xx.

Rome.”¹⁴ Secondly, according to Louis Duchesne, the composition that came to be known as the *Old Gelasian* was largely made up of *libelli* that were used at Rome in the seventh century.¹⁵ These assertions give enough validity to the conclusion, mentioned above, that the *Missa Chrismatis*, as it appears in the *Reginensis 316*, could be much older than the eighth century.¹⁶ Its basic ritual form undoubtedly came from Roman sources, but certainly with Frankish elements absorbed into it in the course of time, when the liturgy flourished in Francia, some distance away from Rome where it originated.¹⁷

In his commentary on the *Gelasian Sacramentary*, Antoine Chavasse discusses extensively the various events of Holy Thursday, as contained in the manuscript, including its Chrism Mass, and the Mass celebrated *ad vesperum*, which is patterned on the unique Papal Mass celebrated at the Lateran Basilica.¹⁸ The chrismal liturgy is the main focus of this research. To understand it, a distinction needs to be drawn between what was celebrated at the Lateran Basilica and the particular liturgy

¹⁴ Vogel argues on the strength of Chavasse’s hypothesis, as well as on the work of Michel Andrieu on the Lenten Thursdays (which does not concern us in this dissertation), to supplant the opinion of Baumstark, who had argued that the Old Gelasian Sacramentary was compiled somewhere in Frankish Gaul after the death of Pope Gregory the Great. See Vogel, *Medieval Liturgy*, 67.

¹⁵ Duchesne, *Christian Worship*, 127-128. See Vogel, *Medieval Liturgy*, 68 and 115.

¹⁶ See General Introduction.

¹⁷ As will be seen later in the study, this is in reference to the passage of the Roman liturgy into Gaul during the 7th and 8th centuries, where it flourished. See Chavasse, *SG*, 133-139.

¹⁸ Chavasse, *SG*, 126-139.

presented in the *GeV*, which Chavasse identifies as “presbyteral.”¹⁹ He indicates that records at the beginning of the 7th Century, at least, show a single Mass presided over by the Pope during which he blessed the chrism. This is the Mass described by *OR XXIII* at the end of the 7th Century.²⁰

Chavasse’s second observation indicates that the general structure of this Mass evolved considerably between the 7th and 8th centuries. First he mentions the ancient *Ordo* of the Lateran Basilica,²¹ still in use by the 7th century, according to which the Holy Thursday Mass of the Lord’s Supper did not have a fore-Mass. The Mass began at the offertory; the Pope invited the congregation to prayer by an initial *oremus*. The gifts were, then, placed on the altar and he began immediately with the preface by the invocation of the *sursum corda*.²² Then, by the 8th century, he notes that the varieties of the *lambda* (Λ) and *sigma* (Σ) lectionary systems for eighth-century Rome assign the Gospel text, John 13: 1-15, to this Mass, adding that the text is taken from Tuesday of Holy Week. With this evolution, the Holy Thursday Mass of the Lord’s Supper now has a fore-Mass.²³

¹⁹ Ibid.

²⁰ Chavasse, *SG*, 126-127; *OR XXIII* (Andrieu, 3: 269-270). See also the later evidence supplied by the *Hadrianum* (*GrH*, 328-337).

²¹ Chavasse, *SG*, 127. See also Chavasse’s article, “A Rome, le Jeudi-saint, au VII. siècle, d’après un vieil ordo,” in *Revue d’histoire ecclésiastique* 50 (1955): 21-35.

²² Chavasse, *SG*, 127.

²³ Ibid. See Chavasse, “A Rome, le Jeudi-saint,” 29-30; Peter Maier, *Die Feier der Missa Chrismatis: Die Reform der Ölweihen des Pontificale Romanum vor dem Hintergrund der Ritusgeschichte* (Regensburg, Germany: Verlag Friedrich Pustet, 1990), 104-105.

Chavasse's third observation is that the *Ordines* of the 8th century conform to this new enactment; there is a fore-Mass in *OR XXIII*, which is a direct witness to what occurred at the Lateran at the end of the 7th century, and there is a fore-Mass also in *Ordines XXIV* and *XXX B*. These latter *ordines* are acknowledged to transpose for an ordinary bishop the very liturgical rites that are observed at the Lateran by the Pope.²⁴ During the course of the second part of the Mass the Pope ordinarily blessed the chrism, the consecration of which is strictly reserved to him. He also blesses the other two oils, the oils of the sick and of catechumens, but it is reported that he does not keep this to himself, and the presbyters could bless them at their respective *Tituli*.²⁵

Chavasse's fourth observation concerns the liturgy of Holy Thursday in the Roman *Tituli*. It is a complex liturgy, the understanding of which may throw more light upon the Chrism Mass of the *GeV*. Chavasse mentions the existence of two or three Masses in the Roman *Tituli*. There is the morning Mass, which Chavasse describes as "a survival of the ancient practice of the Church."²⁶ Then there is the vesperal Mass, which corresponds to the Papal Mass described above. Finally, there is the Mass at which the oils of the sick and catechumens are blessed.²⁷ The Papal Mass of the Lord's Supper is of relevance to our topic, in this section, since the 8th-century *Missa Chrismalis* presented by the *GeV* seems to be modelled upon it.

²⁴ Chavasse, *SG*, 127.

²⁵ Chavasse, *SG*, 128.

²⁶ *Ibid.*

²⁷ *Ibid.*

The Vespereal Mass of Holy Thursday in the Roman Titular Churches

According to the ancient *Ordo* of the Lateran Basilica, the presbyters of the Roman Church concelebrated the Mass of the Lord's Supper with the Pope (at about noon) on Holy Thursday, during which the chrism was blessed. After that Mass, the presbyters returned to their respective *Tituli* to celebrate another Mass. The structure of this Mass, according to Antoine Chavasse, was principally the same as the one celebrated earlier that day by the Pope.²⁸ He notes that in the 7th century, this Mass, like the Papal Mass described above, also began at the offertory, but with slightly different approaches in some of the *Tituli*. In some *Tituli*, a first oration (the secret) was added. This is what Chavasse calls "double precision," because one can identify the absence of a fore-Mass in some *Tituli* and the presence or absence of the secret in others.²⁹ Chavasse notes another variety in the *GeV*, similar to the practice in the Roman *Tituli* mentioned above. The *Missa ad vesperum* in this manuscript (*GeV*), also does not have a fore-Mass, but begins with the secret.³⁰ With the above descriptions of the complex evolution of the liturgical events of Holy Thursday, we now turn full attention to the 8th Century Mass of the Oils in the *GeV*.

²⁸ Ibid.

²⁹ Ibid. Here, Chavasse notes the varieties that have crept into the Holy Thursday liturgy. He notes that the *Paduense*, the Type-II Gregorian, contains a formulary of the Holy Thursday Mass which begins at the offertory, but it does not have a secret or the blessing of the oils. Although Chavasse says this is an example of the varieties of the vespereal Mass in the Roman *Tituli*, according to the witness of the ancient *Ordo* of the Lateran Basilica, he fails to note the presence of the late evening Mass – the *Missa Sero* - in the *Paduense*. See Alcestis Catella, F. Dell 'Oro and A. Martini, eds., *Liber Sacramentorum Paduensis [GrP]* (Rome: Centro Liturgico Vincenziano, 2005), nos. 296-302.

³⁰ Chavasse, *SG*, 129; *GeV*, 391.

ii. The Text of the Chrismal Liturgy in the *GeV*

In this Sacramentary, the chrismal liturgy is entered at the section numbered 40 (*XL*) of Book One (*Liber Primus*) and captioned: *XL ITEM IN QUINTA FERIA MISSA CHRISMALIS*.³¹ This is the earliest extant manuscript evidence for the formulary of the full independent Chrism Mass.³²

The liturgy is structured in six parts:

- (i) The Opening Orations
- (ii) The Secret Prayer
- (iii) The Preface
- (iv) The Communicantes
- (v) The *Hanc Igitur*
- (vi) The Blessing of the Oils.

In this section, the *Gelasian* Mass Texts from the opening orations to the *Hanc igitur* of the canon (*GeV*, 375 – 380), accompanied by their English translations are presented, followed by preliminary commentary.

GeV, 375³³

*Domine Deus,
qui in regenerandis
plebibus tuis ministerium
uteris sacerdotum, tribue
nobis persverantem (sic) in
tua voluntate famulatum,
ut dono gratiae tuae in
diebus nostris et merito et*

Lord, God,
who use the ministry of priests for
the regeneration of your people.
Grant that we may persevere in
serving according to your will, so
that in our own time, by the gift of
your grace, your consecrated
people may be increased both in

³¹ Mohlberg, *Liber sacramentorum Romanae aeclesiae anni circuli*, 60.

³² *OR XXIII* indicates that the Chrism Mass was celebrated at about the 7th hour, i.e., about 1:00pm (Andrieu, 3: 269).

³³ The English translations of the Latin texts throughout this dissertation are mine, except where otherwise indicated.

*numero sacratus tibi
populus augeatur.
Per Dominum.*

number and in righteousness.
Through our Lord.³⁴

GeV, 376

*Da nobis, omnipotens
Deus, remedia conditionis
humanae et sencero
tractare servicio et cum
perfecto salutis implere.
Per.³⁵*

Bestow upon us,
Almighty God,
the remedy of our human condition,
that we may offer to you a pure worship
and go forward upon the path of
salvation. Through.³⁶

GeV, 377

*Huius sacrificii potencia, domine,
quaesumus, et vetustatem nostrum
clementer abstergat et novitatem nobis
augeat et salutem. Per.*

O Lord, we ask you,
may the power of this sacrifice take away
the years of our age, and bring us your
salvation. Through.³⁷

GeV, 378

*Vere dignum . . .
clementiam tuam suppliciter
obsecrare, ut spiritalis lavacri
baptismum renovandis creaturam
chrismatis in sacramentum
perfectae salutis vitaeque
confirmes, ut sanctificatione
unctionis infusa, corruptionis
primae nativitatis absorpta,
sanctum uniuscuiusque templum*

It is indeed meet . . .
humbly to ask your clemency
to confirm the creature of chrim
unto its use in the sacrament of perfect
salvation and life for those who are to be
renewed in the baptism of the spiritual
laver, so that when the unction is poured
out to sanctify them and the corruption of
their first birth is drawn out, each one
may be your holy temple and send up to

³⁴ This particular translation is taken from Whitaker, with some adjustments. See Whitaker, *Documents of the Baptismal Liturgy*, 225.

³⁵ It is discovered that “et” in the original prayer makes better sense if it is rendered “ut” (so that), which is not fully captured by Whitaker, whose translation is used here.

³⁶ Translation from Whitaker, *Documents of the Baptismal Liturgy*, 225.

³⁷ Whitaker, *Documents of the Baptismal Liturgy*, 226.

*acceptabilis vitae innocens odor
redolescat: ut secundum
constitutionis tuae sacramentum
regio sacerdotali propheticoque
honore perfusi, vestimento
incorrupti muneris induantur. per
quem maiestatem tuam.*

you the innocent savour of an acceptable life: so that being imbued, as your sacrament shows, with royal and priestly and prophetic honour, they may be clothed with the garment of your perfect gift. Through whom the [angels] praise your majesty.³⁸

GeV, 380

*Hanc igitur oblationem famulorum
famularumque tuarum quam tibi offerunt
ob die, in qua dominus Iesus Christus
tradidit discipulis suis corporis et
sanguinis sui mysteria caelebranda,
quaesumus, domine, placatus accipias et
tua pietate concedas, ut per multa
curricula annorum salvi et incolumes
munera sua tibi domino mereantur offerre:
diesque nostros.³⁹*

We ask you therefore, O Lord, that you graciously receive this oblation of your servants and maidservants which they offer unto you in memory of the day in which our Lord Jesus Christ gave to his disciples to celebrate the mysteries of his Body and Blood. And from your goodness, Lord, grant that in health and safety for many years to come, we may be deemed worthy to offer our gifts to you.

³⁸ Ibid.

³⁹ The actual *Hanc igitur* ends with “*mereantur offerre.*” According to Enrico Mazza, “*Diesque nostros*” is the opening phrase of the embolism that Pope Gregory the Great added to the *Hanc igitur*. The full text is: “*Diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum dominum nostrum. Amen.*” (And dispose our days in your peace. Save us from eternal damnation and number us with your chosen flock. Through Christ our Lord. Amen.) Deriving his information from the *Liber pontificalis*, Mazza explains that “it is difficult to determine why Pope Gregory revised” the *Hanc igitur* that way. He, however, speculates that “perhaps it was to introduce order into the practice of embolisms,” noting that the *Verona Sacramentary* alone has over fifty of them, “so that the *Hanc igitur* might end with a general intention which is suited to the entire community and with an emphasis on the ultimate intention for which human beings pray, namely, their admission into the flock of the elect.” See Enrico Mazza, *The Eucharistic Prayers of the Roman Rite*, trans. Matthew J. O’Connell (New York: Pueblo Publishing Company, Inc., 1986), 67 and 300, footnote 72; *Liber Pontificalis*, I:312. Raymond Davis, trans., *The Book of the Pontiffs [Liber Pontificalis]* (Liverpool: Liverpool University Press, 1989), 61.

The Opening Orations

The opening orations of the *Gelasian Sacramentary* (*GeV*, 375–376) have no sub-titles. G. G. Willis asserts that it was a common characteristic of the ancient Roman Sacramentaries to have no sub-titles for “the one, two or three prayers that come before the Secret.”⁴⁰ That characteristic became the heritage of other liturgical books such as the 8th-century Gelasians and the Gregorian Sacramentaries. In the Middle Ages, according to Eric Palazzo, the collect was the first prayer that the “celebrant” recited in the liturgy, which also concluded the entrance rite. Its content usually addressed God and announced “the theme” of the day’s celebration.⁴¹

Characteristically, as noted above, this chrismal liturgy has two opening orations, or to state it in other words, it has a second oration that appears to be another collect. Leo C. Mohlberg’s edition of the text in the *Gelasian Sacramentary*,⁴² does not give any explanatory note to clarify what the second oration was meant to be. It seems, as editor, Mohlberg wanted to publish the texts as faithfully as he found them. Cyrille Vogel, however, explains that it is one of the distinguishing characteristics of the *Gelasian Sacramentary* to have two opening orations.⁴³ Scholars have explained the importance of these extra prayers and attested to the fact that the presence of

⁴⁰ Geoffrey Grimshaw Willis, *Further Essays in Early Roman Liturgy*: Alcuin Club Collections, no. 50 (London: S.P.C.K., 1968), 99 and 103-104.

⁴¹ Palazzo, *A History of Liturgical Books*, 25.

⁴² *GeV*, 375-390.

⁴³ Vogel, *Medieval Liturgy*, 65.

multiple orations before the secret is not limited to the *Gelasian Sacramentaries* but is found in the *Leonine* as well.⁴⁴

The Secret Prayer

The secret prayer (*GeV*, 377) requests a cleansing from our “old nature” (*vetustatem nostrum*) so that we may be granted more growth in new life and led to salvation. It is through the power of the sacrifice that God cleanses away that old nature and bestows the new life of salvation, and so the prayer is directed to God in that belief.

The Preface

The secret is followed by the Eucharistic preface “*VD... Clementiam tuam suppliciter ...*” (*GeV*, 378). By some inexplicable twist of events, the preface neither mentions the gifts of bread and wine nor does it refer to the Eucharist. Instead, it talks about the chrism; asking God to confirm it for use “in the sacrament of perfect salvation and life” (*in sacramentum perfectae salutis vitaeque confirmes*). Scholars would later acknowledge this as a mistake due to a misapplication of an old chrisimal

⁴⁴ For discussions on this topic, see Chavasse, *SG*, 131-132; also his article, “A Rome, au tournant du Ve siècle, additions et remaniements dans l’ordinaire de la messe,” *Ecclesia Orans* 5 (1988): 25-42; G. G. Willis, *Further Essays in Early Roman Liturgy*, 99-101; Palazzo, *A History of Liturgical Books*, 45. Also his footnote 20, on page 25.

consecratory preface, most probably of Gallican origin, for the Eucharistic preface.⁴⁵ Further explanation gleaned from Chavasse and Béraudy discloses that when the old Roman liturgy passed into Gaul during the 7th and 8th centuries, it underwent tremendous change. In the course of its emendation, the chrismal liturgy was provided with a prayer for the blessing of the oil of exorcism (*Deus incrementorum et profectuum*), but without a prayer for the consecration of the chrism, since that rite was reserved to the bishop. In Gaul, however, that was thought to be a ritual gap and an attempt was made to correct it. Subsequently, the reworked *Missa Chrismalis* of the Gelasian Sacramentary contains the Roman consecratory prayer for the chrism. However, it is noted that the prayers might have been missapplied in the final form of the Sacramentary. The formula *Deus incrementorum et profectuum*, which was the proper prayer for the blessing of the oil of exorcism, was used to exorcise the chrism. Then an older Gallican consecratory prayer for the chrism, *Clementiam tuam*, was used instead as the Eucharistic preface.⁴⁶ The format is repeated in the *Sacramentarium Gellonensis*.⁴⁷ Although it had been proven that the formula *Clementiam tuam* was an ancient Gallican formula for the consecration of chrism, and that it was misapplied as the Eucharistic preface in the *GeV*, the Commission of

⁴⁵ Chavasse, *SG*, 133-139 ; Robert Béraudy, “L’initiation chrétienne,” in *L’Eglise en prière: introduction à la Liturgie*, 3rd edition, ed. Aimé Georges Martimort (Paris: Desclée, 1965), 557-558.

⁴⁶ *GeV*, 378, 384; Chavasse, *SG*, 133-139; Béraudy, “L’initiation chrétienne,” 557-558.

⁴⁷ *GeG*, 614.

experts who worked on the restoration of the Chrism Mass of 1955-1956, nonetheless, retained it as Eucharistic preface.⁴⁸

Communicantes and Hanc Igitur

The *Communicantes* is not presented. Instead, the document only gives the title “*communicantes*,” and adds “*ut supra*” (above), an indication that it has already been presented in another section of the Sacramentary.⁴⁹ The *communicantes* is followed by the *Hanc igitur* (*GeV*, 380), which is the presentation of the oblation of the community to God: “*Hanc igitur oblationem famulorum famularumque tuarum, quam tibi offerunt ob die, in qua dominus noster Iesus Christus tradidit discipulis suis corporis et sanguinis sui mysteria caelebranda....*” The following section presents the Gelasian text for the blessing of oil of the sick and a preliminary commentary.

The Oil of the Sick

The oil of the sick is blessed toward the end of the canon (the Eucharistic prayer). Before the bishop⁵⁰ says, “*Per quem haec omnia, domine, semper bona creas*,” the oil of the sick is presented to him who blessed it with the prayer, “*Emitte*

⁴⁸ Schmidt, *HS*, 1: 65; 2: 727-728.

⁴⁹ *GeV*, 379. See *GeV*, 370 for the *communicantes* referred to. It says: *INFRA ACTIONEM. Communicantes, et diem sacratissimum caelebrantes, quo traditus est dominus noster Iesus Christus: sed et memoriam.*

⁵⁰ It is to be noted that unlike the Pontificals, which identify the principal celebrant of the chrismal liturgy as *Pontifex* (Pontiff), the *GeV* does not identify the ecclesiastical status of the presider. It is however presumable that he is a bishop, since the oils blessed during the liturgy include the chrism, the consecration of which has been reserved to the bishop since the 5th century, as mentioned earlier.

quaesumus, domine...,” below (GeV, 382), asking God to send down the Holy Spirit, the Paraclete, into the oil, to make it efficacious in providing refreshment of mind and body, and the removal of all illnesses of mind and body from those who use it or are anointed with it. The prayer uses the term *chrisma*, which seems to be a generic term for the anointing oil, and alludes to how God anointed his priests, kings, prophets, and martyrs, an allusion that goes back to the text of the *Apostolic Tradition*.⁵¹ The text is:

GeV, 382

*Emitte, quaesumus, domine,
spiritum sanctum paraclitum de
caelis in hac pinguidine olei,
quam de viride ligno producere
dignatus es ad refectioem mentis
et corporis. Et tua sancta
benedictio sit omni unguenti,
gustanti tutamentum corporis
animae et spiritus, ad evacuandos
omnes dolores, omnem
infirmiorem, omnem egritudinem
mentis et corporis, unde unxisti
sacerdotes reges et prophetas et
martyres, chrisma tuum
perfectum, a te, domine,
benedictum, permanens in
visceribus nostris: in nomine
domini nostri Iesu Christi: per
quem haec omnia, domine, semper
bona creas.*

The Chrism

Send down, we ask you O Lord,
the Holy Spirit the Paraclete
from heaven upon this richness of oil,
which you have provided from the green
wood for the refreshment both of mind
and body. And may your holy blessing
be upon all who are anointed,
who taste, or touch, to be a safeguard
of body, soul and spirit, to take away all
illness, all sickness of mind and body:
your perfect chrism remaining
in our bowels, with which you have
anointed priests, kings, prophets,
and martyrs; which you, O Lord,
have blessed in the name of our Lord
Jesus Christ.

Through whom, O Lord, you create all
things.⁵²

⁵¹ AT, 5:2. However, the text of the *Apostolic Tradition* does not include “martyrs.”

⁵² Translation from Whitaker, *Documents of the Baptismal Liturgy*, 226.

The following is the Gelasian text for the consecration of the chrism, followed by a preliminary commentary.

V/. Dominus vobiscum.

*R/. Et cum spiritu tuo.*⁵³

GeV, 384

Oremus.

*Deus incrementorum et profectuum
spiritualium munerator, qui virtute
sancti Spiritus tui imbecillarum mentium
rudimenta confirmas, te oramus,
Domine, ut venturis ad beatae
regenerationis lavacrum tribuas
per unctionem istius creaturae
purgationem mentis et corporis.
Ut si quae illis adversantium spirituum
inhaesere reliquiae ad tactum sanctificati
olei huius abscedant. Nullis spiritualibus
nequitiis locus, nulla refugis virtutibus sit
facultas, nulla insidiantibus malis latendi
licentia reliquantur, sed venientibus ad
fidem servis tuis, et sancti Spiritus
operatione mundandis sit unctionis
huius praeparatio utilis ad salutem,
quam etiam per caelestis regenerationis
nativitatem in sacramento sunt
baptismatis adepturi.
Per dominum nostrum Iesum Christum,
qui venturus est iudicare saeculum
per ignem.*

Let us Pray.

O God who bestows growth and advancement in spiritual things, who by the power of your Holy Spirit perfects the early endeavours of simple minds, we pray you, O Lord, that to those who shall come to the laver of blessed rebirth you wouldest grant cleansing of mind and body by the working of this creature: so that every remnant of the enemy spirits which may cling to them may at the touch of this sanctified oil depart. May there be no place for spiritual wickedness: may no opportunity be left to the retreating powers of evil: may no permission to hide be granted to the evil ones which lie in wait: but to your servants who come unto faith, who are to be cleansed by the operation of your Holy Spirit, may this unction which we prepare avail unto salvation, which through the birth of a heavenly generation they are to attain in the sacrament of baptism. Through our Lord Jesus Christ, who shall come to judge this world by fire.⁵⁴

⁵³ GeV, 383.

⁵⁴ Translation from Whitaker, *Documents of the Baptismal Liturgy*, 227.

GeV, 385-388⁵⁵

V/. Dominus vobiscum.

R/. Et cum spiritu tuo.

V/. Sursum corda.

R/. Habemus ad Dominum.

V/. Gratias agamus Domino Deo nostro.

R/. Dignum et iustum est.

*Vere Dignum et iustum est,
aequum et salutare, nos tibi
semper hic et ubique gratias
agere, Domine sancte Pater
omnipotens, aeternae Deus.*

*Qui in principio inter caetera
bonitatis et pietatis tuae munera
terram producere fructifera ligna
iussisti.*

*Inter quae huius pinguissimi
liquoris ministrae oleae
nascerentur, quarum fructus sacro
chrismati deserviret.*

*Nam David prophético spiritu
gratiae tuae sacramenta
praenoscent, vultus nostros in
oleo exhilarandos esse cantavit.*

*Et cum mundi crimina diluvio
quondam expiarentur effuso in
similitudinem futuri muneris
columba demonstrans per olivae
ramum pacem terris redditam
nuntiavit.*

*Quod in novissimis temporibus
manifestis est effectibus
declaratum, quum, baptismatis*

V/. The Lord be with you.

R/. And with your spirit.

V/. Lift up your hearts.

R/. We lift them up to the Lord.

*V/. Let us give thanks to the Lord, our
God.*

R/. It is right and just.

It is verily right and just, befitting and salutary, that we should at all times, both here and in all places, give thanks unto you O Lord holy, Father Almighty, everlasting God.

For you in the beginning, among other gifts of your goodness and loving kindness, commanded the earth to bring forth fruit-bearing trees.

Thus were born the providers of this richest essence, the olive trees, that their fruit might be of use for this sacred chrism.

For David, in prophetic spirit, foreseeing the sacraments of your grace, sang that our countenance should be made cheerful with oil [Ps. 104:15].

And when in ancient days the sins of the world were to be expiated by the outpouring of the flood, a dove displayed with the branch of an olive the likeness of a future gift, and announced that peace had been restored to earth.

And so in these last days this has its clear fulfillment when, as the waters of baptism destroy the offences of all sins, this

⁵⁵ Whitaker, *Documents of the Baptismal Liturgy*, 227-228, with some modifications.

aquis omnium criminum commissa delentibus, haec olei unctio vultus nostros iocundos efficiat ac serenos.

Inde etiam Moysi famulo tuo mandata dedisti, ut Aaron fratrem suum prius aqua lotum per infusionem huius unguenti constitueret sacerdotem.

Accessit ad hoc amplior honor, quum filius tuus, Dominus noster Iesus Christus, lavari a Ioanne undis Iordanicis exegisset, et Spiritu sancto in columbae similitudine desuper misso Unigenitum tuum, in quo tibi optime complacuisse testimonio subsequentis vocis ostenderes, hoc illud esse manifestissime comprobares, quod eum oleo laetitiae prae consortibus suis unguendum David propheta cecinisset.

Te igitur deprecamur, Domine sancte, Pater omnipotens, aeterne Deus, per Iesum Christum Filium tuum Dominum nostrum, ut huius creaturae pinguedinem sanctificare tua benedictione digneris et in sancti Spiritus immiscere virtutem per potentiam Christi tui, a cuius sancto nomine chrisma nomen accepit, unde unxisti sacerdotes, reges, prophetas, et martyres tuos, ut sit his qui renati fuerint ex aqua et Spiritu sancto chrisma salutis, eosque aeternae vitae participes et caelestis gloriae facias esse

unction of oil makes our faces joyful and serene.

Moreover to Moses your servant you gave commandment that he should make Aaron his brother priest, first washing in ter, then by the infusion of this anointing.

Yet greater honour was granted to chrisam when your Son our Lord Jesus Christ had been washed at his own command in the waves of Jordan, when your Holy Spirit had been sent from above in the likeness of a dove. Then you showed forth, and are witness by the voice which was then heard, to your Only Begotten Son, in whom you were well pleased [Mark 1:11], and thus you most evidently affirm that this was that of which David sang, that he should be anointed with the oil of gladness above his fellows [Ps. 45:7].

We therefore pray you, O Lord holy, Father Almighty, everlasting God, through Jesus Christ your Son, our Lord, that you would deign with your blessing to sanctify the richness of this creature and to infuse it with the power of the Holy Spirit, through the might of your Christ, from whose holy Name chrisam took its name, with which you anointed priests, kings, prophets, and martyrs, that to those who shall be born again of water and the Holy Spirit it may be the chrisam of salvation, that you may bring them to partake of eternal life and to share in the glory of heaven.

*consortes. Per eundem Dominum
nostrum Iesum Christum Filium
tuum.*

Through the same your Son our Lord
Jesus Christ.

The Gelasian descriptions show a continuous flow in the ritual acts. After the blessing of the oil of the sick, the last part of the canon and the doxology are said. Then, “The Lord’s Prayer” followed, including the embolism, “*Libera nos, quaesumus, Domine.*” After that, the bishop broke the bread (“the gifts”) and covered them with an altar linen and went up to the throne where a deacon presented another oil to him to be blessed. Deducing from the text of the consecratory prayer over this oil, one can conclude that this second oil was the chrism.⁵⁶

The bishop began with an address to the people, *Dominus vobiscum*, to which they responded, *Et cum spiritu tuo*, and then proceeded to address God.⁵⁷ The prayer is not a direct exorcism of the oil, but asks God to endow the oil with power to protect those anointed with it. In this way, it resembles an exorcism. A critical look shows that it is intercessory in character, made up of series of petitions, without a narrative or an epiclesis. For example, after an initial sentence of praising God for giving growth and spiritual advancement and perfecting the endeavors of the simple by the power of the Holy Spirit, it then petitions that God would grant cleansing, in mind and body, to those who would be given rebirth by this “creature” (the oil); that at the touch of the oil every remnant of the enemy spirit would depart from those to be baptized; that

⁵⁶ *GeV*, 383.

⁵⁷ *GeV*, 383-384.

there would be no place for spiritual wickedness and no opportunity left for any evil spirit that would want to return to the person; that those who would be brought to faith and cleansing by the power of the Holy Spirit might be given access to salvation through regeneration in the sacrament of baptism and anointing with the oil. The prayer is channeled through Christ who shall come to judge the world by fire.

Liturgists have commented on a possible misapplication of this prayer in the *Gelasian Sacramentary*, as noted in the introductory chapter above.⁵⁸ According to scholars, as early as the 6th century, the oil of exorcism (later known as the oil of catechumens), was blessed in Rome on Holy Thursday with the prayer: “*Deus, qui virtute sancti Spiritus tui...*”⁵⁹ This prayer had always been in use, preceded by a triple exsufflation. However, when the Roman books were reworked in Gaul between the 7th and 8th centuries, one of the consequences was the misapplication of prayers, resulting in the prayer, “*Deus incrementorum*,” been used to exorcize the chrism, and two prayers that had been used to consecrate the chrism have now been applied to bless the oil of exorcism in the *GeV*.⁶⁰

Study of the prayers in the various manuscripts has shown that the compiler of the ancient Roman *Ordo* (*Ordo Romanus antiquus*) has, on his part, rearranged the prayers by applying this particular prayer to the blessing of the oil of Catechumens

⁵⁸ Chavasse, *SG*, 134-135; Béraudy, “L’initiation chrétienne,” 557.

⁵⁹ See *GrH*, 336. This is the same prayer as, “*Deus incrementorum et profectuum...*,” which the *GeV* spells “*incrimentorum*” and uses as exorcistic preamble to the chrismal consecration. The text in the *GrH* represents the Papal liturgy at the Lateran Basilica.

⁶⁰ Chavasse, *SG*, 134-135; Béraudy, “L’initiation chrétienne,” 557.

(literally a reversal). This appears in the *Pontificale Romano-Germanicum* of the 10th century,⁶¹ and has since been used for that particular purpose in subsequent Roman Pontificals.⁶² At the end of the prayer (the prayer misapplied, as it were), the bishop addressed the congregation with the usual introductory dialogue before a preface: “*Dominus vobiscum,*” to which the assembly responded, “*et cum spiritu tuo...*,” and the rest, as in the text above. Then he said the consecratory prayer, “*VD... Sancte Pater omnipotens, eterne Deus. Qui in principio inter caetera...*” (*GeV*, 385-388).

This prayer is mainly consecratory in character. It is also characteristically that of a preface, in the generic sense of the term. Its structure consists of an introductory praise and thanksgiving, followed by an anamnestic narrative, an epiclesis, petitions, and a conclusion. After the dialogue, it uses the “*vere dignum et iustum est*” formula to give thanks and praise to God. Then it gives reasons for giving thanks by recalling and narrating salvation history from creation, when God commanded the earth to bring

⁶¹ *Pontificale Romano-Germanicum*, 99: 279. See Cyrille Vogel and Reinhard Elze, eds. *Le pontifical romano-germanique du dixième siècle*, Le texte II (Vatican City: Biblioteca Apostolica Vaticana, 1963), 76. Hereafter abbreviated *PRG*, followed by section and paragraph numbers.

⁶² *Pontificale Romanum*, XXX A, 58; XXX B, 9; XXX C, 16. See Michel Andrieu, ed., *Le pontifical romain au moyen-âge*, Tome I: *Le pontifical romain du XIIe siècle* (Vatican City: Biblioteca Apostolica Vaticana, 1938), 226, 227, 232. Hereafter abbreviated *PRxii*, followed by recension type and paragraph numbers; *Pontificale Romano Curiae*, XLII: 25. See Andrieu, ed., *Le pontifical romain au moyen-âge*, Tome II: *Le pontifical de la curie romaine au XIIIe siècle* (Vatican City: Biblioteca Apostolica Vaticana, 1940), 462. Hereafter abbreviated *PRC*, followed by section and paragraph numbers; *Pontificale Guillaume Durandi*, III, 2: 85. See Andrieu, ed. *Le pontifical romain au moyen-âge*, Tome III: *Le pontifical de Guillaume Durand* (Vatican City: Biblioteca Apostolica Vaticana, 1940), 579. Hereafter abbreviated *PGD*, followed by book, section and paragraph numbers; *Pontificale Romanum 1595-1596*, 1202. See Manlio Sodi and Achille Maria Triacca, eds., *Pontificale Romanum: editio princeps 1595-1596, facsimile edition* (Vatican City: Libreria Editrice Vatican, 1997), 596. Hereafter abbreviated *PR-1595*, followed by section numbers; *Pontificale Romanum 1962*, 18-19. See *Pontificale Romanum*, pars tertia et appendix, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1962), 18-19. Hereafter abbreviated *PR-1962*, followed page numbers.

forth fruit-bearing trees, resulting in the generation of such rich trees like the olive whose fruit is used for the sacred chrism. It tells about how David, in a prophetic spirit, foresaw the grace of the sacraments, and sang that the countenance of mankind would be made cheerful with the anointing oil. Reference is also made to the flood, during the days of Noah, by which the sins of the world were expiated, and how a dove displayed a branch of the olive tree and announced the restoration of peace to the earth. The prayer sees all these Old Testament allusions fulfilled, “as the waters of baptism destroy the offences of all sins,” and the anointing of oil “makes our faces joyful and serene.”

The narrative character of the prayer remains consistent, with references to how God commanded Moses to bathe Aaron in water and, then, to anoint him with oil. Another reference is that of Jesus’s baptism in the Jordan River by John. Details of the divine manifestations at the Jordan River are not left out from the narrative; mention is made of the Holy Spirit sent from above in the form of a dove, and the voice of God giving witness to his Only Begotten Son, in whom God is well pleased. The sign of the dove is interpreted as Jesus’s anointing by the Spirit. Through that action, greater honor was thus granted to the chrism. Allusion is made to yet another prophetic song of David that the Son of God would be anointed with the oil of gladness above his fellow men.

With the narrative part of the prayer brought to a close, it changes into the mode of a consecratory or invocatory prayer. What follows is characteristically

epicletic. It petitions God, the Father, through his Son, Jesus Christ, that he would send down his blessing to sanctify the chrism (described as “creature”), and infuse it with the power of the Holy Spirit, through the power of his Christ, from whose holy Name chrism obtained its name. It also mentions that it is with this oil that God anoints priests, kings, prophets and martyrs, and petitions that it be granted to those who would be given new birth by water and the Holy Spirit; that for them also, the oil would become the chrism of salvation; that God would bring them to participate in eternal life, and that they would be given to share in the glory of heaven. The whole petition is made through the same Son of God, “our Lord Jesus Christ.”⁶³

The Exorcized Oil – *GeV*, 389-390⁶⁴

Exorcizo te creatura olei, in nomine Dei Patris omnipotentis, et in nomine Iesu Christi Filii eius, et Spiritus sancti, ut in hanc invocationem trinae potestatis, atque virtutem Deitatis, omnis nequissima virtus adversarii, omnis inveterata militia diaboli, omnis violentiae occursio, omne confusum et caecum phantasma, eradicare et effugare et discede a creatura huius olei, ad utilitatem hominum constituta:

Ut fiat haec unctio divinis sacramentis purificata in

I exorcize you, creature of oil, in the Name of God the Father Almighty, and in the Name of Jesus Christ his Son, and of the Holy Spirit, that by this invocation of the threefold might and by the power of the Godhead, all the most evil powers of the adversary, all the inveterate malice of the devil, all clash of violence, every blind disordered phantom, may be rooted up, may depart and be put to flight by this creature of oil which you made for human use:

That this unction, being purified by divine sacraments, may be for the adoption of

⁶³ More commentary is provided on this prayer in chapter three, where we have the same prayer in its current (revised) form [option A].

⁶⁴ English translation from Whitaker, *Documents of the Baptismal Liturgy*, 228-229.

*adoptionem carnis et spiritus eis
qui ex eo ungueri habent in
remissionem omnium peccatorum;
efficiatur in eis cor purum ad
omnem gratiam spiritalem
sanctificatum.*

*Per eundem Iesum Christum
Dominum nostrum, qui venturus
est in Spiritu sancto iudicare vivos
et mortuos et saeculum per ignem.
Per Dominum.*

*Vere Dignum Omnipotens
aeternae Deus, qui mysteriorum
tuorum secreta relevans nemus
ore columbae gestatum Noe oculis
ostendisti ut discerent habitatores
arcae per Spiritum sanctum et
olivae chrisma mundo liberationis
gloriam rever suram.*

*Per Dominum nostrum, Iesum
Christum, qui venturus est
iudicare vivos et mortuos et
saeculum per ignem.*

body and spirit to all who shall be anointed with it, unto the remission of all their sins: may it effect in them a heart pure and sanctified unto all spiritual grace.

Through the same Jesus Christ our Lord, who shall come in the Holy Spirit to judge the living and dead and this world by fire. Through our Lord.

It is truly meet, almighty, everlasting God, who to the eyes of Noah revealed the secrets of your mysteries, and showed him the branch carried in the mouth of the dove, that the dwellers in the ark might learn that by the Holy Spirit, and the chrisma of the olive, the glory of liberation was soon to return to the world.

Through our Lord Jesus Christ, who shall come to judge the living and the dead and this world by fire.

The exorcistic text describes the oil as the effective means by which those who are anointed (with it) are adopted and sanctified, through the remission of all their sins. It ends “through the same Jesus Christ, our Lord, who shall come in the Holy Spirit to judge the living and the dead and this world with fire.” What seems anomalous with the ending is that it again adds “*per Dominum,*” after the elaborate ending. There is no evidence that the prayer was actually said that way; it could be the original redactor’s error.

The second part of the prayer has the semblance of the beginning of a completely different preface. Its connection with the preceding part is difficult to assess. Perhaps this addition and the problem of the second opening prayer have contributed to the reasons why Antoine Chavasse states that the chrismal liturgy in the *Gelasian Sacramentary* is overloaded with additions that make its “literary and liturgical diagnosis doubly complicated.”⁶⁵

After the exorcized oil was blessed the bishop returned to the altar and, without exchanging the kiss of peace, he took the host and placed a part of it in the mouth of the chalice and continued with the communion rite. Communion was shared and some of it was reserved for communion the next day (Good Friday).

2. The Gregorian Sacramentary

i. Brief History of the *Hadrianum* (*GrH*)

The Gregorian Sacramentary was another type of Roman Sacramentary that circulated extensively north of the Alps with considerable influence. According to Cyrille Vogel, it most probably originated in the course of the 7th century when the “Latin *episcopium/patriarchium*” came out with its own unique collection of *libelli* and composed a Sacramentary for the use of the Pope at the Lateran Basilica, as well as for the city of Rome, as the Pope went around to the parishes to celebrate the annual

⁶⁵ Chavasse, *SG*, 126. “Quant à la messe chrismal, elle est surchargée d’additions qui compliquent le double diagnostic littéraire et liturgique.”

stational liturgies.⁶⁶ It was this distinctive liturgical book that came to be called the *Gregorian Sacramentary*. Its title is, *In nomine Domini hic sacramentorum de circulo anni exposito a sancto Gregorio papa Romano editum*.⁶⁷ Although the authoritative name of Pope Gregory the Great makes this Sacramentary prestigious, Vogel contends that it can no longer be attributed to Pope Saint Gregory the Great (590-604), and maintains that it was probably redacted under Pope Honorius I (625-638) and was gradually revised and expanded as new stational liturgies, and what he describes as “fresh feasts,” were added during the 7th and 8th centuries.⁶⁸ He however conceded to the difficulty of giving specific dates when the various copies of the Sacramentary and *libelli* containing individual Mass formularies taken from the original developed and spread northward into Italy and across the Alps.

According to Vogel’s records, thirty-five Gregorian manuscripts have been developed in the course of the emergence of the Gregorian Sacramentary up to the 9th century. However, liturgical historians underscore the importance of four which have contributed in no small measure to the “evolution of the papal Sacramentary” which was eventually “fused” with Roman presbyteral liturgical books “to produce the Romano-Germanic Missal known to the later Middle Ages.”⁶⁹ These are: The

⁶⁶ Vogel, *Medieval Liturgy*, 79.

⁶⁷ Palazzo, *A History of Liturgical Books*, 28. “In the name of the Lord. This Sacramentary arranged according to the yearly cycle was published by Pope St. Gregory.”

⁶⁸ Vogel, *Medieval Liturgy*, 79.

⁶⁹ Vogel, *Medieval Liturgy*, 80.

Hadrianum (*GrH*), *The Tridentinum*, *The Paduensis*, and *The Supplemented Gregorians*.⁷⁰ Although the *Hadrianum* and the *Tridentinum* contain the chrismal liturgy, for the purposes of this dissertation, only the *Hadrianum* is discussed.

The Frankish kings, notably, Pepin III, also known as “the Short” (751-768), and his son and successor, Charlemagne (768-814), have been known to have had great influence in the development of the liturgy in the Frankish empire and, by extension, the whole of the Latin West. According to liturgical historians, whereas Pepin III is reputed to have unified and Romanized the 8th-century Frankish liturgy, Charlemagne on his part is acknowledged as having “fostered and promoted the Roman liturgy in his empire.”⁷¹

Charlemagne accomplished this by requesting “a pure” papal Gregorian Sacramentary (*Sacramentarium inmixtum*) from Pope Hadrain I (772-795). What he requested was “the papal sacramentary as it had issued (supposedly) from the very pen of Pope St. Gregory I himself, free from all post- or extra-Gregorian additions.”⁷²

Vogel explains that the meaning of the term ‘*sacramentarium inmixtum*,’ is discernible from a careful reading of the prologue to the supplement to the *Hadrianum* which, in part, states:

Hucusque praecedens sacramentarium libellus a beato papa Gregorio constat esse editus.... Licet a plerisque scriptorum vitio depravante, quia non ut ab autore suo est editus haberetur Si vero superflua vel

⁷⁰ Ibid. Vogel has a list of the most influential Gregorian Sacramentaries.

⁷¹ Vogel, *Medieval Liturgy*, 80.

⁷² Ibid.

*non necessaria sibi illa iudicaverit, utatur praefati patris opusculo quod minime respuere sine sui discrimine potest.*⁷³

The supposed ‘pure’ *Gregorian Sacramentary* that Pope Hadrian sent to Charlemagne is the one that liturgists have named *Hadrianum*. It is thought to have been sent between 784 and 791 or “by the last decade of the 8th century.”⁷⁴ It is also thought to be the source of “some dozen prayers” in the *Gellone Sacramentary*.⁷⁵ It was deposited in the library of the palace at Aachen and became a sort of *editio typica* or authentic edition “from which subsequent copies” were made.⁷⁶ Although the original manuscript that was sent by Pope Hadrian I is not extant, liturgical historians have identified a copy that was made from it (i.e., the *Sacramentary of Hildoard*) and two other highly valued ninth-century copies. It was from these that the lost original version is said to have been satisfactorily reconstructed.⁷⁷

⁷³ Vogel, *Medieval Liturgy*, 123, footnote 214. “The little book of the Sacraments having been edited previously by the blessed Pope Gregory.... It is but proper that it is free from any error of the writing in most part, because it has been edited not by its author If indeed it has been indicated as superfluous or not necessary, it is used with some little work of the previous father who can reject without the least difference to it.”

Louis Duchesne believed that the *Gelesian Sacramentary*, which was more complete than the Gregorian and had been in use in France before the latter was sent there, was used to fill in some of the gaps in the Gregorian. See Louis Duchesne, *Christian Worship*, 125.

⁷⁴ Duchesne believed that the *Hadrianum* was sent to Charlemagne through John, the Abbot of Ravenna between the years 784 and 791. See Duchesne, *Christian Worship*, 120.

⁷⁵ Vogel, *Medieval Liturgy*, 81.

⁷⁶ *Ibid.*

⁷⁷ Vogel, *Medieval Liturgy*, 82. He gives the list of the liturgical Historians who did the reconstruction in footnote 221 on page 124. Two scholars are specially noted from the list: H. A. Wilson, *The Gregorian Sacramentary under Charles the Great* (London: Henry Bradshaw Society, 1915). He used three manuscripts which he considers the best of the Gregorian Sacramentaries, namely, Cambrai 164, Vat. Reg. 337 and Ottoboni 313. Also, Jean Deshusses, *Le sacramentaire grégorien, ses*

The *Sacramentary of Hildoard* of Cambrai (also called *Cambrai 164*), seems to be the “only surviving, complete, uncorrected” copy of the *Hadrianum*. It was produced at the order of Bishop Hildoard, who is also thought to be the authority behind the commissioning of the *Sacramentary of Gellone* and the Lectionary of Alcuin.⁷⁸

The *Cambrai 164* manuscript is entitled: IN NOMINE DOMINI. HIC SACRAMENTORUM DE CIRCULO ANNI EXPOSITO A SANCTO GREGORIO PAPA ROMANO EDITUM EX AUTHENTICO LIBRO BIBLIOTHECAE CUBICULI SCRIPTUM. Sections 73-83 of part two of the book contain all the ceremonies and liturgies of Holy Week, including “the blessing of oils” on Holy Thursday.⁷⁹

ii. The Text of the Chrismal Liturgy in the *GrH*

The whole text of the *Hadrianum* is presented, with its English translation, followed by preliminary commentary. Our liturgy occupies two sections. Section 77

principales formes d'après les plus anciens manuscrits, 3 vols. Specilegium Friburgense 16, 24, 28 (Fribourg: Éditions Universitaires Fribourg, 1971, 1979, 1982). Deshusses's first volume, no. 16, is utilized for this section of the study.

⁷⁸ Ibid.

⁷⁹ *GrH*, 328-337. See *GrP*, 296-302. The *Paduensis* also contains two Masses on Holy Thursday but none includes the blessing of oils. The reason is that the *Paduensis* is a Sacramentary adapted for use by presbyters in St. Peter's Basilica, and their functions there did not include the blessing of the oils. That function belonged to the Pope who blessed the oils, including the sacred chrism, at the Lateran Basilica. See also Vogel, 93.

of the book is titled: ORATIO IN CENA DOMINI AD MISSAM, and section 78

bears the title, *Exorcismus olei*.

GrH, 328

*Deus a quo et iudas reatus sui
poenam et confessionis suae latro
premium sumpsit, concede nobis
tuae propitiationis effectum ut
sicut in passionem suam iesus
christus dominus noster diversa
utriusque intulit stipendia
meritorum, ita nobis ablato
vetustatis errore, resurrectionis
suae gratiam largiatur. Per
dominum.*

O God, who punished Judas
for his guilt and rewarded the thief
for his confessions, grant to us
the full benefit of your mercy,
that our Lord Jesus Christ
may bestow the grace
of his resurrection upon us,
after he has washed away
our merited guilt through his
passion. Through our Lord.

Super oblata: GrH, 329

*Ipse tibi quaesumus domine
sancta pater omnipotens deus,
sacrificium nostrum reddat
acceptum qui discipulis suis in
sui commemoratione hoc fieri
hodierna traditione monstravit.
Per.*

We beseech you, O holy Lord,
Father, almighty God, that he [Christ]
may make our sacrifice to be acceptable
to you, he who taught his disciples
to do this on this day in remembrance of
him. Through.

Ad completa: GrH, 337

*Refecti vitalibus alimentis,
quaesumus, Domine Deus noster:
ut, quod tempore nostrae
mortalitatis exsequimur,
immortalitatis tuae munere
consequamur. Per Dominum
nostrum.*

We have been refreshed
by this life-giving food,
O Lord, our God,
May this most sacred rite
of our mortal life bestow upon us
your gift of immortality.
Through Jesus Christ.⁸⁰

⁸⁰ Translation taken from “Evening Mass of the Lord’s Supper,” *English-Latin Roman Missal for the United States of America* (New York: Benziger Brothers, 1966), 296.

As the subtitle clearly states, the *Hadrianum* presents the Mass of the Lord's Supper; it does not have an independent chrismal liturgy as the *Gelasian Sacramentaries* do. The opening oration (*GrH*, 328) is the same prayer found in the *Gelasian Sacramentary* for the Good Friday liturgy of the Lord's Passion.⁸¹ The text does not make any reference to the supper of the Lord, nor does it say anything about the holy chrism or the other oils. This explains the assertion that the *Hadrianum* has no Chrism Mass, uniquely and exclusively celebrated for the blessing of the oils. Instead, the latter rites are subsumed in the *Missa in Cena Domini*; that is, the oils are blessed in the context of the Mass of the Lord's Supper. This is completely different from the *Gelasian Sacramentary*, described above, which has separate Masses for the blessing of the oils and the Lord's Supper respectively.

Antoine Chavasse's commentary helps to throw more light on this Mass and explains the complexities it contains. He indicates that the Mass presented in the *Hadrianum* was the only Mass celebrated by the Pope on Holy Thursday at the Lateran Basilica during which he blessed the chrism. Chavasse explains further that the Pope blessed the different oils "during the course of the second part of the Mass."⁸² He ordinarily blessed the chrism, the consecration of which was strictly reserved to him. Although the Pope blessed the other two oils, Chavasse explains that

⁸¹ *GeV*, 396. Although it does not say anything about the Lord's Supper, it inexplicably remained in use for the Mass of the Lord's Supper until the post-Vatican II reforms. It is worth noting also that this prayer features as the opening prayer for the *Missa Sero* of the *Paduensis*, which is its 2nd Mass of Holy Thursday. See *GrP*, 299 (with minor variations).

⁸² Chavasse, *SG*, 128. "Au cours de la seconde partie de la messe, le pape bénit les différentes huiles."

he did not keep that to himself and the presbyters could bless them at their *Tituli*.⁸³ He explains how that Papal Mass evolved into the form it takes in the *Hadrianum*. During the 7th century, the Pope's Mass of Holy Thursday, following the ancient *Ordo* at the Lateran Basilica, did not have a fore-Mass. That explains why the Roman Evangelary II (about A.D. 645) did not have any scriptural pericope.⁸⁴ The Mass began at the offertory. After an initial *Oremus*, by which the Pope invited the people to prayer, the sacrificial gifts were placed on the altar and the Pope began the preface with the *Sursum corda*.⁸⁵

However, by the end of the 7th century to the beginning of the 8th, this unique Mass evolved and it now has a fore-Mass. In the 8th century, Chavasse explains, “the varieties *Lambda* (Λ) and *Sigma* (Σ) of the Roman Evangelary prescribe John 13:1-15 for the gospel reading.”⁸⁶ All the *ordines* of the 8th century reflect these new developments. *OR XXIII*, a direct witness to usages at the Lateran by the end of the 7th century, now possesses a fore-Mass, and there is fore-Mass in the *Ordines XXIV* and

⁸³ Ibid.

⁸⁴ See “*Evangeliorum Capitulare Romanum*,” Typus II (ca. A.D. 645), no. 89, in Theodor Klauser’s *Das römische Capitulare Evangeliorum: Texte und Untersuchungen zu seiner ältesten Geschichte* (Münster in Westf.: Verlag der Aschendorffschen Verlagsbuchhandlung, 1935), 23. Hermann Schmidt, *HS*, 2: 458-460, 674-675.

⁸⁵ Chavasse, *SG*, 127.

⁸⁶ Ibid. See *Evangeliorum Capitulare Romanum*, Typus Λ (c. 740): 103; Typus Σ (c. 755): 97, 99. The reading is a shortened version of what is prescribed for Tuesday (*Feria III*) of Holy Week [which is John 13: 1-32]. Theodor Klauser, *Das Römische Capitulare Evangeliorum*, 69, 110-111.

XXX B, for example, which transpose for an ordinary bishop the very same rites that the Pope observes at the Lateran Basilica for the Mass of the Lord's Supper.⁸⁷

The *super oblata* prayer specifically refers to the feast being commemorated, the Lord's Supper. It also refers to the day itself, Thursday of Holy Week, the day in which our Lord instituted the Eucharistic sacrifice of his body and blood. The prayer acknowledges two things. First, the Church is offering the Eucharist in fidelity to the Lord who enjoined the Church to keep the Eucharistic memorial of him. Second, it is Christ who makes the sacrifice of the Church acceptable to God.

The oblation

The Eucharistic sacrifice is offered in the usual way: The *Communicantes*, the *Hanc igitur*, and *Qui pridie*, etc. The paragraph numbered 333 issues a rubrical directive which says that the chrism is consecrated on this day at the climax of the Mass. Before the words, "through whom, O Lord, you always create these good things" are said, the vessels of oil which the people have offered are raised and the Pope blesses them with all the presbyters.⁸⁸

⁸⁷ Ibid. See *OR*, XXIV: 8-12; *OR*, XXX B: 3.

⁸⁸ *GrH*, 333. "*In hoc ipso die ita conficitur chrisma in ultimo ad missa, antequam dicatur per quem haec omnia domine semper bona creas, levantur de ampullis quas offerunt populi, et benedicat tam dominus papa quam omnes presbyteri.*"

Blessing of the Oils

Paragraph number 334 gives the “*Emitte*” formula for the blessing of the oil of the sick. It is basically the same prayer used by the *Gelasianum Vetus*, except for some minor verbal and structural differences.⁸⁹ This is followed by another rubric which indicates the consecration of the main oil, the chrism.⁹⁰ Then the consecratory prayer is said, beginning with the *sursum corda*, but without the exorcistic prayer, “*Deus incrementorum et profectuum*,” that preceded the main consecratory prayer, as obtains in the *GeV*.⁹¹ Except for minor differences, the consecratory prayer for the chrism in the *Hadrianum* is the same prayer utilized for the same purpose by the *GeV*: “*VD ... Domine sancte pater omnipotens aeterne deus. Qui in principio....*”⁹²

In section 78 of the manuscript, captioned *Exorcismus olei*, there is no rubric; only the blessing prayer is given: “*Deus qui virtute sancti spiritus tui inbecillarum mentium rudimenta confirmas*” It is the same text that is used in the *GeV* as exorcistic formula to preface the chrismal consecration. The only difference lies in the opening sentences. While the the first sentence in the *GeV* is worded, “*Deus, incrementorum et profectuum spiritalium munerator, qui virtute ...*,” the *Hadrianum*

⁸⁹ *GrH*, 334; *GeV*, 382. The differences are specified in chapter three below.

⁹⁰ “*Incipit benedictio chrismae principalis.*”

⁹¹ See *GeV*, 384.

⁹² *GrH*, 335a – 335b. “*Incipit benedictio chrismae principalis....*” See *GeV*, 386-388.

picks up “*Deus*” but omits the rest of the first sentence and continues with “*qui virtute sancti spiritus tui . . .*”⁹³

The concluding prayer, *Ad completa* (*GrH*, 337), is listed after the *Exorcismus olei*. In very precise words, this prayer indicates that the Eucharist is characteristically life-giving; it contains the immortal life of God itself. The prayer, therefore, requests God to bestow his never-ending life on the people who partake of the Eucharistic food.

3. The *Frankish* or *Eighth-Century Gelasian Sacramentaries*

i. Brief History of the Frankish Gelasian Sacramentaries

Apart from the *Old Gelasian Sacramentary* (*GeV*), several examples of a different class of manuscripts have survived – different from the Gregorian types of Sacramentaries as well. A single archetype was the *Sacramentary of Flavigny*. It is, however, lost. These manuscripts have been identified to belong to what came to be known as the Frankish *Gelasians* or 8th century *Gelasian Sacramentaries*.⁹⁴

The 8th century *Gelasians* have been acknowledged to be composed of a “careful fusion” of materials taken from two kinds of Roman Sacramentaries which found their way into Gaul around the middle of the 8th century. Cyrille Vogel identifies them as “the papal sacramentary adapted to presbyteral use” at the Vatican, and “the presbyteral sacramentary of the Roman *Tituli* commonly called the

⁹³ *GrH*, 336; *GeV*, 384.

⁹⁴ Vogel, *Medieval Liturgy*, 71.

Gelasianum.”⁹⁵ This information points directly to the *Paduensis D 47* of the *Gregorian Sacramentary* and the *Vat. Reg. lat. 316 (Gelasianum Vetus)*, respectively. In addition to these, the compilers have added material drawn from older Gallican sources which contained cherished Frankish ceremonies and a variety of monastic sources. It seems clear that the 8th-century Gelasian Sacramentary possesses characteristics of both the Old Gelasian and the Gregorian Sacramentaries. Based on several considerations, Vogel posits that the compilers of this Sacramentary wanted to produce “an authentic and eminently usable sacramentary which would incorporate as much as was feasible of the old Roman books still circulating in the Frankish kingdom and whatever else was needed by bishops and abbots for their peculiar ministries.”⁹⁶

There were over a dozen extant manuscripts of the *Frankish Gelasian Sacramentary* stored in some European libraries. For example, in Gaul, the listed books are: *The Sacramentary of Gellone*, *the Sacramentary of Angoulême*, and *the Phillipps Sacramentary*.⁹⁷ In Alemannia (Germany), the documents named are: *The Sacramentary of St. Gall 348*, *the Triplex Sacramentary of Zürich*, *the St. Gall Sacramentary Fragment 350*, *the St. Gall Sacramentary Fragment 349*, and *the Sacramentary of Rheinau 30*. And in Italy, the listed books are: *Sacramentary or*

⁹⁵ Vogel, *Medieval Liturgy*, 74.

⁹⁶ Vogel, *Medieval Liturgy*, 75.

⁹⁷ Vogel, *Medieval Liturgy*, 71.

*Missal of Monza, the Sacramentary of Arno, the Angelica Palimpsest and the Budapest Fragment.*⁹⁸

Of the above-listed manuscripts, the *Sacramentary of Gellone*, otherwise called the *Gellonensis*, will be singled out because it is “the finest” and “the only surviving example of the primitive recension of the archetype, the *Sacramentary of Flavigny*.”⁹⁹ The *Gellonensis* is preserved in Paris at the Bibliotheque National under the shelf number MS *latin* 12048. It was probably copied around 790-800 in North Gaul, possibly at the Holy Cross Abbey at Meaux. It was originally intended for use at the Cathedral of Our Lady of Cambrai during the episcopate of Bishop Hildoard (790-816). However, it was later donated to the Abbey of Gellone in about 807.

The chrismal liturgy is entered in Book One, in section 98-108, which contains all the rites and liturgical events of Holy Week, from Palm Sunday to Holy Saturday morning, including the Chrism Mass on Maundy Thursday, entered at number 99.

ii. The Text of the Chrismal Liturgy in the *GeG*

The text of the *Gellonensis* follows the format of the *Reginensis*, except for a few minor differences. In the structure of the text, the *Gellonensis* has a post-communion prayer and a prayer over the people. The redactor of the *Reginensis*, however, seems to have omitted or left out these last two items.

⁹⁸ Vogel, *Medieval Liturgy*, 71-73.

⁹⁹ Antoine Dumas and J. Deshusses, *Liber Sacramentorum Gellonensis*, CCL: 159, 81-85; See Vogel, *Medieval Liturgy*, 71 & 74.

The *Gellonensis* contains two collects. The first one is exactly the same, as in the *Reginensis*, word for word.¹⁰⁰ In the second prayer, however, there are some spelling differences between the *Reginensis* and the *Gellonensis*.¹⁰¹ The *Secret* prayer in the *Gellonensis* is also the same as in the *Reginensis*, verbatim.¹⁰² The Preface of the Mass also presents no significant differences, except for the prayer endings where the *GeV* says, “*Per quem maiestatem tuam,*” and the *GeG* says, “*Per christum dominum nostrum.*”¹⁰³ Here follows a synopsis of the Mass Texts of the *GeV* and the *GeG*, showing minor differences:¹⁰⁴

GeV, 375

*Domine Deus, qui in regenerandis plebibus tuis ministerium uteris sacerdotum, tribue nobis persverantem (sic) in tua voluntate famulatum, ut dono gratiae tuae in diebus nostris et merito et numero sacratus tibi populus augeatur.
Per Dominum.*

GeG, 611

*Domine Deus, qui in regenerandis plebibus tuis ministerium uteris sacerdotum, tribue nobis persverantem (sic) in tua voluntate famulatum, ut dono gratiae tuae in diebus nostris et merito et numero sacratus tibi populus augeatur.
Per.*

GeV, 376

*Da nobis, omnipotens Deus, remedia conditionis humanae et **sencero** tractare servicio et cum **perfecto** salutis **implere**.
Per.*

GeG, 612 Item Alia Oratio

*Da nobis, omnipotens Deus, remedia conditionis humanae et **sinciro** tractare servicio et cum **perfecto** salutis **inplere**.
Per.*

¹⁰⁰ *GeV, 375; GeG, 611.*

¹⁰¹ *GeV, 376; GeG, 612.*

¹⁰² *GeV, 377; GeG, 613.*

¹⁰³ *GeV, 378; GeG, 614.*

¹⁰⁴ Emphasis mine.

GeV, 377 Secreta

Huius sacrificii potencia, domine, quaesumus, et vetustatem nostrum clementer abstergat et novitatem nobis augeat et salutem. Per.

GeG, 613 Secreta

Huius sacrificii potencia, domine, quaesumus, et vetustatem nostrum clementer abstergat et novitatem nobis augeat et salutem. Per.

GeV, 378

*Vere dignum . . . clementiam tuam suppliciter obsecrare, ut spiritalis lavacri **baptismum** renovandis creaturam chrismatis in sacramentum perfectae salutis vitaeque confirmes, ut sanctificatione unctionis infusa, corruptionis primae nativitatis absorpta, sanctum uniuscuiusque templum acceptabilis vitae innocens odor redolescat: ut secundum constitutionis tuae sacramentum regio sacerdotali propheticoque honore perfusi, vestimento incorrupti muneris induantur. **Per quem maiestatem tuam.***

GeG, 614 Contestata

*Vere dignum . . . clementiam tuam suppliciter obsecrare, ut spiritalis lavacri **baptismo** renovandis creaturam chrismatis in sacramentum perfectae salutis vitaeque confirmes, ut sanctificatione unctionis infusa, corruptionis primae nativitatis absorpta, sanctum uniuscuiusque templum acceptabilis vitae innocens odor redoliscat: ut secundum constitutionis tuae sacramentum regio **et** sacerdotali propheticoque honore perfusi, vestimento incorrupti muneris induantur. **Per christum dominum nostrum.***

GeV, 379-381

Presents rubrics and parts of the canon up to “*Nobis quoque peccatoribus famulis tuis ... per Christum Dominum nostrum*” (inclusive).

GeG, 615-618

Presents canon up to “*Per quem hec omnia, domine...*” (exclusive).

GeV, 382

*Emitte, quaesumus, domine, spiritum sanctum **paraclytum** de caelis in **hac pinguidine** olei, quam de viride lingo producer dignatus es ad refectionem mentis et corporis. Et tua sancta benedictio sit omni unguenti, gustanti, tangenti tutamentum corporis **animae** et spiritus, ad evacuandos omnes dolores, omnem infirmitatem, omnem **egritudinem***

GeG, 619

*Emitte quaesumus domine spiritum sanctum **paraclitum** de **celis** in **hanc pinguidinem** olei, quam de viride lingo producer dignatus es ad refectionem mentis et corporis. Et tua sancta benedictio sit omni unguenti, gustanti, tangenti, tutamentum corporis **anime** et spiritus, ad **evacuandus** omnes dolores, omnem infirmitatem, omnem **egritudinem***

*mentis et corporis, unde **uncxisti** sacerdotes reges et prophetas et **martyres**, chrisma tuum perfectum, a te, benedictum, permanens in visceribus nostris: in nomine domini nostri Iesu Christ: per quem haec omnia, domine, semper bona creas.*

GeV, 383

*Pater noster.... Libera nos quaesumus, and rubris about **alio oleo ad benedicendo**, preceded by dialogue with assembly: **Dominus vobiscum**. R/. **Et cum spiritu tuo**. Then presider says: **Oremus**.*

GeV, 384

*Deus **incrimentorum** et profectuum spiritalium **munerator**, qui virtute sancti spiritus tui **inbecillarum** mentium rudimenta confirmas, te oramus domine **ut** venturis ad beate regenerationis lavacrum tribuas per unctionem istius **creaturae** purgationem **mentis** et corporis. **Ut si quae** illis adversantium **spirituum inherere reliquiae** ad tactum sanctificati olei huius abscedant. Nullis spiritalibus nequitiis locus, nulla **refugiis** virtutibus sit facultas, nulla insidiantibus malis latendi licentia **relinquatur**, sed venientibus ad fidem servis tuis et sancti spiritus operatione mundandis, sit unctionis huius **preparatio utilis** ad salutem, quam etiam per **caelestis** regenerationis nativitatem in **sacramento** sunt baptismatis adepturi. Per dominum nostrum **Iesum Christum** qui venturus est iudicare **saeculum per ignem**.*

GeV, 385

Dialogue with assembly and proceeds to consecrate the chrism.

*mentis et corporis, unde **unxisti** **sacerdotis**, reges et prophetas et **martires**, chrisma tuum perfectum **nobis a[d] te domine** benedictum permanens in visceribus nostris, in nomine domini nostri iesu christ. per quem haec omnia, domine semper bona creas....*

GeG, 620

*Pater noster.... Libera nos quesumus, and rubris about **alio oleo ad benedicendo**, preceded by dialogue with assembly: **Dominus vobiscum**. R/. **Et cum spiritu tuo**. Then presider says: **Oremus**.*

GeG, 621

*Deus, **incrementorum** et profectuum spiritalium **remunerator**, qui virtute sancti spiritus tui **inbicillarum** mentium rudimenta confirmas, te oramus domine **et** venturis a<d> beate regenerationis lavacrum tribuas per unctionem istius **creature** purgationem mentes et corporis. **Ut si que** illis adversantium **spiritum macule** inheserunt reliquie ad tactum sanctificati olei huius abscedant. Nullis spiritalibus nequitiis locus, nulla **refugii** virtutibus sit facultas, nulla insidiantibus malis latendi licentia **relinquatur**, sed venientibus ad fidem servis tuis et sancti spiritus operatione mundandi<s>, sit unctionis huius **preparatio illis hutilis** ad salutem, quam etiam per **celestis** regenerationis nativitatem in **sacramentum** sunt baptismatis adepturi. Per dominum nostrum **iesum christum** qui venturus est iudicare **vivos et mortuos**.*

GeG, 622

Balsam is mixed with the oil, dialogues with the assembly and consecrates it:

GeV, 386
VD... qui in principio inter cetera....

GeG, 623a-623c
VD... qui in principio inter cetera....

GeG, 624

*Hoc expletum, veniens ante altare dicit:
 Oremus. Preceptis salutaribus moniti.
 Sequitur oratio dominica. Postea : Libera
 nos a malo. Et communicat.*

GeV, 393
 [Missa ad vesperum]
*Concede quaesumus domine ut preceptum
 novi sacramenti misterium et corpore
 senciamus et mente. Per dominum.*

GeG, 625 Post Communio
*Concede quaesumus domine ut preceptum
 novi sacramenti misterium et corpore
 senciamus et mente. Per dominum.*

GeV, 394
 [Missa ad vesperum]
*Presta quesumus domine ut, sicut de
 preteritis as nova transimus, ita vetustate
 deposita sanctificatis mentibus
 invocemus. Per.*

GeG, 626 Super Populum
*Presta quesumus domine ut, sicut de
 preteritis as nova transimus, ita vetustate
 deposita sanctificatis mentibus
 invocemus. Per.*

Item Exorcizatur Confectio

GeG, 627
 [Mixes oil with balsam and exorcizes it.]

GeG, 628
*Exorcizo te creatura olei, in nomine dei
 patris omnipotentis....*

GeG, 629
*VD... Qui misteriorum tuorum secreta
 revelans pacificum....*

GeG, 630
*Rubrics: Eadem vero die, non psallitur
 nect salutatur, idem non dicitur: Dominus
 vobiscum, nec cantatur antiphona ad
 introitum, nec legitur epistola nec
 evangelium ; sed cum silentio veniens
 ante altare, ponens de ipsa hostia in ore*

calicis non dicit: Pax domini, nec faciunt pacem, et communicant omnes cum reverentia, nihil canantes. Et reservent de ipso in crastina, unde communicent.

GeG, 631 Oratio ad Populum
Presta quesumus domine ut, sicut de preteritis ad nova transimus, ita vetustate deposita sanctificatis mentibus innovemur. Per.

GeG, 632
Adesto domine propitius plebi tue, et temporali consolatione non deseras que vis ad eterna contendere. Per

Blessing of the Oils

The blessing of the oil of the sick takes place first, at the same point during the Eucharistic prayer as in the *Reginensis*. The same *Emitte* prayer is used.¹⁰⁵ However, minute word changes are observable. After the Lord’s Prayer, and the embolism, “*Libera nos, quaesumus, Domine,*” are said, and the consecrated gifts (the bread) are broken, the bishop goes back to his seat and another oil is brought to him for blessing.¹⁰⁶ All these rituals follow what pertains in the *Reginensis*, except the following: The prayer, *Deus incrementorum et profectuum*, which the bishop says over the oil ends differently. In the *Reginensis*, it ends “*per dominum nostrum Iesum Christum, qui venturus est iudicare saeculum per ignem,*” whereas in the *Gellonensis* it ends, “*per dominum nostrum iesum christum qui venturus est iudicare vivos et*

¹⁰⁵ *GeG, 619; GeV, 382.*

¹⁰⁶ *GeG, 620; GeV, 383-384.*

mortuos.” In this, the *GeG* follows the prayer ending of the *GrH*.¹⁰⁷ Then the bishop mixes balsam with this second oil (the chrism) and consecrates it with the formula, “*VD... Qui in principio...*,” the text used for the same purpose by the *Reginensis* and *Hadrianum* for the chrism.¹⁰⁸

As shown in the synopsis above, the Post Communion prayer follows the blessing of the oils; then there is a prayer “*super populum.*” Then comes the “*item exorcizatur confectio.*” Another oil is mixed with balsam and exorcized,¹⁰⁹ after which come the following rubrics:

*Eadem vero die, non psallitur nec salutatur, idem non dicitur: Dominus vobiscum, nec cantatur antiphona ad introitum, nec legitur epistola nec evangelium; sed cum silentio veniens ante altare, ponens de ipsa hostia in ore calicis non dicit: Pax domini, nec faciunt pacem, et communicant omnes cum reverentia, nihil canentes. Et reservent de ipso sacrificio in crastina, unde communicent.*¹¹⁰

¹⁰⁷ *GeG*, 621; *GeV*, 384; *GrH*, 336.

¹⁰⁸ See *GeG*, 622-623c; *GeV*, 386-388; *GrH*, 335a-335b.

¹⁰⁹ *GeG*, 625-629.

¹¹⁰ *GeG*, 630. “On this very day the psalm is not sung, nor is there a salutation. ‘*The Lord be with you*’ is not said, nor is the antiphon to the introit said, nor the epistle and gospel read. They only come before the altar in silence and place the host and chalice on it without saying the ‘*Peace of the Lord,*’ nor make the sign of peace. Everyone communicates with reverence, no singing. And the sacrifice is reserved for the next day, from which they receive communion.”

The description of this liturgical action may be giving us glimpses of the survival of an earlier (Roman) practice of celebrating this liturgy without the fore-Mass, the Liturgy of the Word.

Finally, the text shows that the problem of duplication lingered on till the end where there is another *oratio ad populum*, and a conclusion: *Adesto domine propitius plebi tue, et temporali consolatione non deseras que uis ad eternal contendere. Per.*¹¹¹

4. The *Ordines Romani*

To the ordinary reader, the material presented from the medieval Sacramentaries, especially the chrismal ritual and ceremonies contained in the *Gelasian Sacramentary*, edited and published by L. C. Mohlberg, may seem simple and straightforward. But to the analytical eyes of the liturgical experts, it is not that simple. A study of the *Gelasian missa chrismatis* alongside the *Ordines Romani*, particularly, *OR XXIII*, *XXIV* and *XXX B* reveal differences that make the liturgy presented above much more complex.¹¹²

Although this project is not about the *Ordines Romani*, per se, their role in the liturgical rituals being studied is important. A brief definition of the *Ordines Romani* and their import in medieval liturgy will contribute to the study of the prayer texts that are at the center of this work. In other words, this section answers the question, what are the *Ordines Romani*, and what purpose do they serve in the understanding of the chrismal liturgy? They are not Sacramentaries. Michel Andrieu explains that the *Ordines Romani* are the specific descriptions of the ritual actions to be performed by

¹¹¹ *GeG*, 631-632.

¹¹² See the introduction to each of the three *Ordines* under review in Michel Andrieu, ed. *Les "Ordines Romani" du haut moyen-âge*, vol. 3, 265-266, 280-283, 461-464.

ministers in liturgical worship and the directions on how to effect them, just as the rubrics in the Missals and Pontificals do currently.¹¹³ Cyrille Vogel underscores the importance of the *Ordines* and describes them as “the indispensable complement to the Sacramentary.”¹¹⁴ His description could not have been more accurate since the Sacramentaries by themselves did not show how the liturgical actions were to be carried out. The Sacramentaries, studied above, indispensable as they are to the subject-matter of this study, contain only the euchological formulae and texts that are needed by the celebrant. Some minimal directions are provided in some cases; in most cases, they are too brief to be of much use to the celebrant. It is the *Ordines* that supply the rubrical material that accompany the euchological texts of the Sacramentaries.¹¹⁵

Because they contain information on the chrisimal liturgy this dissertation will focus on only three of the *Ordines Romani*. These are: *OR XXIII*, *XXIV*, and *XXX B*. Composed probably between the end of the 7th century and the middle of the 8th, *OR XXIII* covers the Papal liturgies at the Lateran Basilica during the Sacred Triduum.¹¹⁶ The *Ordines* were composed in Francia but many of them, like *Ordines XXIV* and *XXX B* for example, represent authentic Roman liturgical practice.¹¹⁷

¹¹³ Andrieu, *Les ordines romani*, vol. 1, v.

¹¹⁴ Vogel, *Medieval Liturgy*, 135.

¹¹⁵ Andrieu, *Les ordines romani*, 1: vii.

¹¹⁶ Chavasse, *SG*, 88-91, 126-7; Vogel, *Medieval Liturgy*, 170.

¹¹⁷ Chavasse, *SG*, 126-139; Vogel, *Medieval Liturgy*, 171.

Michel Andrieu indicates that the 9th Century *Codex 326* of Einsiedeln preserves the description of Papal ceremonies that forms *OR XXIII*. It is an *Ordo* of the last three days of Holy Week. Although Andrieu admits that it does not present every detail of the Papal liturgy, he nonetheless acknowledges that it might have been authored by a liturgist, who might have gone on a private pilgrimage, and who probably was in Rome during the Sacred Triduum. Andrieu thinks that this work could not have come from an official source, but perhaps private records to keep a remembrance of the liturgical solemnities and the famous and holy sites that he had visited.¹¹⁸ Andrieu notes also that although the author has not given much detail about church decorations, ornaments or clerical vesture, he did notice the few ministers around the Pope whose role he considered essential. He was also able to integrate with the Roman practice customs that were familiar to him. The vocabulary, which Andrieu observes to be familiar to the *Ordines*, also shows them to have been composed in the region north of the Alps. For example the use of *candelabra*, for *cereostata*; *minister*, for *subdiaconus*; *turribulum*, for *thymiamaterium*; *lumen* or *facula*, for *cereus*; *chorus*, for *presbyterium*.¹¹⁹

In spite of the apparent *lacunae* in the document, it is deemed “most precious” (“*fort précieux*”).¹²⁰ It is also observed that all the important traits of the rituals are

¹¹⁸ Andrieu, *Les ordines romani*, 3: 265.

¹¹⁹ Andrieu, *Les ordines romani*, 3: 266.

¹²⁰ *Ibid.*

neatly marked and their enchainment is found “too rigorous for any serious omission to have occurred.”¹²¹ As a characteristic feature, the archaism of the document puts it most probably in the first half of the 8th century, and that the original author might have been a pilgrim native of the “*alemanic* region where his work has been preserved till this day.”¹²²

i. *Ordo Romanus XXIII*

According to this *Ordo Romanus*, the Mass is celebrated at about the seventh hour (about 1:00 pm). The Pope goes to vest in the sacristy of the Lateran Basilica, with his retinue of vested ministers.¹²³ When they come out of the sacristy the subdeacons, vested with white vestments, lead the way; followed by the deacons dressed in dalmatics. Also processing before the Pope, called ‘*Domnus Apostolicus*’ (Apostolic Lord) in this text, are seven acolytes with seven candlesticks. In the sanctuary, after the *kyrie eleison*, the Pope intones the “*Gloria in excelsis Deo*,” and all that follow as on other festive days, except the *Alleluia*, and the chrism is blessed that day.¹²⁴

At the Eucharist, after the “*Pater noster*” and the embolism, “*Libera nos*,” the Pope says the “*Pax domini sit semper*,” and breaks one oblation into two parts and

¹²¹ Ibid.

¹²² Ibid.

¹²³ *OR XXIII*: 2.

¹²⁴ *OR XXIII*: 3-4.

gives them to the archdeacon who places them on a paten which a minister holds. The archdeacon himself distributes the rest of the oblations among all the presbyters and after that he and the presbyters break them.¹²⁵ When the entire oblation has been broken, the Pope alone communicates. After that he blesses the chrism, and gives orders about its distribution; how it could be brought reverently to the Titular churches. Regarding the holy sacrifice, it is reverently kept in the tabernacle for communion on [Good] Friday.¹²⁶

ii. *Ordo Romanus XXIV*

OR XXIV is devoted to the daily offices of Holy Week. Michel Andrieu gives the names of four groups of manuscripts which have preserved the text of this *Ordo Romanus*. They are:

A = ALBI 42 (end of the 9th Century).

B = BRUXELLES 10127-10144 (end of the 8th Century).

G = SAINT-GALL 614 (second half of the 9th Century).

W = WOLFENBUETTEL 4175 (beginning of 9th Century).¹²⁷

It is noted that these manuscripts are independent of each other and each one derives from the original document by a very special filiation, to the extent that *OR XXIV* is not framed from the same context in any of them. Out of the four, manuscript

¹²⁵ *OR XXIII*: 5-6.

¹²⁶ *OR XXIII*: 7-8.

¹²⁷ Andrieu, *Les ordines romani*, 3: 277. For the respective description of these four manuscripts, especially where the *Missa in Cena Domini* is concerned, see Michel Andrieu, *Les ordines romani*, 1: 34; 93; 344; and 454-455.

B (Bruxelles 10127-10144) is acknowledged as the oldest, and also as the closest to the original.¹²⁸

In describing this *Ordo Romanus*, Andrieu makes it vividly clear that unlike *OR XXIII*, *OR XXIV* was composed for a bishop of a diocese other than that of Rome. This explains why there is no ceremony attached to a special site in the apostolic city. Moreover, the chief celebrant of the liturgy is a bishop who is officiating in an unnamed church and surrounded by presbyters, deacons, sub-deacons and unspecified number of acolytes. In spite of its unknown destination, Andrieu acknowledges that all the rites are very Roman; the songs and prayers are those of Roman antiphonaries and Sacramentaries. It is also acknowledged that in a few details one is able to recognize a kind of transposition of the Papal ceremonies described in *OR XXIII*.¹²⁹ Finally, Andrieu argues from textual analysis that *OR XXIV* must be dated in the second half of the 8th century.¹³⁰

The text of *OR XXIV* shows that on Holy Thursday of the Lord's Supper, the bishop and all the deacons enter the sacristy at the third hour, and dress in dalmatics and every ornament. After vesting the bishop seats in his chair, and two *ampullae* are prepared with oil. The document describes one of them, supposedly the chrism, as the

¹²⁸ Andrieu, *Les ordines romani*, 3: 277.

¹²⁹ Andrieu, *Les ordines romani*, 3: 280. Cyrille Vogel and Antoine Chavasse also share this observation. See Vogel, 171; Chavasse, *SG*, 126-139.

¹³⁰ Andrieu, *Les ordines romani*, 3: 282. The hypothesis put forward by Andrieu is that *OR XXIV* could be an adaptation of the Papal *Ordo* for the use of other Roman bishops in the region, because unlike *OR XXIII* which identifies the chief celebrant as the Pope (called "*Domnus Apostolicus*"), *OR XXIV* uses 'pontiff', which could apply to any bishop. All the open-ended questions notwithstanding, Andrieu concludes that it must have originated from Rome.

better of the two. That one is taken to the bishop so that when he receives the prepared balsam, he may pour it into the *ampulla* of oil and mix it with his own hand. But the other one is kept full by the ministers.¹³¹

After mixing the chrism, the bishop washes his hands and proceeds to the Mass with seven candle-bearers. When the antiphon to the introit has been said, he says the prayer.¹³² The lesson from the Apostle Paul is read: 1 Corinthians 11:18-32.¹³³ This is followed by the gradual responsory: “*Christus factus est.*” Then comes the reading of the gospel according to John, 13: 1-14.¹³⁴ Then the Mass continues as usual. At the end of the Mass only the bishop communicates, and the deacon confirms him with the chalice only on that day.¹³⁵ After he has communicated, the bishop puts the chalice on the altar. He then takes the paten from the sub-deacon and puts it next to the chalice on the left side of the altar; it is immediately covered by two deacons with a clean cotton

¹³¹ *OR XXIV*: 8-9.

¹³² See *OR XXIV*: 10. Although not specifically mentioned, these may presumably be “*Nos autem gloriari oportet in cruce Domini nostri Iesu Christi*” and “*Deus a quo et Iudas,*” the introit and opening collect respectively.

¹³³ *OR XXIV*: 10-11.

¹³⁴ *OR XXIV*: 12.

¹³⁵ *OR XXIV*: 13. As will be seen later on in this study, available information from the *PRxii*, *XXX C*: 10-11 and the *PRC*, *XLII*: 18, indicate that on this day (Holy Thursday), the pontiff communicates directly from the chalice and not by means of a straw. The impression given here is that the deacon supports the somewhat large and, perhaps heavy, chalice as the pontiff communicates the precious blood from it (*OR XXIV* uses the word, “confirm,” which Jungmann explains as “support”). That could explain why on other days the pontiff uses a straw to communicate from the chalice. See Jungmann, *The Mass of the Roman Rite*, 1: 73. See page 102, footnote 242 below.

linen that has been previously prepared at the edge of the altar, at the presider's side, under the spread out corporal.¹³⁶

All this while, two acolytes have been holding in their left arms *ampullae* wrapped in white silk cloth, standing conspicuously so that they may be seen from the center aisle. While standing there, a subdeacon comes and takes the ampulla with the mixed oil (the chrism), that is wrapped with the white silk cloth, and gives it to the archdeacon who, in turn, brings it to the bishop before the altar.¹³⁷ Then the bishop turns to face eastwards; the archdeacon holds the ampulla before him, still wrapped in the white silk cloth. The bishop says: "*Sursum corda,*" and the people respond: "*Habemus ad dominum.*" Then the bishop proceeds to consecrate the chrism with full voice. But before then, he breathes onto the ampulla three times. When that is done, he blesses the other ampulla of oil in the order indicated, likewise blowing on it three times. With the ampulla of chrism, as soon as it is consecrated, it is covered so that nobody sees it, but keeping it hidden as a sign of reverence. When all the blessings are completed, the bishop washes his hands and comes before the altar and all the people receive communion according to their order.¹³⁸

¹³⁶ *OR XXIV*: 14.

¹³⁷ *OR XXIV*: 15-16.

¹³⁸ *OR XXIV*: 17-21.

iii. *Ordo Romanus XXX B*

OR XXX B has been preserved by only one manuscript, *Paris BN 974*, belonging to the *Saint-Amand* collection.¹³⁹ Its date of composition is towards the end of the 8th century. It is of Frankish origin. Although its author is unknown, Andrieu thinks he must be a collector and compiler of manuscripts.¹⁴⁰ Like *OR XXIV*, the author of this *Ordo Romanus* describes a liturgy that appears to be like the Pope's celebration, but Andrieu points out that it is more likely intended for the use of ordinary bishops in the Frankish kingdom.¹⁴¹ This explains why it is also regarded by liturgical historians as one of the *Ordines* that transpose the Pope's Holy Thursday liturgy in a local Frankish diocese where the local bishop presides over the sacred liturgy of the Lord's Supper and blesses the oils.¹⁴²

Titled as "the *Ordo* of the divine offices from Thursday of the Lord's Supper to White Saturday," the text of this *Ordo Romanus* describes how the Lord's Supper is to be done. It begins with detailed descriptions of prayers from midnight to Morning Prayer (Matins); what prayers and antiphons are to be said and what to omit, including

¹³⁹ Vogel, 152.

¹⁴⁰ See Andrieu, *Les ordines romani*, 3: 461-464, where Andrieu describes other manuscripts and sources that the author used to compose *OR XXX B*.

¹⁴¹ Andrieu, *Les ordines romani*, 3: 462-463.

¹⁴² Chavasse, *SG*, 126-139.

the scriptural readings. Others concern the comportment of lectors and the presbyters.¹⁴³

OR XXX B indicates that at the fifth hour of the same day (that is, 11:00 AM), the faithful assemble in the church. The bishop and his clergy put on their liturgical vesture. Then the bishop comes out from the sacristy with the deacons and seven candle-bearers preceding him, as the custom is on solemn days. As he passes through the midst of the choir, the bishop signals for the *Gloria Patri* to be sung.¹⁴⁴ Before he goes up to the altar, he gives the peace to some of the clergy described as “the prior bishop” (“*priori episcopo*”) and “the prior presbyter” (“*priori presbytero*”), and to all the deacons.¹⁴⁵ Coming before the altar, he prostrates on the floor for prayers, until he says the verse to be repeated.¹⁴⁶ Then he goes up the chair.¹⁴⁷

While the choir finishes the *Kyrie eleison*, the bishop says “*Dominus vobiscum*,” after which the prayer follows, “*Deus a quo et Iudas*.”¹⁴⁸ Then the lesson from the Apostle is read, with the responsorial, then the gospel. As the people bring

¹⁴³ *OR XXX B*: 1-4.

¹⁴⁴ *OR XXX B*: 5-7. This appears to be the *Gloria Patri* in the doxology of the introit psalm.

¹⁴⁵ It is not clear which of the bishops and presbyters are designated as “prior bishop” and “prior presbyter.” They could be senior members of the order of bishops and presbyters respectively.

¹⁴⁶ The text refers to *OR IV*, 16 and 18 where one can find a corresponding ritual practice. See Andrieu, *Les ordines Romani*, 2: 159.

¹⁴⁷ *OR XXX B*: 8-9.

¹⁴⁸ *OR XXX B*: 10. See *GrH*, 77: 328; *GeG*, 633.

the offering, the choir sings the offertory chant, “*Dextera domini.*”¹⁴⁹ During the canon, at the end of the words, “*intra quorum nos consortium non aestimator meritis sed veniae, quaesumus, largitor admitte, per Christum dominum nostrum,*” and before he said “*per quem hec omnia, domine, semper bona creas,*” the deacons bring the ampullae of oil (of the sick), some of which they hold above the altar, and others on stands before the altar, all of which are blessed by the bishop. Some of these, still on the chancels to the right and left of the altar, are blessed by the bishops and prior presbyters who go up the altar. When the blessing of the ampullae of oil is completed, the bishop says, “*Per quem hec omnia, domine, semper bona creas....*” Then the ampullae are brought back to their places by the deacons. The text indicates that the blessing formula that was said quietly over the oil by the concelebrating bishops and presbyters was: “*Emitte, domine, spiritum sanctum tuum paraclitum.*”¹⁵⁰ That action meant the concelebrating bishops and presbyters did not only concelebrate the Eucharist with the presiding bishop but also concelebrated the blessing of the oil of the sick.

After the blessing of the oil, the bishop concluded the Eucharistic prayer with the “Doxology.” The “Lord’s Prayer” was said, followed by the “*Libera nos, quaesumus, domine,*” then he said, “*Pax domini sit semper vobiscum.*” After giving the *Pax*, the bishop went to his seat and the presbyters broke the offering (*Sancta*) or

¹⁴⁹ *OR XXX B*: 10. That is Ps 117 (118): 16 & 17: “*Dextera Domini fecit virtutem, dextera Domini exaltavit me; non moriar, sed vivam, et narrabo opera Domini.*”

¹⁵⁰ *OR XXX B*: 11-13. See *GeV*, 382; *GrH*, 334; *GeG*, 619.

the deacons broke it. Meanwhile the *Agnus Dei* was sung. Then the bishop alone communicated, and the deacon covered the host or chalice with the corporal on the altar.

After his communion, the bishop went to the front of the altar, with an assisting minister holding two ampullae of oil and standing a step below the presbyterium. The oil in one of the *ampullae* is mixed with balsam and the other is just pure olive oil. The second regional deacon¹⁵¹ went to him to take the *ampulla* of oil mixed with the balsam, wrapped in silk cloth; the other *ampulla* was covered over the head with the veil that the deacon had around his shoulders. Then the regional subdeacon and the archdeacon standing below the chancel took the *ampulla* and went to stand before the bishop. The bishop breathed over the jar three times and made the sign of the cross over it saying, *In nomine patris et filii et spiritus sancti*. Then the blessing followed, singing “*Vere dignum....*”¹⁵² When that was completed, the ampullae were replaced in the order in which they were received. Similarly, the other *ampulla* with the pure oil was carried to the bishop by another deacon and the bishop breathed over it three times, as described above. It is the oil of catechumens. Then he

¹⁵¹ A regional deacon was one of those deacons placed in charge of one of the ecclesiastical regions of the city of Rome, created during the mid-third century under Pope Fabian. It began with seven regions, according to the number of deacons at the time. Regional sub-deacons assisted the Regional deacons in the care of the poor and needy. The churches of the Roman deaconries later became the titles of the cardinal deacons. See James M. Barnett, *The Diaconate: A Full and Equal Order* (Minneapolis, MN: The Seabury Press, 1981), 66.

¹⁵² *OR*, XXX B: 18-20. The document does not give the full blessing text. It is however conclusive that it is the chrismal consecratory formula, “*VD... Qui in principio...*,” for it is said over the ampulla containing the oil mixed with balsam. It is the same consecratory formula that has been in use since its first appearance in the medieval Sacramentaries. See *GeV*, 386-388; *GrH*, 335.

blessed it quietly.¹⁵³ Then every cleric and every one of the people received communion. When the Mass was completed the deacon said: “*Ite missa est.*” Some of the sacred host was reserved for the next day.¹⁵⁴

II. The Roman Pontificals

The liturgical book called the *Roman Pontifical* (*Pontificale Romanum*) contains liturgical rites and functions that are reserved to the bishop.¹⁵⁵ Until the 9th century, materials found in the Pontifical were found partly in the Sacramentary and partly in the *Ordines*.¹⁵⁶ The Pontifical has been put together differently from the Sacramentary, which is basically the liturgical book for the celebration of the Mass.¹⁵⁷ Its compilation, as an authentic liturgical book, according to historians of the liturgy,

¹⁵³ The text actually said the bishop blessed the oil *secreto*. Ordinarily it sounds absurd, even contradictory, for the bishop to bless the oil in the second jar secretly, even in the midst of the assembly. Although another meaning of *secreto* is “separate” or “apart,” it is more likely that by ‘*benedicit eam secreto*,’ is meant the bishop said the prayer of blessing ‘quietly,’ or ‘in very low voice,’ so that only those close to him could hear him.

¹⁵⁴ *OR XXX B*: 17-23. It is remarkable that this *Ordo Romanus* uses *presbyteros* and *sacerdos* interchangeably to refer to presbyters. However, it maintains *pontifex* for the presiding bishop, and *episcopi* for the concelebrating bishops.

¹⁵⁵ This accounts for its name, which derives from the Latin word, *pontifex*, pontiff or bishop. See Fernand Cabrol, *The Books of the Latin Liturgy*, trans. Benedictines of Standbrook (London: Sands & Co., St. Louis, MO: Herder Book Co., 1932), 51. Cyrille Vogel elaborates on the origin and meaning of the name of this all-important liturgical book and, like Cabrol, also distinguishes it from the book that was originally called *Liber pontificalis*, a document that chronicles the lives of the popes from Christian antiquity, completely different from the *Pontificale Romanum*. See Vogel, *Medieval Liturgy*, 226.

¹⁵⁶ Vogel, *Medieval Liturgy*, 226.

¹⁵⁷ Marc Dykmans, *Le pontifical romain: révisé au XVe siècle*, Studi e testi 311 (Roman: Biblioteca Apostolica Vaticana, 1985), 7.

occurred gradually, resulting from a long and arduous process described by Vogel as “centuries of trial and error.”¹⁵⁸ Initially called by different names such as “*Ordo* or *Ordo Romanus*,” it resulted from a combination of the “non-eucharistic *ordines* with the corresponding prayers from the Sacramentary.”¹⁵⁹ According to Vogel, its development was due to practical reasons of convenience because “a liturgist found it much handier to have in a single volume both the directions he needed to celebrate well and the prayers themselves.”¹⁶⁰

Liturgists have shown that the Pontifical originated in ways similar to the Sacramentary, that is, separate *libelli* were collected in the course of time and eventually bound together to produce the book that became the Pontifical. The first attempts are said to have appeared in the 9th century in countries such as Germany, France, Italy and Switzerland.

A short historical sketch of each of the Roman Pontificals investigated is followed by presentation of the texts for the blessing of the oils and consecration of the chrism, including the manner of the ritual blessings in each pontifical, except the *Pontificale Romanum* of 1485 (*PR-1485*), edited by John Burchard and Agostino Patrizzi Piccolomini. The ritual text of this Pontifical for the blessing of the oils is the same as that of the *PGD*, because it is a reproduced version of it and, due to that fact,

¹⁵⁸ Vogel, *Medieval Liturgy*, 225.

¹⁵⁹ *Ibid.*

¹⁶⁰ *Ibid.*

its texts are not cited by this dissertation. Only a brief history is given about its evolution.

1. Short History of the Roman Pontificals of the Middle Ages

i. *Pontificale Romano-Germanicum* (PRG) of the 10th Century¹⁶¹

The first standardized Pontifical that was not Roman by origin, but which became a prototype for the Roman Pontificals of the Middle Ages, has been christened by Michel Andrieu as the *Pontifical romano-germanique du Xe siècle* (*Pontificale Romano-Germanicum* [PRG] of the tenth century), because of its being the result of the amalgamation of ritual elements from various indigenous traditions as well as its date and place of composition.¹⁶² The PRG has been called by other names, such as the *Mainz Pontifical* or the *Pontifical of Otto the Great* (*Ottonisches Pontifikale*), because it introduced “Rhenish practices” in Rome.¹⁶³ It is contended that Michel

¹⁶¹ As will be seen in its description this is not a Roman Pontifical – it is of a mixed nature and originated from Germania before being introduced into Rome. It is Romano-Germanic in character and content. However, it has influenced the development of the Roman Pontificals that came after it, including the chrismal ritual contained in it, because great proportions of its euchology found their way into the Roman rite. That accounts for its being listed here. The edition used in this dissertation is that of Vogel-Elze. See Cyrille Vogel and Reinhard Elze, eds. *Le pontifical romano-germanique du dixième siècle*, 2: 71-77.

¹⁶² For more information on this specific topic, one can read Michel Andrieu’s book, *Immixtio et consecratio* (Paris: A. Picard, 1924), 63; Cyrille Vogel and Reinhard Elze, eds., *Le pontifical romano-germanique du dixième siècle*, 1: vii; Michel Andrieu, *Le pontifical romain au moyen-âge*, I: 4; and Vogel, *Medieval Liturgy*, 230.

¹⁶³ Irénée Henri Dalmais, *Introduction to the Liturgy*, trans. Roger Capel (Baltimore, MD: Helicon Press, 1961), 149.

Andrieu's designation is the best and most preferable, since it aptly expresses the "hybrid or mixed nature of the book."¹⁶⁴

The *PRG* is not regarded as a "pure" Pontifical, because it remained attached to what Vogel calls "the earlier didactic tradition," with sermons and "*expositiones missae*," as well as some Mass materials which should have been in the Sacramentaries.¹⁶⁵ The *PRG* is acknowledged as containing important collections of Roman, Frankish and Germanic rites, and found to be a rich resource. Although Vogel calls it "less pure," he nonetheless finds it worth the description, "the meeting place of ancient traditions and the repository of the ritual practices worked out in the ninth and tenth centuries."¹⁶⁶ He also identifies it as "the point of departure for a later evolution of liturgy."¹⁶⁷ These are not empty descriptions, as a great amount of material from the *PRG* is acknowledged to have infiltrated and survived in the Roman Pontificals of the "High Middle Ages," especially that of Trent (1595), and, to some degree "even in the pontifical of the Second Vatican Council."¹⁶⁸

The *PRG* is also described as "the fruit of a prolonged labor of carefully considered compilation."¹⁶⁹ It is a book designed for the bishop and contains virtually

¹⁶⁴ Ibid.

¹⁶⁵ See Vogel, *Medieval Liturgy*, 230.

¹⁶⁶ Vogel, *Medieval Liturgy*, 232.

¹⁶⁷ Ibid.

¹⁶⁸ Ibid.

¹⁶⁹ Palazzo, *A History of Liturgical Books*, 203.

everything that the bishop needs to celebrate the liturgy. According to Palazzo, it was designed at the time when the “episcopal status was increasing in prestige within the ecclesiastical hierarchy.”¹⁷⁰ Historical analyses have pointed to the years 950 – 962 or 963 as the possible dates that the *PRG* was compiled. Its place of origin is said to be the Benedictine Monastery of St. Alban in the city of Mainz in Germany.¹⁷¹ It was this liturgical book that was returned to Rome during the 10th century and became responsible for the intrusion of Gallican, Frankish and Germanic elements into the Roman liturgy. It became “the immediate source for the Roman Pontificals of the XII and XIII centuries,” which subsequently became the basic books for the “*official* Pontifical of the entire Latin Church.”¹⁷²

It is worth noting that the completion of the compilation and establishment (call it imposition) of the *PRG* on Rome was the work of Otto I, who used it to support what Palazzo calls the “liturgical reunification of the Ottonian Empire in imitation of Charlemagne a century earlier,” in what also became known as the “*Reichskirchensystem* (‘imperial ecclesiastical system’).”¹⁷³ As will be seen in the study below, the *PRG* is responsible for many non-Roman elements in the chrismal liturgy. In the *PRG*, like in the *Hadrianum*, the chrismal liturgy is intertwined with the

¹⁷⁰ Ibid.

¹⁷¹ Palazzo, *A History of Liturgical Books*, 204-207; Vogel, *Medieval Liturgy*, 234-5.

¹⁷² Vogel, *Medieval Liturgy*, 239.

¹⁷³ Palazzo, *A History of Liturgical Books*, 204-207.

Mass of the Lord's Supper on Holy Thursday. It is found in Section 99, paragraphs 252-283, after the rites for the reconciliation of penitents.

ii. *Pontificale Romanum* of the 12th Century (*PRxii*)

The *Roman Pontifical of the Twelfth Century* is the first of a series of Roman Pontificals edited by Michel Andrieu.¹⁷⁴ It is established, however, that there was no common Roman archetype of this Pontifical because the various Roman churches, including the Lateran Basilica and the suburbicarian cathedrals, produced their own Pontificals.¹⁷⁵ Vogel notes that the *PRG* is a major liturgical resource that supplied most of the prayer texts used in *PRxii*, and Andrieu has distinctly indicated the heavy reliance of the *12th Century Roman Pontifical* on the *PRG* by effectively differentiating the type face, printing in small letters the passages and prayer texts that he borrowed from the *PRG*.¹⁷⁶ With particular reference to the chrismal liturgy on Holy Thursday, Andrieu underscored the fact that the *PRG* provided most of the text and prayer formularies for the blessing of the holy oils. Only the rubrics have been modified.¹⁷⁷

¹⁷⁴ Andrieu, *Le Pontifical Romain au Moyen-Âge*. Volumes (Tomes) I – III are utilized in this study.

¹⁷⁵ Vogel, *Medieval Liturgy*, 249-250.

¹⁷⁶ Andrieu, *Le pontifical romain au moyen-âge*, 1: 117-118; Vogel, *Medieval Liturgy*, 250. Also Vogel's footnote 275 on page 265.

¹⁷⁷ Andrieu, *Le pontifical romain au moyen-âge*, 1: 49. "Consécration des saintes Huiles, le jeudi-saint. Les prières sont celles du Pontifical romano-germanique.... Mais les rubriques ont été retouchées."

As will be seen in the course of evaluating the text, the *12th Century Roman Pontifical* has three versions of the chrismal liturgy on Holy Thursday. These are presented in separate chapters: Chapter XXX A is captioned, *Ordo in feria quinta maioris hebdomadae* (The order on Thursday of the Great Week).¹⁷⁸ Chapter XXX B is captioned *Incipit ordo qualiter agendum sit quinta feria in cena domini* (There begins the order of how Holy Thursday the Supper of the Lord should properly be celebrated).¹⁷⁹ Finally, chapter XXX C is captioned as in A above: *Ordo in feria quinta maioris hebdomadae* (The order on Thursday of the Great Week).¹⁸⁰ In summary, Michel Andrieu presents the three versions of the Chrism Mass because they derive from manuscript sources that he claims to be authentic.¹⁸¹

iii. *Pontificale Romanum* of the Curia (*PRC* - 13th Century)

Despite its success, *PRxii* was limited and soon gave way to a new Pontifical that emerged as a result of the liturgical reforms of Pope Innocent III (1198–1216) - the *Pontifical of the Roman Curia* of the 13th Century.¹⁸² Michel Andrieu used numerous manuscripts for his editorial work on this Pontifical, which commentators

¹⁷⁸ *PRxii*, XXX, A (Andrieu, 1: 214).

¹⁷⁹ *PRxii*, XXX, B (Andrieu, 1: 227).

¹⁸⁰ *PRxii*, XXX, C (Andrieu, 1: 228).

¹⁸¹ *PRxii*, XXX, A. (Andrieu, 1: 116). The Mass formulae derive from two recensions of manuscripts which Andrieu considers equally important. The first recension is represented by manuscripts B (Codex Londin. Addit. 17005), C (Barber. 631), and O (Ottobon. Lat. 270). The other, a long recension, is witnessed by the Pontifical of Apamea or manuscript L (Codex 570).

¹⁸² *PRC* (Andrieu, 2: iv).

indicate were found to be far more coherent than the few that he used for the predecessor of this pontifical.¹⁸³ It is suggested that the coherency of the numerous manuscripts could be an indication of a possible “common archetype” or ancestor. It could also have been due to the masterful resourcefulness of the succession of masters of Papal liturgical ceremonies at the Lateran Basilica during the pontificate of Pope Innocent III (1198-1216).¹⁸⁴ The textual material of this Pontifical is said to have survived in three editions, but Vogel notes that only the first and third editions have precise dates, noting also that *PRxii* had a weighty influence on them by means of a Pontifical called the *Roman Pontifical of Apamea* (c.1200).¹⁸⁵ The first version is said to have been the compilation of the masters of Papal liturgical ceremonies at the Lateran Basilica and, as a result, wielded tremendous authority. It also served the liturgical needs of bishops who celebrated liturgies directly under Papal jurisdiction.¹⁸⁶

The third version, said to have emerged from the same source as the first, was an expanded edition made especially for the use of the Curia. The three versions, together with *PRxii*, were in use around the same time until the 14th century when the third version overshadowed the others. It was this dominant edition of the *PRC* that became the official liturgical book of the Papal court, “destined to be imposed on the

¹⁸³ See the list of the thirty-three manuscripts that were used to edit the *PRC*. Andrieu, *Le pontifical romain au moyen-âge*, II: 3-4.

¹⁸⁴ Vogel, *Medieval Liturgy*, 252.

¹⁸⁵ *Ibid.*

¹⁸⁶ *Ibid.*

whole west,¹⁸⁷ and which was taken into France during the Avignon papacy, when the Popes were exiled there.¹⁸⁸ As the authoritative liturgical book of the papacy, its influence spread quickly throughout southern France.¹⁸⁹

iv. *Pontificale Guillaume Durandi (PGD)*

The *Pontificale Guillaume Durandi (PGD)* is said to have been written between 1292 and 1295.¹⁹⁰ As a result of its intrinsic qualities and the clarity of its arrangement, Durandus's Pontifical came to be preferred to the *Pontifical of the Roman Curia* that was in circulation in Southern France towards the end of the 13th Century.¹⁹¹ From the second half of the fifteenth century, its influence was such that a number of curial prelates preferred and adopted it, the resultant effect being its quick

¹⁸⁷ Palazzo, *A History of Liturgical Books*, 208. See Pierre-Marie Gy, "L'unification liturgique de l'Occident et la liturgie de la curie romaine," *Revue des Science philosophiques et théologiques* 59 (1975): 601-612, and "La papauté et le droit liturgique aux XIIe et XIIIe siècles," *The Religious Roles of the Papacy: Ideal and Realities*, Papers in Medieval Studies 8 (Toronto, 1989): 229-245.

¹⁸⁸ The dates of the Avignon Papacy have been reported differently by various authors. For a short write-up and a list of authors on the topic, see W. Ullmann, "Avignon Papacy," *The New Catholic Encyclopedia*, 2nd ed., vol. 1 (Detroit: Thomson Gale and CUA, 2003), 943-45. See Guillaume Mollat, *The Popes at Avignon 1305-1378*, trans. Janet Love (London, Edinburgh, New York: Thomas Nelson and Sons Ltd, 1963), 3-63. Mollat names the Avignon Popes as: Clement V (1305-1314), John XXII (1316-1334), Benedict XII (1334-1342), Clement VI (1342-1352), Innocent VI (1352-1362), Urban V (1362-1370), and Gregory XI (1370-1378).

¹⁸⁹ Vogel, *Medieval Liturgy*, 252.

¹⁹⁰ Andrieu, *Le pontifical romain au moyen-âge*, III: 10.

¹⁹¹ Cabrol, 55-56. Durandus intelligently divided his Pontifical into three separate books, an unprecedented creative method. Their contents were arranged as follows: Book I: The blessing and consecration of persons. Book II: The blessing and consecration of things. Book III: Other functions not included in either of these categories. His methodical presentation of materials in the Pontifical became the division adopted in the *Pontificale Romanum*.

spread beyond the local Church of Mende.¹⁹² The success of Durandus's *Pontifical* is also believed to have been aided by the Papal schism that plagued the Church during the latter part of the 14th century, particularly during the pontificates of Robert of Geneva (Pope Clement VII, 1378-94), and Pedro da Luna (Pope Benedict XIII, 1394-1417).¹⁹³ The Pontifical of William Durandus is organized in three books, a style that became standard for subsequent Pontificals. The chrismal liturgy is located in the second section of book three, with the sub-title: *Ordo in quinta feria cene domini*.

v. The *Editio Princeps* of the *Pontificale Romanum* of 1485

The Pontifical of William Durandus became the primary source, in content as well as format, of the *Roman Pontifical* that would last far beyond the Middle Ages, even to the 20th century. In 1485, at the request of Pope Innocent VIII (1484-1492), the first ever printed edition of the *Roman Pontifical* was issued.¹⁹⁴ This printed edition of the Pontifical was the joint liturgical enterprise of Agostino Patrizzi Piccolomini and John Burchard. Piccolomini was a bishop of the diocese of Pienza and Montalcino (*episcopus Pientini et Ilcinensis*).¹⁹⁵ Burchard was the provost of St.

¹⁹² See Andrieu, *Le pontifical romain au moyen-âge*, I: viii.

¹⁹³ Vogel, *Medieval Liturgy*, 253.

¹⁹⁴ See Andrieu, *Le pontifical romain au moyen-âge*, I: v; Palazzo, *A History of Liturgical Books*, 209.

¹⁹⁵ Vogel, *Medieval Liturgy*, 255. Vogel notes that Piccolomini (*Augustinus Patricius de Piccolominibus*) was the adopted son and secretary of Pope Pius II (1458-1464). That he had died in 1496, and that explains why his name was replaced by that of another bishop, Jacobus de Lucii, in the

Florentius Church at Haslach, near Molsheim, in the diocese of Strasbourg. He was also the Master of Ceremonies for three Popes, namely, Sixtus IV (1471-1484), Innocent VIII (1484-1492) and Alexander VI (1492-1503). He is said to have done most of the editorial work on this Pontifical, and known also for his authorship of “many liturgical directories.”¹⁹⁶

A major characteristic of the 1485 *editio princeps* of the Pontifical is that it has a long title, which summarily spells out its contents as well. It reads as follows:

*Pontificalis ordinis liber incipit in quo ea tantum ordinate sunt que ad officium pontificis pertinent, qui tres in se partes continent. In quarum prima, de benedictionibus, ordinationibus et consecrationibus personarum. In secunda, de consecrationibus et benedictionibus. In tertia vero, de quibusdam sacramentis et ecclesiasticis officiis agitur.*¹⁹⁷

It is obvious, from its title, that this Pontifical was edited in three books, corresponding to the pattern and arrangement of contents designed and introduced by William Durandus.¹⁹⁸ It has a dedicatory letter addressed to Pope Innocent VIII, in which the editors explicitly acknowledged their faithful reproduction of the Pontifical of William Durandus. Vogel comments that the editors also admitted to have

1497 edition of the Roman Pontifical, but the name of John Burchard remained. See Vogel’s note 290 on page 267.

¹⁹⁶ Ibid. Vogel lists his other liturgical documents which he either authored personally or co-authored with other ecclesiastics. See note 291 on page 267.

¹⁹⁷ It has this publication data: *Romae, apud Steph. Plank, 1485.*

¹⁹⁸ Cabrol, *The Books of the Latin Liturgy*, 55-56.

“confined themselves to correcting the text from several manuscripts.”¹⁹⁹ What Piccolomini and Burchard did in their editorial work was to suppress parts of Durandus’s Pontifical that was thought to have become obsolete, such as “the expulsion of penitents on Ash Wednesday and their reconciliation on Holy Thursday,”²⁰⁰ and to completely set aside material that they thought belonged to presbyteral functions and which should appear in a separate collection.²⁰¹ Everything else was repeated from the *PGD*, including the chrismal liturgy in Part Two of Book Three, sub-titled: *De feria Quinta in Cena Domini*. A facsimile edition of this Pontifical is available, with the chrismal liturgy located in sections 1528 - 1573.²⁰² The chrismal liturgy in *PR-1485* is not studied by this dissertation since it is a reproduced version of the ritual from the *PGD*. This brief description of the Pontifical suffices since it serves as the link between the *PGD* and the *PR-1595*, both of which have been studied in detail.

vi. *Pontificale Romanum Tridentini* (Clementi VIII) - 1595-1596.

The 1485 *Editio Princeps* of the Pontifical was reissued three more times after its publication. First, it was reissued at Rome in 1497 by the same John Burchard and

¹⁹⁹ Vogel, *Medieval Liturgy*, 256.

²⁰⁰ Vogel, *Medieval Liturgy*, 256. The rites of the expulsion and reconciliation of public penitents have been reintroduced by the Tridentine Pontifical. See *PR-1595*, 1099-1166.

²⁰¹ *Ibid.*

²⁰² See Manlio Sodi, ed., *Il “Pontificalis liber” di Agostino Patrizi Piccolomini e Giovanni Burcardo (1485); Presentazione di Piero Marini e di Gianfranco Ravasi; Edizione anastatica, Introduzione e Appendice* (Vatican City: Libreria Editrice Vaticano, 2006), 457-481.

Jacobus de Luciis, bishop of Caiazzo (*episcopus Caiacensis*).²⁰³ Second, it was reissued at Lyons and Venice in 1511.²⁰⁴ Third, it was reissued at Venice in 1520 by the Dominican priest, Fr. Alberti Castellani. Castellani's edition of the Pontifical was reproduced almost entirely unaltered, as the official Roman Pontifical issued after the Council of Trent. It was promulgated by Pope Clement VIII (1592-1605) in 1595, as one of the pre-eminent liturgical books published in the post-Tridentine era.²⁰⁵

In summary, one can agree with Eric Palazzo that the history of the *Pontificale Romanum* reached its developmental high point in the Pontifical of William Durandus, which has “served as a basis for the first printed edition of the *Pontificale Romanum* in 1485,” and subsequently, the first official Pontifical issued after the Council of Trent (the *Pontifical of Trent*). In addition to its contents, its threefold division ultimately “became the normative structure for all future printed editions.”²⁰⁶

²⁰³ This confirms the information that Piccolomini had died the previous year, 1496.

²⁰⁴ See Vogel, *Medieval Liturgy*, 269, note 298. Although there is no direct mention that Pope Julius II (1503-1513) had ordered this edition to be reissued, Vogel's notes suggest a link between the Pope and the Pontifical by calling it the Pontifical of Julius II.

²⁰⁵ Vogel, *Medieval Liturgy*, 256. According to Vogel, the title page of this Pontifical had 1595 on it, but the Apostolic Constitution that promulgated it, *Ex quo in Ecclesia Dei*, had the date 1596. He adds a note that Pope Clement VIII wanted to do for the Pontifical what Pope Pius V did for the Missal in 1570 and the Breviary (1568), following the Council of Trent (1545-1563). See also Vogel's note 300 on page 269. See *PR-1595*, 1118-1166.

²⁰⁶ See Palazzo, 209.

The Pontifical of Trent has a simple title:

*PONTIFICALE ROMANUM CLEMENTIS VIII. PONT. MAX.*²⁰⁷
IUSSU RESTITUTUM ATQUE EDITUM.

The chrismal liturgy is contained in the third part, under the chapter heading:

*De Officio in Feria Quinta Caenae Domini, cum Benedicitur Oleum
 Catechumenorum, & Infirmorum, & Conficitur Chrisma.*²⁰⁸

This chrismal liturgy remained without any modification until 1955-56, when the Holy Week Reforms of Pope Pius XII introduced substantial changes. A notable characteristic of this Pontifical is its interchangeable usage of *sacerdos* and *presbyteros*, just like the Pontifical of William Durandus.

2. The Text of the Mass of the Lord's Supper in the Pontificals

The sectional heading, *Feria V Missa in Cena Domini*, in each of the Pontificals presented above gives detailed account of what occurred on Holy Thursday, from the preparatory stages (in the sacristy) to the main events of the day. All the Pontificals report the celebration of the *Missa in Cena Domini*, during which the oils are blessed. Unlike the Gelasian Sacramentaries (*GeV* and *GeG*), none of the Pontificals has a full and independent Chrism Mass. The Mass of the Lord's Supper was celebrated at about noon; some of the documents report an earlier time for the beginning of the events of the day, including the reconciliation of penitents, the

²⁰⁷ That is, *Pontifex Maximus*. Its publication data is equally simple: ROMAE, MDXCV.

²⁰⁸ *PR-1595*, p. 569.

washing of the feet of paupers, the preparation of the chrism in the sacristy, and the Mass itself.²⁰⁹

Introductory Rites

Each Pontifical reports the introductory part of the Mass of the Lord's Supper, including the liturgy of the Word. The entrance antiphon intoned by the cantor and choir is: *Nos autem gloriari oportet in cruce domini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus.*

Versus: *Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos Autem gloriari...*,²¹⁰ with the *Gloria patri* and verses, followed by the *Kyrie eleison*. When all that is ended, the pontiff intones the *Gloria in excelsis Deo*.²¹¹

This is the general pattern of the introductory part of the Mass. However, exceptions are reported; that in some Roman churches, the *Gloria in excelsis Deo* and the *Credo in unum Deum* are not sung when the chrism is not consecrated. In churches where the chrism is consecrated, the *Gloria patri* is said during the introit. In other

²⁰⁹ See *PRG*, 99: 252 (3rd hour); *PRxii*, XXX A: 2 (3rd hour); XXX B: 1 (6th hour); XXX C: 3 (3rd or 6th hour); *PRC*, XLII: 3 (3rd or 6th hour); *PGD*, III, 2: 2, 47 (3rd & 6th hour); *PR-1595*, 1169 (*Hora competenti*).

²¹⁰ All the Pontificals we have studied only indicated that the introit was "*Nos autem gloriari*." Here, the full text of that *introit* has been provided, with its psalm verse. The antiphon is an adaptation of St. Paul's Letter to the Galatians 6:14, while the psalm verse is taken from Psalm 66 (67): 2. "But it behooves us to glory in the cross of our Lord Jesus Christ; in whom is our salvation, life, and resurrection: by whom we are saved and delivered. Ps. 66:2. May God have pity on us and bless us; may he let his face shine upon us; and may he have pity on us. But it behooves us to glory" See *English-Latin Roman Missal for the United States of America*, 286.

²¹¹ See *PRG*, 99: 253; *PRxii*, XXX A: 28; XXX C: 5; *PRC*, 42: 9; *PGD*, II: 51;

churches, however, immediately after the verse of the psalm has been said, the introit antiphon is repeated.²¹² Another variation, reported in the *PRC* and *PGD*, in addition to the above items that are not said or sung, is that the dismissal, *Ite missa est*, is also omitted in Churches where the chrism is not consecrated.²¹³

Although the *PR-1595* gives detailed description of the colorful array of ministers and the solemn order of procession into the church, it has no information about the fore-Mass. After the long description of the procession, it adds: “*Pontifex vero, postquam ante altare pervenerit, facit confessionem, incipitur introitus, et proceditur in missa more consueto, usque ad illum locum canonis, ubi dicitur: ‘Per quem haec omnia, Domine, semper bona creas,’ exclusive.*”²¹⁴ There is evidence that the fore-Mass was celebrated using the Mass texts of the *Missale Romanum 1570*.²¹⁵ That was the official liturgical book in use for the Eucharistic celebrations at the time. It has the entry, *Missa in Cena Domini. Statio ad Sanctum Johanne in Laterano*. The order of the *Missa in Cena Domini* in *MR-1570* is as follows:²¹⁶

²¹² *PRxii*, XXX C: 5.

²¹³ *PRC*, 42: 9; *PGD*, II: 51 (“*Quando crisma non conficitur, nec Gloria in excelsis Deo, nec Ite missa est, nec Credo in unum Deum dicuntur*”).

²¹⁴ *PR* 1595, 1168-1171. “The pontiff himself, after he has come to the altar, makes the confession, the introit is begun and they proceed with the Mass in the usual manner, up to the place in the canon where the words *Per quem haec omnia, domine, simper bona creas*, are said.”

²¹⁵ Peter Maier, *Die Feier der Missa Chrismatis*, 165. Peter Maier confirms that the *Missa in Cena Domini* was celebrated with the use of the *MR-1570*.

²¹⁶ *Missale Romanum*, Editio Princeps – 1570, ed. Manlio Sodi and Achille Maria Triacca (Vatican City: Libreria Editrice Vaticana, 1998): nos. 1177-1192.

Introitus: *Nos autem gloriari oportet in cruce domini nostri Jesu Christi...*, followed by the *Gloria in excelsis Deo*, and the opening oration.²¹⁷

Opening Oration

The Pontificals that provide information about the fore-Mass indicate that the opening oration is, *Deus, a quo et Iudas*.²¹⁸ *MR-1570* provides the full text:

*Deus a quo et Iudas reatus sui poenam et confessionis suae latro proemium sumpsit: concede nobis tuae propitiationis effectum: ut sicut in passione sua Iesus Christus, Dominus noster, diversa utrisque intulit stipendia meritorum; ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur: Qui tecum vivit et regnat.*²¹⁹

This oration comes from ancient Roman sources via the medieval Sacramentaries. The *Hadrianum* lists it as the *ORATIO IN CENA DOMINI AD MISSAM*, while the *GeV* lists it for the *ORDO DE FERIA VI PASSIONE DOMINI* (the Passion of the Lord on Good Friday).²²⁰ With the exception of the *PRG*, which provides the full text of this oration, all the other medieval Pontificals only indicate that the Mass continues as usual, without specifically mentioning, *Deus, a quo et Iudas*.²²¹

²¹⁷ *MR-1570*, nos. 1177-1178. But there is no clear indication in *MR-1570* that the *Kyrie eleison* was said.

²¹⁸ *PRG*, 99: 254; *PRxii*, XXX A: 29;

²¹⁹ *MR-1570*, 1178. See page 52 above (*GrH*, 328) for the English translation.

²²⁰ *GrH*, 328; *GeV*, 396.

²²¹ *PRG*, 99: 254.

Liturgy of the Word

The scriptural readings for the liturgy of the Word are from Paul's First Epistle to the Corinthians 11: 18-32; the gradual is *Christus factus est pro nobis*; and the gospel is from John 13: 1-15.²²² Again, this pertains to the Pontificals that give detailed information on the fore-Mass. The sermon follows the readings. However, the Pontifical of the Roman Curia is specific in stating that the sermon is left at the wishes of the pontiff ("*factoque sermone ad populum si voluerit*").²²³

The Secret

The secret (prayer over the gifts) comes from earlier sources. It is:

*Ipse tibi, quaesumus, domine, sancte pater, omnipotens aeterne Deus, sacrificium nostrum reddat acceptum qui discipulis suis commemorationem hoc fieri hodierna traditione monstravit Iesus Christus filius tuus dominus noster, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.*²²⁴

Eucharistic Prayer (The Canon)

The Eucharistic prayer usually begins with the dialogue, followed by the preface. Some of the Pontificals omit the dialogue. For example, the *PRG* presents the

²²² *PRG*, 99: 255.

²²³ *PRG*, 99: 255; *PRxii*, XXX A: 30-32; *PRC*, XLII: 9.

²²⁴ *PRG*, 99: 256; *PRxii*, XXX A: 33. See *GrH*, 329 (with minor differences). "O Lord, holy Father, almighty and eternal God, may our sacrifice be acceptable to you through our Lord Jesus Christ, your Son, who on this day commanded his disciples to perform this rite in commemoration of him: Who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever. R/. Amen." English translation taken from: *The Roman Missal in Latin and English for Holy Week and Easter Week* (Collegeville, MN: The Liturgical Press, 1966), 121.

secret, and then moves on to present the next item: *Sequitur prelatio. Vere dignum et iustum est...*²²⁵ The Eucharistic preface (*prelatio*), also called the “Common preface,” found in the *PRG* is presented as follows:

*Vere dignum et iustum est,
aequum et salutare, nos tibi
semper et ubique gratias
agere, domine, sancte
pater, omnipotens, eterne
Deus, per Christum
dominum nostrum. Per
quem maiestatem tuam
laudant angeli, adorant
dominationes, tremunt
potestates celi,
caelorumque virtutes ac
beata Seraphim socia
exultatione concelebrant.
Cum quibus et nostras
voces ut admitti iubeas
deprecamur, supplici
confessione dicentes:*²²⁶

It is truly worthy and just,
fitting and salutary,
that we should give you thanks at all
times, and in all places,
O Lord, holy Father Almighty,
Eternal God,
through Christ, our Lord.
Through whom the angels praise your
majesty,
the dominations adore you,
the powers of heaven
worship in awe before you
and the heavenly virtues join the holy
seraphim to celebrate exultantly
in one chorus.
May our voices blend with theirs,
as we humbly praise you saying:

It is to be noted that because the other documents do not present a unique chrism Mass but, instead, blessed the oils within the Mass of the Lord’s Supper, the Eucharistic preface they present is completely different from that of the *GeV*. The preface is followed by the “*Sanctus*” and the canon.²²⁷

²²⁵ See *PRG*, 99: 256-257. Other Pontificals omit both dialogue and preface, and only indicate that they are said. For example, *PRxii*, XXX A: 33-34 presents the secret and adds “*Sequitur praefatio et dicit episcopus: ‘Te igitur,’ ordine suo...*” The *PGD*, III, 2: 51-52 gives some details about the fore-Mass and then adds: “*Et missa solito ordine prosequitur usque ad locum illum canonis: ‘Per quem hec Omnia, domine, semper bona creas.’*” The *PR-1595*, 1171 follows that of the *PGD*.

²²⁶ *PRG*, 99: 257.

²²⁷ *PRG*, 99: 257-258; *PRxii*, XXX A: 34-35;

The *PRG* presents the complete canon, which at the time did not include the preface. It begins from, *Te igitur, Clementissime Pater... to Nobis quoque peccatoribus famulis tuis...et cum omnibus sanctis tuis, intra quorum consortium nos non estimator meriti.... Per Christum dominum nostrum.*²²⁸

PRxii, XXX A gives only highlights of the canon recited by the pontiff: *Te igitur... Communicantes... Hanc igitur oblationem ... Qui pridie...* and the rest.²²⁹ The other Pontificals only indicate that the Mass continued as usual up to the place in the canon before the pontiff said: *Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis et praestas nobis.*²³⁰

3. Blessing of the Oils and Consecration of the Chrism

This section of the dissertation evaluates the textual witness of the blessing of the oils of the sick, of catechumens, and the consecration of the chrism in the Roman Pontificals of the Middle Ages, from the *PRG* of the 10th century, which becomes more or less the pace-setter of the Pontificals under review in this section, to the Tridentine Pontifical of 1595-1596 (*PR-1595*). The original Latin texts are presented, together with their English translations.

²²⁸ *PRG*, 99: 258. It pauses, before *per quem haec omnia*, for the blessing of the oil of the sick.

²²⁹ *PRxii*, XXX A: 34-35.

²³⁰ *PRxii*, XXX A: 34-35. See XXX B: 1; XXX C: 7; *PRC*, XLII: 11; *PGD*, III, 2: 52; *PR* 1595, 1171. (The blessing of the oil of the sick takes place at this point of the Mass, while the chrism and the oil of catechumens are blessed at communion time. For organizational purposes, the blessing of the three oils is treated as one unit in the next sub-section of this study.)

i. The Oil of the Sick.

The rite of blessing of the oil of the sick in the Roman Pontificals follows almost the same order described in the Sacramentaries above. It takes place during the recitation of the Eucharistic prayer, but with the introduction of a new element that appears for the first time in the *PRG*. The oil is now exorcized before it is blessed. It is blessed before the end of the canon. According to the texts, before the bishop says, “*Per quem haec omnia, domine, semper bona creas...*,” some of the oil which the faithful have offered is brought to the bishop at the altar and he blesses it. According to *Ordo Romanus XXX B*, the rest of the oil is left on the altar rails which are blessed by the “*episcopi*” and “*priores presbyteri*.”²³¹

However, there are variations in the rite. For example, the *PRC* indicates that before the Pope says “*Per quem haec omnia*,” he goes to sit on a wooden chair which has been placed in the sanctuary, facing the altar. Then the oil is brought to him by the sub-deacon for blessing. Standing and facing east, the Pope exorcizes the oil in plain voice.²³² Similarly, the *PGD* has the bishop sitting on a chair before a table facing the altar. It also says that the archdeacon announces three times, “*Oleum infirmorum*.” Then, one of the subdeacons accompanied by two acolytes from the sanctuary carries the vessel containing the oil for the anointing of the sick and the possessed, which is offered by the people. The archdeacon receives it from the subdeacon and presents it

²³¹ See *PRG*, 99: 259-260; *OR XXX B*: 11.

²³² *PRC*, XLII: 11. Because many prayers were said silently by the presider, “*plain voice*” in this instance could mean reciting the words audibly.

to the bishop for the blessing by placing it on the table before the bishop.²³³ The *Tridentine Pontifical* (*PR -1595*) corroborates the announcement of the Archdeacon, but it is made only once, “*Oleum infirmorum*.” The subdeacon who brings the oil also announces once, “*Oleum infirmorum*,” as he hands it to the archdeacon.²³⁴ The text for the exorcism is given below. It is only given *in extenso* by the *PRG*, *PGD*, and *PR-1595*. The other Pontificals suggest by means of the incipit and explicit that they use the *PRG*’s text for the exorcism as well.

PRG, 99: 260

*Exorcizo te inmundissime spiritus, omnisque incurio sathanae, et omne fantasma, in nomine patris et filii et spiritus sancti, ut recedes ab hoc oleo, ut possit effici unctio spiritalis ad corroborandum templum Dei vivi, ut in eo possit spiritus sanctus habitare per nomen Dei patris omnipotentis et per nomen dilectissimi filii eius domini nostris Iesu Christi.*²³⁵

I exorcize you unclean spirit, and every assault of satan and every fantasma, in the name of the Father and of the Son and of the Holy Spirit, that you depart from this oil, so that it may become spiritual ointment for the strengthening of the temple of the living God, so that the Holy Spirit may come to dwell in it, by the name of God the Father almighty and by the name of his beloved Son, our Lord Jesus Christ.

At the end of the exorcism, the bishop proceeds immediately to bless the oil.

He first addresses the people: “*Dominus vobiscum*,” to which the people respond: “*Et*

²³³ *PGD*, III, 2: 54.

²³⁴ *PR-1595*, 1172-1173.

²³⁵ This exorcism passed into subsequent Pontificals. See *PRvii*, XXX A: 38; XXX B: 2; XXX C: 8; *PRC*, XLII: 12; *PGD*, III, 2: 57; *PR-1595*, 1178.

cum spiritu tuo.” Then the bishop blesses the oil with the “*Emitte*” formula, an ancient blessing prayer found in the medieval Sacramentaries studied above.²³⁶

It is noteworthy that the *PRG* introduces this ritual form, the rite of exorcism, into the blessing of the oil of the sick. It is absent from the Sacramentaries mentioned above, and seems to be one of the “Rhenish practices” that have been introduced into the Roman rite, as Dalmais intimates.²³⁷ A search through ‘*Corpus Orationum*’ (*CO*) and *Concordances et Tableaux des Grands Sacramentaires* yields no result that the prayer had ever been used in the rite of the blessing of the oil of the sick. Instead, the *PRG* points to the *PRxii*: 36 & 38, where the same exorcism prayer can be found. Since it does not refer to a previous manuscript but to a later document, it is more probable that the *PRG* is the first document to have introduced the exorcism of the oil of the sick. The *PRG*, thus, became the source of this prayer for all the Roman Pontificals in the purview of this study, each of which has kept and applied it immediately preceding the *Emitte* formula.²³⁸ After blessing the oil of the sick, the Eucharistic prayer is concluded in the usual way:

²³⁶ *PRG*, 99: 261. See *GeV*, 382; *GrH*, 334; *PRxii*, XXX A: 39; XXX B: 3; XXX C: 9; *PRC*, XLII: 13; *PGD*, III, 2: 58; *PR 1595*, 1179.

²³⁷ Dalmais, *Introduction to Liturgy*, 149. A search through *Corpus Orationum* (*CCL*) and *Concordances et Tableaux des Grands Sacramentaires* yields no result that the prayer had ever been used in the rite of blessing of the oil of the sick.

²³⁸ See *PRG*, 99: 260-261; *PRxii*, XXX A: 38-39; XXX B: 2-3; XXX C: 8-9; *PRC*, 42: 12-13; *PGD*, III, 2: 57-58; *PR 1595*, 1178-1179. In *PR-1595*, however, after the exorcism, the bishop addresses the people, “*Dominus vobiscum*,” and they respond, “*Et cum spiritu tuo*,” before the *Emitte* prayer is said.

*Per quem haec omnia, domine, semper bona creas, sanctificas, vivificas, benedicis et praestas nobis. Per ipsum et cum ipso, et in ipso, est tibi Deo patri omnipotenti, in unitate spiritus sancti, omnis honor et Gloria. Per omnia secula seculorum. Amen.*²³⁹

ii. Consecration of the Chrism

The next phase of the blessing of oils concerns the chrism and the oil of catechumens. The blessings take place during the communion rite, following “The Lord’s Prayer” and the embolism. There are variances in the ritual. In the *PRG*, as well as in all but one of the Roman Pontificals being considered in this section, the bishop alone receives communion before he consecrates the chrism and blesses the oil of catechumens.²⁴⁰ However, the XXX C version of the 12th century Roman Pontifical indicates that the Roman Pontiff communicates at the altar and, on this day, he takes the precious blood directly from the chalice and not by means of a straw. Following him, the deacon and sub-deacon also receive communion according to Roman pontifical custom. Then the Roman Pontiff goes to sit on a seat that is prepared for him facing east. It also indicates that if any of those who are clothed with him (supposedly the concelebrating clergy) wants to communicate at the Mass, the Pope communicates them from there. All these take place before the chrism is consecrated

²³⁹ *PRG*, 99: 262. “Through whom [Christ], O Lord, you create these things, you sanctify them, make them life-giving and you bless them for us. Through him, and with him, and in him, to you God, the Father almighty, in the unity of the Holy Spirit, be all honor and glory, for ever and ever. Amen.”

²⁴⁰ *PRG*, 99: 267-268; *PRxii*, XXX A: 43; *PRC*, XLII: 18; *PGD*, III, 2: 61; *PR-1595*, 1180.

and the oil of catechumens is blessed.²⁴¹ The *PRC* agrees with the text of the *PRxii*, XXX C that on Holy Thursday, according to pontifical custom, the Pope communicates directly from the chalice and not with a straw.²⁴²

The practice of the Roman Pontiff communicating alone before consecrating the chrism and blessing the oil of catechumens represents the practice of the Papal Mass at the Lateran Basilica, witnessed by *OR XXIII*. It is the same order of the Holy Thursday Mass of the Lord's Supper recorded in the *Hadrianum*, the Papal Sacramentary used at the Lateran Basilica. However, it is a departure from the order in the *Gelasians*, where the chief celebrant breaks the bread but leaves it covered on the altar and returns to communicate only after the chrism and the oil of catechumens have been blessed.²⁴³

After receiving communion, the *PRG* reports that the pontiff is seated (but not in the cathedra),²⁴⁴ and then twelve presbyters, seven deacons, seven subdeacons and other ministers solemnly process into the sanctuary bringing the oils (for the chrism and that of catechumens), and a vessel of balsam, before the bishop with reverence. The documents describe their solemn vesture and the order of the solemn procession.

²⁴¹ *PRxii*, XXX C: 10-11.

²⁴² *PRC*, XLII: 18; *PRxii*, XXX C: 10-11. See explanation on page 72, footnote 135 above.

²⁴³ See *GeV*, 383 & 390; *GeG*, 620, 624 & 630.

²⁴⁴ *PRG*, 99: 267. The seat mentioned here could not be the *cathedra*; at least it is not made explicit (“*Tunc dominus episcopus vadat ad sedem suam*”). Reading further to paragraph 271, one realizes that the bishop is in front of the altar. The best conclusion, then, is that the seat must be the bishop's faldstool (or another seat) placed in front of the altar, where he would bless the oils.

The number of ministers and the elaborate ceremonies described in the *PRG* sharply contrast with the simplicity of those described by the previous documents. The ceremonies might be a reflection of the multi-cultural background and character of the *PRG*, which I. H. Dalmais aptly describes as a “hybrid” and which might also agree with Vogel’s description above; that the *PRG* is “the meeting place of ancient traditions and the repository of the ritual practices” not only of the 9th and 10th centuries, but also of the nations and peoples north of the Alps, notably the Frankish and Germanic peoples.²⁴⁵

In addition to the oils, lighted candles, a smoking thurible with incense, and the gospel book are carried in the procession. The twelve presbyters are described as “the witnesses and helpers in the same ministry of the sacred chrism” (“*testes et cooperatores eiusdem sacrosancti chrismalis ministerii*”).²⁴⁶ There are also cantors singing the song, *O Redemptor*.²⁴⁷ In the *PGD* and *PR-1595*, it is reported that the Archdeacon stands before the pontiff and calls out in a loud voice: “*Oleum ad Sanctum Chrisma,*” and soon after, he calls out again in the same tone: “*Oleum*

²⁴⁵ Dalmais, *Introduction to Liturgy*, 149; Cyrille Vogel, 232.

²⁴⁶ *PRG*, 99: 268; *PRxii*, XXX A: 44-46.

²⁴⁷ *PRG*, 99: 269. The text describes what seems to be a choir of boys (“*Tunc vero subsequantur pueri in laudem eiusdem misterii, concinentes hos versus ad hoc congruentes:*”). The song, *O Redemptor*, is discussed in the next chapter.

Catechumenorum.” It is after those calls from the Archdeacon that the ministers proceed to the sacristy to bring the oils in the solemn procession described above.²⁴⁸

One of the subdeacons brings the vessel with the balsam to the bishop before the altar. The bishop then turns to the clergy and assembly and delivers the homily about the chrism. After that, he consecrates the main oil, the chrism, beginning with the mixing of the balsam with the oil.²⁴⁹ The bishop gives the following exhortation to the assembly:

*Oremus dominum nostrum
omnipotentem, qui
incomprehensibilem unigeniti filii
sibique coaeterni divinitatem
mirabilis dispositione verae
humanitati inseparabiliter
coniunxit, et gratia cooperante
sancti spiritus, oleo exultationis
prae participibus suis linivit, ut
homo fraude diaboli perditus,
gemina et singulari constans
materia, perenni redderetur, de
qua exciderat, hereditati, quamvis
hos ex diversis creaturarum
speciebus liquores creatos,
sanctae trinitatis perfectione
benedicat et benedicendo
sanctificet, concedatque ut simul
permixti unum fiant, et quicumque
exterius inde perunctus fuerit, ita
interius liniatur, quo omnibus
sordibus corporalis materiae*

Let us pray
to our omnipotent Lord, who in
incomprehensible unity and
coeternal in divinity with his only
begotten Son joined with his
humanity, and together with the
Holy Spirit,
to sanctify this oil of gladness for
those who participate in it,
so that man who was lost by the
deceit of the devil,
be restored to his inheritance
by the power of this particular
liquid. That he may bless it, and
by blessing, sanctify it by the
perfection of the blessed Trinity,
so that becoming one, anyone who
is anointed with it externally,
will also be cleansed internally
from all the material filth of the
body and rejoice to participate in
the heavenly glory.

²⁴⁸ *PGD*, III, 2: 65; *PR-1595*, 1181-1182. The *PGD* account says the Archdeacon calls out three times in each case.

²⁴⁹ *PRG*, 99: 271.

*carens, se participem regni
caelestis effici gratuletur. Per
eundem dominum nostrum.*²⁵⁰

Through the same [Christ] our
Lord

The bishop then mixes the balsam with the olive oil, saying: “*Haec commixtio liquorum fiat omnibus perunctis propitiatio et custodia salutaris in secula seculorum*” (“May the mixture of these liquids protect and guard everyone anointed with it for ages without end. Amen”). After that, he breathes over the mouth of the vessel three times and says in a soft voice the exorcism of the chrism.²⁵¹

Further developments have introduced variations into the ritual. Before we come to the actual prayer of exorcism and blessing of the chrism, it is worth noting some of the developments that occurred in the liturgy after the *PRG*. In the XXX B and XXX C versions of the *PRxii* and the *PRC*, the pontiff already prepares the chrism in the sacristy by mixing the balsam with the olive oil in the vessel that is covered with white veil prior to the beginning of the *Missa in Cena Domini*. Therefore what is presented to him at this stage of the ceremonies, according these documents, is the

²⁵⁰ *PRG*, 99: 272; *PRxii*, XXX A: 50; *PGD*, III, 2: 77; *PR* 1595, 1189:

²⁵¹ *PRG*, 99: 273. The act of breathing over the vessel of oil or balsam, in these instances, seems to be for the purposes of exorcism. It signifies the expulsion of evil spirits from the oil and the conferring of the Holy Spirit. In his commentary on Christian initiation, Henry A. Kelly distinguishes between the meaning of *exsufflation* and *insufflation*. He actually gives credit to Bernard Botte whose translations he uses. According him, *exsufflation* comes from *exsufflare*, “to breathe out,” and *insufflation* comes from *insufflare*, “to breathe upon.” Kelly gives the impression that *exsufflation* is the preferred term; the action may have the purpose of eliminating whatever demonic influence that may remain in a substance breathed upon, in this case the oil. He adds that this seems to be the meaning that St. Augustine had attached to the rite of *exsufflation* in his African Church of Hippo. Kelly however notes that the 5th-century bishop of Carthage, Quodvultdeus, is reputed to have used the word “*insufflare*” in his sermon. See Henry A. Kelly, *The Devil at Baptism: Ritual, Theology, and Drama* (Ithaca and London: Cornell University Press, 1985), 87, 112-114.

vessel of prepared chrism.²⁵² It is notable also that these documents do not use the prayerful exhortation, “*Oremus dominum nostrum omnipotentem qui incomprehensibilem...*” cited above (*PRG*, 99: 272).

The *PRC* again indicates that after the pontiff breathes over the mouth of the vessel, the cardinal presbyters and bishops, who assist the pontiff, do likewise (“*Tunc pontifex stans alet ter in ipsam; alet etiam in ipsam omnes episcopi, qui assistant ibi, et presbyteri cardinalis ter ...*”).²⁵³ The XXX C version of *PRxii* also indicates that the pontiff begins the blessing of the chrism with at least twelve presbyters (“*Deinde cum duodecim presbyteris ad minus incipiat benedictionem...*”).²⁵⁴

Another development in this ceremony is documented by the *PGD*, where the balsam is first blessed. The bishop says the invitation and prays as follows:

Oremus.
Deus misteriorum celestium et
virtutum omnium preparator,
nostras, quesumus, preces exaudi
et hanc odoriferam sicci corticis
lacrimam, que, felicitis virge
profluendo sudorem, sacerdotali
nos optimat unguento,
acceptabilem tuis presta misteriis
et concessa benedictione †
sanctifica.
 Resp. Amen.²⁵⁵

Let us pray.
 O God, you are the author of the heavenly mysteries and of all powers. Hear our prayers, we beseech you, and grant that these sweet smelling tears of a dry bark which, as the sweat flowing from a happy branch, delights us in this priestly ointment, become acceptable for use in your mysteries, and be sanctified by this blessing. Amen.

²⁵² See *PRxii*, XXX B: 1; XXX C: 4; *PRC*, XLII: 7.

²⁵³ *PRC*, XLII: 20.

²⁵⁴ *PRxii*, XXX C: 11.

²⁵⁵ *PGD*, III, 2: 74.

Another discovery made by the study is that this prayer for the blessing of the balsam is new in the chrismal liturgy. Durandus might have borrowed it, almost word-for-word, from older sources, as the prayer is traceable to the 11th Century (1039) *Archivo Monastico*, Codices 3: 804 (Mozarabic) and 6: 249 (Gothic). It has since been used in the *PR-1595*. I was led to this discovery by a review of the material in *Corpus orationum*.²⁵⁶ After the above prayer, Durandus presents another formula, with the rubric: “*Alia benedictio quam quidam dicunt,*” indicating that this second formula could be used to bless the balsam as an alternative to the first one above.

*Creaturarum omnium, domine,
procreator, qui per Moysen
famulum tuum, permixtis herbis
aromatum, fieri precepisti
sanctificationem unguenti,
clementiam tuam suppliciter
deposcimus, ut huic unguento,
quod radix produxit stirpea,
spiritualem gratiam largiendo,
plenitudinem sanctificationis
infundas. Sit nobis, domine, fidei
hilaritate conditum; sit
sacerdotalis unguenti crisma
perpetuum; sit ad celeste vexillum
impressionem dignissimum, ut
quicumque, baptismate sacro
renati, isto fuerint liquore*

O Lord, you are the creator of all creatures who, through Moses your servant, ordered a perfume of mixed herbs to be made as a sanctifying ointment. We humbly beg of your mercy, that you would infuse this ointment, which the root stock produces, with a plenitude of sanctification by the application of your spiritual grace. Let it be for us, O Lord, founded on the joy of our faith, a perpetual chrism of priestly anointing. Let it be most fitting as an imprint of the heavenly seal, so that whoever is renewed by baptism and anointed with this liquid, may be granted

²⁵⁶ See CCL, 160 A: *Corpus Orationum*, Tomus II, Pars Prima, 1275 (Turnhout: Typographi Brepols Editores Pontificii, 1993), 195; José Janini, ed., *Liber Ordinum Sacerdotalis*, studia Silensia, VII (Burgos: Abadia de Silos, 1981), 11-248; I. Fernández de la Cuesta, ed., El “Breviarum Gothicum” de Silos, dans *Hispania sacra*, 17 (1964): 393-494. In the former codex (Mozarabic), it is indicated as “*Alia missa de cottidiano, <oratio> post ‘Pridie’ Silos 3,*” and in the latter codex (Gothic), it is indicated as “*Officium de III dominico, <oratio> post ‘pridie’ Silos 6.*” See its subsequent use in *PR-1595*, 1186.

*peruncti, corporum atque
animarum benedictionem †
plenissimam consequantur et illi
beate fidei collato munere
perenniter ampliuntur. Per.
Amen.*²⁵⁷

fullest blessing of body and soul
and be filled with the gift of
blessed faith forever. Amen.

These two prayers appear for the first time in the chrismal liturgy. As indicated above, there is evidence that the first prayer has been borrowed from older sources – *Mozarabic* and *Gothic*. On the contrary, Robert Béraudy thinks that Durandus had introduced those blessing formulae from Frankish Pontificals. These different views notwithstanding, there is consensus between this study and Béraudy that the prayers were originally meant to be used as alternatives.²⁵⁸

However, the second prayer does not seem to have been borrowed, since it could not be traced to any previous usage. There are no references to this particular prayer text. A careful search for parallels in the concordances of Deshusses-Darragon and *Corpus orationum* yielded none, and so it is likely that this prayer originated from William Durandus himself.²⁵⁹ His knowledge of the existence of other blessing formularies might have prompted him to compose his own. Secondly, his innovative style of presenting two prayer texts would give users of his Pontifical alternatives to

²⁵⁷ *PGD*, III, 2: 75.

²⁵⁸ Béraudy, “L’initiation chrétienne,” 558.

²⁵⁹ CCL, 160-160 I, *Corpus Orationum*, Tomus I-X (Turnhout: Typographi Brepols Editores Pontificii, 1992-1997). It shows the vastness of the documentary search. Also, Jean Deshusses and Benoit Darragon. *Concordances et tableaux pour l’étude des Grands Sacramentaires*. 14 vols (Fribourg: Éditions Universitaires Fribourg Suisse, 1982-1983).

choose from. Its importance extends beyond the era of Durandus, as the text has been used by the compilers of subsequent Pontificals.

In *PR-1595*, however, this prayer is used immediately after the first one, “*Deus misteriorum celestium*,” so that what originally was listed as an alternative text is now used as an added prayer. It is remarkable that this prayer has been used with the first one in the Roman Pontificals that came after Durandus, but none of the compilers has taken notice of its composition by Durandus, or of its intended use as an alternative prayer, not even by Hermann Schmidt in his edition of the 1955-56 revised chrismal liturgy.²⁶⁰ Whether it was an oversight or omission on the part of Hermann Schmidt, he nevertheless gave a fuller expression to the texts by prefacing each of them with the invitatory “*oremus*,” and concluded each of them with the full Trinitarian prayer ending: “*Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. R/. Amen.*”²⁶¹

Robert Béraudy who saw the erroneous use of the prayers, among other remarks, puts it in these words:

The Roman Pontifical brought but few modifications to the *ordo* of William Durandus; truly speaking, they were not happy ones, for it rendered obligatory in a simultaneous way the use of the two orations for the blessing of the balsam....²⁶²

²⁶⁰ *PR-1595*, 1186-1187; Schmidt, *HS*, 1: 71-72.

²⁶¹ Schmidt, *HS*, 1: 71-72.

²⁶² Béraudy, “L’initiation chrétienne,” 558. “Le Pontifical romain n’a apporté que peu de modifications à l’*ordo* de Guillaume Durand; à vrai dire, elles ne furent pas heureuses, car il rendit obligatoires simultanément les deux oraisons de la benediction du baume....”

After blessing the balsam, the bishop mixes it on a paten or in a small vessel, filled with a little amount of oil from the *ampulla*. Then he exhorts the assembly to request God's blessing using the formula found in both the *PRG* and *PRxii*, "*Oremus dominum nostrum omnipotentem qui incomprehensibilem...*"²⁶³ After the prayerful exhortation the mixture of balsam and oil in the small vessel (or on the paten) is poured into the main *ampulla* of oil and mixed together. As he mixes it, the bishop says the formula first found in the *PRG*, "*Hec commixtio liquorum fiat omnibus perunctis propitiatio et custodia salutaris in saecula saeculorum. Amen.*"²⁶⁴ The chrism is now prepared, according to the *PGD*.

The *PGD* agrees with the *PRC* that before the chrism is blessed it is exorcized by the bishop and concelebrants. There is some difference, however. The *PRC* describes the Mass presided over by the pope, who first breathes over the oil three times, followed by the assisting Cardinal bishops and presbyters (*Tunc pontifex stans alet ter in ipsam; alet etiam in ipsam omnes episcopi, qui assistant ibi, et presbiteri cardinales ter ...*). The *PGD*, for its part, describes the Mass concelebrated by a diocesan bishop (supposedly Durandus himself, or any bishop who uses his Pontifical) with his presbyters. He first breathes into the vessel of chrism three times in the form of a cross, and then, all the presbyters likewise breathe over the oil (*Deinde, priusquam crisma benedicatur, pontifex alet plane ter in modum crucis super os ipsius*

²⁶³ *PGD*, III, 2: 77. See *PRG*, 99: 272 and *PRxii*, XXX A: 50.

²⁶⁴ *PGD*, III, 2: 78. "May the mixture of these liquids protect and guard everyone anointed with it for ages without end. Amen." See *PRG*, 99: 273; *PRxii*, XXX A: 51.

ampulle involute. Et similiter alent omnes sacerdotes successive . . .).²⁶⁵ The vessel is placed on the table and the bishop stands to recite the following exorcism in a low voice:

PRG, 99: 274

*Exorcizo te, creatura olei,
per Deum patrem omnipotentem
qui fecit celum et terram,
mare et omnia quae in eis sunt,
ut omnis virtus adversarii, omnis
exercitus diaboli omnisque incursio
et omne phantasma Sathanae eradicetur
et effugetur a te, ut fias omnibus qui ex te
ungendi sunt in adoptionem filiorum,
per spiritum sanctum in nomine Dei
patris omnipotentis et Iesu Christi filii
eius domini nostri qui cum eo vivit et
regnat Deus in unitate eiusdem spiritus
sancti.*²⁶⁶

I exorcise you, creature of oil,
through our Lord, the almighty God,
who made heaven and earth,
the sea and all in them;
that all the power of the enemies,
and all the armies of the devil
and every attack and phantasm of Satan
be erased and put to flight by you,
so that all who are anointed by you
become adopted children through the
Holy Spirit, in the name of God, the
almighty Father, and of our Lord Jesus
Christ, your Son, who lives and reigns
with you in the unity of the same Holy
Spirit.

²⁶⁵ See *PRC*, XLII: 20; *PGD*, III, 2: 79. It is also worthy of note that all the documents have been using the term *presbyteros* while the *PGD* uses it interchangeably with *sacerdos*. For example, in addition to the numerous usages of the various cases of *presbyteros*, one could count no less than a dozen usages of the various cases of *sacerdos* as well. The *PR-1595* follows almost everything that the *PGD* does, almost to a fault (see *PR-1595*: 1168, 1177, 1180, 1184, 1190, etc.), except where it specifically indicates that the pontiff removes his mitre only after saying the prayers of exorcism over the various oils, i. e., before saying the blessing prayer over the oils of the sick and of catechumens, and also does the same for the consecratory prayer over the chrism (see *PR-1595*: 1178, 1192, 1201). Whereas in the *PGD*, the pontiff removed the mitre before saying the exorcism and blessing prayers over the oil of the sick. It is silent, however, over what happened with the chrism and oil of catechumens (See *PGD*, III, 2: 56).

²⁶⁶ See *PRG*, 99: 274; *PRxii*, XXX A: 52; XXX B: 6; XXX C: 12; *PRC*, XLII: 21; *PGD*, III, 2: 80; *PR-1595*, 1191. Again, the *PR-1595* alone indicates, with three crosses (shown in the text above), that the pontiff made the sign of the cross three times over the oil towards the end of the exorcism. Although the wording is different, this exorcism expresses sentiments similar to the exorcism in *GeV*, 389.

The pontiff ends the exorcism and begins the preface of consecration as follows:

V/. *Per omnia saecula saeculorum.*
 R/. *Amen.*
 V/. *Dominus vobiscum.*
 R/. *Et cum spiritu tuo.*
 V/. *Sursum corda.*
 R/. *Habemus ad dominum.*
 V/. *Gratias agamus domino Deo nostro.*
 R/. *Dignum est iustum est.*

Then he continues with the consecratory preface, which generically is derived from the one used by the Sacramentaries (“*Vere dignum... Qui in principio...*”).²⁶⁷ However, substantial differences have been introduced as the prayer evolves from one epoch to another. Whereas the ancient Sacramentaries have identical texts, the *PRG* and the *Roman Pontificals* of the Middle Ages have added some material to the text they inherited from the Sacramentaries. For example, after the epiclesis, “*Te igitur deprecamur, domine... a cuius sancto nomine chrisma nomen accepit, unde unxisti sacerdotes, reges, prophetas, et martyres,*” the Pontificals insert the supplicatory petitions that were detached from the Eucharistic preface in the *GeV*, “*Ut spiritualis lavacri baptism renovandis ... vestimento incorrupti muneris induantur.*”²⁶⁸

²⁶⁷ See *GeV*, 385-388; *GrH*, 335a-335b.

²⁶⁸ *PRG*, 99: 275; *PRxii*, XXX A: 53; XXX B: 7; XXX C: 13; *PRC*, XLII: 22; *PGD*, III, 2: 81; *PR* 1595, 1192-1193. Since this inserted text features again in the 1970 *Ordo*, its evaluation is reserved for chapter three.

An observable unique and distinguishing characteristic of the *PR-1595* is that musical notations accompany its consecratory text, an indication that the prayer was chanted, or was meant to be chanted, up to where it says, "... *et caelestis gloriae faciat esse consortes*." Then a rubrical note indicates that the pontiff continues in plain reading ("*dicit plane legendo*"). He also recites the doxological ending in plain reading tone, including the people's "Amen." This makes the *PR-1595* the first Roman Pontifical to introduce chant for its chrismal consecratory prayer.²⁶⁹

Another variation which occurs in *PR-1595* is that the *commixtio* ritual takes place only after the consecratory prayer has been said. Everything else, that is, the mixing of the balsam with the few drops of olive oil in a small vessel, or on a paten, and the words, "*Haec commixtio liquorum...*," remains the same as in the other Pontificals.²⁷⁰ In the view of Robert Béraudy, this is one of the "unhappy modifications" that the *PR-1595* made to the *Ordo* of Durandus.²⁷¹ After the blessing, the pontiff, followed by the clergy, reverences the consecrated chrism, saying: "*Ave Sanctum chrisma,*" three times and bowing their heads accordingly, after which they kiss the mouth of the vessel.²⁷² Again, Béraudy reveals that it was William Durandus

²⁶⁹ Maier, *Die Feier der Missa Chrismatis*, 235.

²⁷⁰ *PR-1595*, 1194-95. See *PRG*, 99: 273.

²⁷¹ Béraudy, "L'initiation chrétienne," 558-559.

²⁷² *PRG*, 99: 276; *PGD*, III, 2: 82; *PR-1595*, 1196-1198. The *PRG* is silent on some of these details in the salutation of chrism because they were introduced long after the time of the *PRG*, by Durandus.

who introduced the three times bowing of the head and kissing of the vessel as the twelve concelebrating presbyters revered the vessel of consecrated oils.²⁷³

iii. Blessing of the Oil of Catechumens

The vessel of chrism is reverently put away, and the acolyte bearing the oil of catechumens carries it to the bishop in a covered ampulla. The bishop breathes over it three times, as he did the chrism, and quietly says the prayer of exorcism.²⁷⁴ The *PRC* again indicates that the assisting bishops, the cardinal presbyters and bishops, also take turns to breathe over the oil, just as they have done to the chrism,²⁷⁵ and the *PGD* and *PR-1595* mention the twelve presbyters as those who follow the pontiff to breathe over the oil before the pontiff says the prayer of exorcism in a low voice.²⁷⁶ The exorcism that follows is the same formula used for the exorcized oil in the *Reginensis 316*, “*Exorcizo te, creatura olei, in nomine dei patris omnipotentis*”²⁷⁷

Minor differences exist between the *GeV* and the later documents. For example, the *PRG* omits “*filius eius*” in the first sentence where it says, “I exorcise you, creature of oil, in the name of God the almighty Father and in the name of Jesus Christ **his Son....**” (*Exorcizo te, creatura olei, in nomine Dei patris omnipotentis et in nomine*

²⁷³ Béraudy, “L’initiation chrétienne,” 558; *PGD*, III, 2: 82, 86.

²⁷⁴ *PRG*, 99: 277.

²⁷⁵ *PRC*, XLII: 23.

²⁷⁶ *PGD*, III, 2: 83; *PR-1595*, 1200.

²⁷⁷ *PRG*, 99: 278; *PRxii*, XXX A: 57; *PRC*, XLII: 24; *PGD*, III, 2: 84; *PR-1595*, 1201. See *GeV*, 389.

Iesu Christi filii eius ...).²⁷⁸ Again, the *PRG* utilizes a shorter formula to end the exorcism, and the bishop dialogues with the people, “*Dominus vobiscum,*” Response: “*Et cum spiritu tuo,*” before saying the prayer of blessing over the oil in a reading voice. In the *Reginensis*, however, the text adopts the longer form of prayer ending for the exorcism, and there is no indication that the bishop addresss the people. Instead, he seems to plunge directly into the blessing prayer.²⁷⁹ This prayer too has passed into several Sacramentaries and Pontificals.²⁸⁰ It is also noticeable that all the Pontificals under review in this section follow the *PRG*, albeit with minor variations.

The major difference comes in the blessing prayer itself. The prayer that the *PRG* uses to bless the oil of the catechumens, “*Deus incrementorum,*” is the very prayer that *Reginensis 316* utilized to exorcize the chrism. All the Pontificals of the Middle Ages followed the *PRG* in using this prayer to bless the oil of catechumens. The *Hadrianum* uses the term, “exorcism of the oil” (*exorcismus olei*), which is the original term used by the *Apostolic Tradition*.²⁸¹

²⁷⁸ Emphasis, mine.

²⁷⁹ *PRG*, 99: 278; See *GeV*, 389. A note by Dr. Serra indicates that the ancient and more purely Roman texts of great blessings are not introduced by the preface dialogue. That practice seems to have been added later under Frankish influence. That is evidenced in the differences in these prayers. What this means is that the *GeV* is not missing anything; it is the *PRG* which is adding something, the preface dialogue.

²⁸⁰ *GeG*, 628; *PRxii*, XXX A: 57; XXX B: 8; XXX C: 15; *PRC*, XLII: 24; *PGD*, 84; *PR-1595*, 1201.

²⁸¹ *AT*, XXI: 6-7; *GeV*, 384; *GrH*, 336; *PRG*, 279; *PRxii*, XXX A: 58; XXX B: 9; XXX C: 16; *PRC*, XLII: 25; *PGD*, III, 2: 85; *PR-1595*, 1202.

Questions could then be raised whether these differences came about during the redaction of the texts or whether that was how the liturgical actions were actually enacted at the time? It could also be asked whether 10th century editors had to switch these prayers around because they found them more appropriate this way? As we saw earlier, it was due to the changes that the liturgy underwent in Gaul, as witnessed by the *GeV*, and commented by liturgical historians such as Antoine Chavasse and Robert Béraudy.²⁸² Eventually, the arrangement of the above prayers by the compiler of *Ordo Romanus antiquus* prevailed, which was documented in the *PRG*,²⁸³ and passed on into later Pontificals.

After the blessing, the text indicates that the bishop and all the clergy who surround him reverence or salute the oil.²⁸⁴ The *PRG* does not give details about the manner of the greeting; however, it adds that the clergy descend, according to their order, to present the oil to the people, for them to reverence it as well.²⁸⁵ However, the *PRC*, *PRxii*, *XXX C*, *PGD*, and *PR-1595*, all give details about the reverence given to the oil. It is the same as was given to the sacred chrism - the clergy bow their heads three times, each time saying, *Ave sanctum oleum*, and kiss the mouth of the vessel.²⁸⁶

²⁸² Chavasse, *SG*, 133-139; Béraudy, “L’initiation chrétienne,” 557.

²⁸³ *PRG*, 99: 278; Chavasse, *SG*, 133-139 ; Béraudy, “L’initiation chrétienne,” 557-558.

²⁸⁴ *PRG*, 99: 280. “*Tunc dominus episcopus et qui iuxta eum sunt salutent eam...*”

²⁸⁵ *PRG*, 99: 280. “... *et descendat per ordinem sicut altera, et deferatur omnibus ad salutandum.*”

²⁸⁶ *PRxii*, *XXX C*: 17; *PRC*, *XLII*: 27; *PGD*, *III*, 2: 86; *PR-1595*, 1203-1204.

PRxii, XXX A corroborates the general reverence of the oil by the congregation after the pontiff and clergy have revered it.²⁸⁷ When the greeting is completed they return to put the ampullae of oil in the sacristy in the same order in which they came to the church.²⁸⁸

Some of the documents have additional information regarding the return of the blessed oils to the sacristy; that the remaining verses of the song *O Redemptor* are sung to accompany the procession, beginning from the verse, “*Ut novetur.*” This is also another of the ritual ceremonies introduced by Durandus.²⁸⁹

Communion Rite

After the sacred oils have been reverently put away in the sacristy, the deacons go to the altar to uncover the *sancta*. Then the bishop washes his hands and comes to the altar and breaks the offering, while the choir sings the “*Agnus Dei*,” followed by the communion antiphon, “*Dominus Iesus*,”²⁹⁰ with the “*Psalm*” and the “*Gloria Patri*.” A rubric states that the kiss of peace is not given. The entire assembly receives communion in their proper order, the presbyters first, followed by the deacons and the rest. Some of the sacrifice is reserved for communion the following day (Good

²⁸⁷ *PRxii*, XXX A: 59.

²⁸⁸ *PRG*, 99: 280. “*Et descendat per ordinem sicut altera, et deferatur omnibus ad salutandum. His ita peractis, eodem ordine et decore quo ascenderant in ecclesiam, redeant ambae ad sacrarium.*”

²⁸⁹ *PGD*, III, 2: 87; *PR-1595*, 1205. See Béraudy, “L’initiation chrétienne,” 558-559.

²⁹⁰ The communion antiphon is based on John 13: 12-13, 15. “*Dominus Iesus, postquam cenavit cum discipulis suis, lavit pedes eorum, et ait illis: ‘Scitis quid fecerim vobis ego, Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis.’*”

Friday), except the precious blood, which is not reserved.²⁹¹ *PRxii* and *PGD* agree with *PRG* on the communion rite described above, but add a note that after everyone has received communion, the antiphon “*Calicem salutaris accipiam*” is intoned for vespers, an indication that vespers are said communally before the post communion prayer and dismissal.²⁹²

For its part, the *PRC* documents another variant in the ending of the rites, which is not present in all the manuscripts used by the editor. This variant indicates that after communion, before the pontiff returns to the altar to complete the Mass, the junior cardinal presbyters carry the body of the Lord to the place prepared for it in a procession preceded by the cross and lights, and a canopy over the sacrament.²⁹³ After that, the pontiff returns to the altar to say the post communion prayer and the deacon says the dismissal. Then the pontiff goes up to his palace to perform the *mandatum*, to wash the feet of twelve sub-deacons, while the cantors sing vespers before him.²⁹⁴

Post Communion

The Post Communion prayer is, “*Refecti vitalibus alimentis*,” which is traceable to the Sacramentaries. Sub-headed “*Ad completa*” in the *Hadrianum*, and “*Oratio ad complendum*” by the *PRG* and *PGD*. Most of the Pontificals studied in this

²⁹¹ *PRG*, 99: 280.

²⁹² *PRxii*, XXX A: 61; XXX C: 19; *PGD*, III, 2: 89-91

²⁹³ See *PRC*, XLII: 29. The variant material can be found in only 10 of the 33 manuscripts.

²⁹⁴ *PRC*, XLII: 30-32.

section have utilized the latter designation.²⁹⁵ There is a prayer *super populum* (prayer over the people): “*Concede, quaesumus, domine, ut perceptum novi sacramenti misterium et corpore sentiamus et mente. Per.*”²⁹⁶ At the end of the prayer, the deacon says: *Ite missa est.*²⁹⁷

After the post communion prayer, the prayer over the people,²⁹⁸ and dismissal, the text states that the bishop exits the sanctuary to the sacristy with the presbyters. There is another variant in what happens to the oil. The documents state that the oils are distributed among the presbyters, to serve each parish of the diocese, as it is customary and proper. While the *PRG*, as well as the *PRxii*, XXX A, report that the new chrism and the oil of catechumens are mixed with any remainder of the respective old oils,²⁹⁹ the *PRxii*, XXX C, *PGD* and *PR-1595*, all agree that the remainder of the old oils is put into the church lamps and burned completely before the Blessed

²⁹⁵ See *GrH*, 337; *PRG*, 99: 281; *PRxii*, XXX C: 19; *PRC*, XLII: 30; *PGD*, III, 2: 93.

²⁹⁶ *PRG*, 99: 282. This prayer is traceable to the Old *Gelasian*, *missa in cena domini ad vesperum*. See *GeV*, 393 (*Post Communionem*). “Grant, we beseech you, O Lord, that we may experience the mystery of the new sacrament now received, both in body and soul. Through [Christ]”

²⁹⁷ See *PRxii*, XXX C: 19; *PRC*, XLII: 30 (XXX C - if the *Gloria in excelsis Deo* is said at the beginning of the Mass, the *ite missa est* is also said at the end).

²⁹⁸ *PRG*, 99: 282. This book also documents the prayer over the people, “Concede, quaesumus, domine.” The same prayer text has been utilized variously: For example, it is the text for post communion prayer in the Holy Thursday *missa ad vesperum* (*GeV*, 393); post communion prayer for the Chrism Mass (*GeG*, 625).

²⁹⁹ *PRG*, 99: 283: *Et pontifex descendat in sacrarium mandans presbiteris quod voluerit. Tunc chrisma novum misceatur cum veteri, si quid residuum sit, similiter et oleum, et ita dividatur per presbiteros et finite sunt ista.* See *PRxii*, XXX A: 62.

Sacrament.³⁰⁰ There is a unique final note in the *PGD* which states that after the Mass the altars are stripped but not washed.³⁰¹

III. The Twentieth Century Reforms Prior to Vatican II

1. The Liturgical Reforms of Pope Pius XII - 1955-1956

The rites for the blessing of the oils and consecration of the chrism during the post-Tridentine era, which was passed on from the ancient Sacramentaries and was stably inherited by the *PR-1595*, remained intact and without change for over three

³⁰⁰ *PRxii*, XXX C: 21; *PGD*, III, 2: 45-46, 88; *PR-1595*, 1205 (*vetus autem chrisma, et oleum catechumenorum, ac infirmorum siquod remanserat in ampullis, ponitur in lampadibus ecclesiae ante Sacramentum ut comburatur*).

³⁰¹ *PGD*, III, 2: 90-97. The rubric at paragraph 97, “Post hec, altaria denudentur, non tamen laventur,” seems to suggest a discontinuation during the time of Durandus (perhaps only in his diocese), of the practice of washing of altars after they have been stripped following the Holy Thursday *Missa in Cena Domini*. It was a custom on Maundy Thursday, dating back to medieval times that all the altars were stripped of their linens and decorations following the Mass of the Lord’s Supper (because Mass would not be celebrated again until the Easter vigil). Once stripped, the altars were washed with water (and even sometimes with water and wine). In the course of the Middle Ages the practice began to mimic the events of the Lord’s Passion. The altar symbolized Christ, who was stripped of his garments as he came to his passion. The washing sometimes related to the washing of the Lord’s body in preparation for his burial. Other symbolic interpretations have been given, among them “that it symbolized the cleansing power of the blood of Christ,” or the symbolism of “creation washed with the blood of Christ.” See Joanne M. Pierce, “Altar, Stripping of,” and “Altar, Washing of,” *The New Westminster Dictionary of Liturgy and Worship*, ed. Paul F. Bradshaw (London / Louisville: Westminster John Knox Press, 2002), 9-10. Other interpretations see the stripping of the altar as “a sign of death,” and “the washing with wine and water signifies the mourning over the dead Christ.” Other medieval writers are shown to have allegorized the ritual so that the washing with wine and water signifies “the blood of redemption and the water, the water of regeneration.” These, of course, are in reference to the water and blood that flowed from the side of the crucified Christ. See J. D. Crichton, “Altar, Washing of,” *The New Westminster Dictionary of Liturgy and Worship*, ed. J. G. Davies (Philadelphia: The Westminster Press, 1986), 10-12. Although there is indication that William Durandus was among those who had written about these ritual practices during the Middle Ages, he also appears to be the prelate to have initiated the discontinuation of the practice, as the note in his *Pontifical* suggests. In present times, the rituals of the Holy Thursday liturgy of the Lord’s Supper include the stripping of altars in most places. However, there is little information about altars being ritually washed anywhere in our times, except “the high altar at St. Peter’s in Rome.” See Bradshaw and Davies, *ibid*.

and a half centuries.³⁰² It was not until the middle of the twentieth century that Pope Pius XII authorized the restoration of the liturgical order of Holy Week. The decree of authorization, *Maxima Redemptionis*, was promulgated on November 16, 1955. It culminated in the momentous restoration of the Holy Thursday Mass of the Lord's Supper, *Missa in Cena Domini*, to its original place – in the evening³⁰³ - which Niels Rasmussen describes as the *veritas temporis*.³⁰⁴ Rasmussen's description reflects the main points stated by the general decree, *Maxima Redemptionis*, regarding the “*hora competenti*” for the celebration of the sacred liturgies of Holy Week.³⁰⁵ Louis Bouyer says the renewal of the Holy Thursday liturgy makes it fully “deserve its traditional title: ‘Thursday of the Lord's Supper’,” because it is placed back to its exact time (or thereabout, in the evening) that maximally expresses its essential meaning.³⁰⁶

The decree of restoration, signed by Cardinal Cicognani, the prefect of the Sacred Congregation of Rites, states that the rites of Holy Week have been celebrated from the very beginning on the very days of the week and the very hours of the day that related to the holy mysteries (“*Hi autem ritus iisdem hebdomadae diebus*

³⁰² Maier, *Die Feier der Missa Chrismatis*, 165; Jounel, “La consécration du chrême,” 70.

³⁰³ Apostolic decree, “*Maxima Redemptionis nostrae mysteria*,” AAS 47 (November 16, 1955): 838-847.

³⁰⁴ Niels Rasmussen, “The Chrism Mass: Tradition and Renewal,” *The Cathedral: A Reader* (Washington, DC: USCCB Publication, 1979): 29-33.

³⁰⁵ See part II of the General Decree “*Maxima Redemptionis*,” AAS 47 (1955): 840-841.

³⁰⁶ Louis Bouyer, “Le jeudi de la cène,” *LMD* 45 (1956): 50. “... le renouvellement de la liturgie du jeudi saint aura eu pour effet de lui faire à nouveau mériter pleinement son titre traditionnel: ‘le Jeudi de la Cène du Seigneur’.”

iisdemque dierum horis initio celebrabatur quibus sacrosancta mysteria contigerunt).³⁰⁷ The document underscores the institution of the Most Holy Eucharist on Thursday in the evening, which is recalled in the solemn Mass of the Lord's Supper (*"Institutio itaque sanctissimae Eucharistiae feria quinta, vespere, recolebatur, solemnii Missa in Cena Domini"*); on Friday, the liturgical celebration of the passion and death of our Lord during the afternoon hours (*"feria autem sexta peculiaris actione liturgica de passione et morte Domini horis postmeridianis celebrabatur"*); and finally, in the evening of Holy Saturday, the solemn vigil begins which has its conclusion the following morning in the joy of the resurrection (*"denique vespere sabbati sancti solemnii inchoabatur vigilia, quae mane sequenti in gaudio resurrectionis finem habebat"*).³⁰⁸

The decree observes, however, that during the Middle Ages, the times for celebrating these mysteries began to be anticipated, for various reasons, even to the extent of celebrating rites meant for the evening in the morning hours. This, sadly, brought the loss of liturgical sense and some confusion with the gospel narratives and those liturgical representations which pertain to them. It also observes how even the hierarchical leadership bowed to social pressure to diminish the festive and solemn nature of Holy Week and, consequently, made them ordinary (ferial) days, with the resultant effect of general reduction in lay participation in the liturgical actions of the

³⁰⁷ "Maxima Redemptionis," 838.

³⁰⁸ Ibid.

Sacred Triduum.³⁰⁹ Pierre-Marie Gy reiterated this sense of the apostolic decree, *Maxima Redemptionis*, in his reflections on the importance of the liturgical reforms. According to him, the liturgy of Holy Week is of capital importance to Christians, but historical circumstances which in their time could probably not have been avoided, have had the effect of practically replacing it to a certain extent by devotions, which might generally be good practices, but which he describes as “less essential.”³¹⁰ He did not mince words when he linked the value of the decree to its roots, noting that the decree clearly affirmed and applied to Holy Week what was implied in the famous words of Pope Saint Pius X, words that, according to Gy, had been meditated upon and recited repeatedly by the Liturgical Movement fifty years prior to the monumental reforms.³¹¹

To restore the unique dignity and the sacramental power that the liturgical rites of Holy Week once enjoyed and for the spiritual nourishment of the Christian life, several requests and consultations went on until the Holy Father allowed, in 1951, the

³⁰⁹ “Maxima Redemptionis,” 839.

³¹⁰ Pierre-Marie Gy, “La réforme de la semaine sainte et le principe de la pastorale liturgique,” *LMD* 45 (1956): 12. “La liturgie de la semaine sainte a une valeur capitale pour le peuple chrétien, mais des circonstances historiques qui en leur temps ne pouvaient probablement pas être évitées, ont fait que cette liturgie a, pratiquement, été remplacée dans une certaine mesure par des dévotions, généralement bonnes en elles-mêmes mais moins essentielles.”

³¹¹ Ibid. The famous words of Pope Saint Pius X that Gy refers to are no doubt from his *motu proprio*, “Tra le sollecitudini,” of November 22, 1903, in which the Pope emphasized that “the primary and indispensable source” of the true Christian spirit is “the active participation of the faithful in the most holy mysteries, and in the public and solemn prayer of the church.” See Pope Pius X, “Tra le sollecitudini,” *Motu Proprio* for the restoration of sacred music, in *AAS* 36 (1903), 329-339; also, Lambert Beauduin, *Liturgy: The Life of the Church*, trans. Virgil Michael (Collegeville, MN: The Liturgical Press, 1926), 42.

restoration of the paschal vigil to be celebrated in the evening, *ad experimentum*,³¹² the success of which culminated in the Apostolic Constitution, *Christus Dominus*, of January 6, 1953, that finally restored the evening Mass of the paschal vigil.³¹³ This was followed by the general restoration of all the rites and ceremonies of Holy Week to their original times of the day, in accordance with ancient practice.

The restoration of the various Holy Week rites also, happily, necessitated the reinstatement of the Chrism Mass as the Mass of the morning of Holy Thursday, and not at about noon and, or, as part of the Mass of the Lord's Supper. According to the accounts of Annibale Bugnini, this called for the reconstruction of the Chrism Mass,³¹⁴ which was completed the following year, 1956, but the ritual for the blessing of the oils remained those of the Pontifical of Trent. However, few changes were effected in the prayer of consecration for the chrism.³¹⁵

Instructions were given for the pastoral preparation for the reception of the new *Ordo* of 1956 which was to come into effect on Palm Sunday March 25, 1956. It covered all the major liturgical actions of Holy Week, with special emphasis on the Sacred Triduum. As far as Holy Thursday was concerned, the apostolic decree states,

³¹² "Dominicae Resurrectionis vigiliam," AAS 43 (1951), 128ff.

³¹³ "Christus Dominus," AAS 45 (1953), 15-24; also mentioned in "Maxima Redemptionis," AAS 47 (1955), 839-40.

³¹⁴ Bugnini, *The Reform of the Liturgy*, 116. See also comments by Patrick Regan regarding the reconstruction of the Chrism Mass, as the liturgy of Holy Thursday morning, purposely composed for the blessing of the oils. Regan, *Advent to Pentecost*, 139.

³¹⁵ PR-1595, 1167-1207; Rasmussen, "The Chrism Mass: Tradition and Renewal," 29-33.

among other things, that the Chrism Mass is to be celebrated in the morning, *post Tertiam*, that is, around 9:00 am, while the Mass of the Lord's Supper is to be celebrated in the afternoon, in an hour not before five or later than eight *post meridian*, that is, between 5:00 and 8:00 pm.³¹⁶

The reconstruction effort was, in a way, a process of retrieval. The Mass formulary was not entirely a new creation; rather, the revisers went back to the eighth century to retrieve eucology from the old Gelasian Sacramentary. Several benefits can be underscored from the 1955-56 liturgical reform. An independent Chrism Mass was created, which means the consecration of the chrism and the blessing of the oils of the sick and of catechumens would no longer be inserted into the Holy Thursday Mass of the Lord's Supper. The reform brought about two distinctive liturgies for Holy Thursday - the Chrism Mass, celebrated in the morning, and the Mass of the Lord's Supper, celebrated in the evening.³¹⁷ The celebration of the Lord's Supper in the evening of Holy Thursday became more meaningful, since it corresponded to the gospel narratives about the event it commemorates – the supper Jesus had with his apostles on the night before he was crucified.³¹⁸ Finally, the newly created Chrism Mass has its proper prayers and biblical readings. Peter Maier comments that the

³¹⁶ "Maxima Redemptionis," 841 [II: 7].

³¹⁷ *PR-1595*, 1168-69. According to the information in these paragraphs of *PR-1595*, it is more probable that the *Missa in Cena Domini* was celebrated in the morning hours. Note that the preparations start in the sacristy in the morning, "*Mane itaque sacrista...*" then the pontiff comes into the church at the appropriate hour ("*hora competenti...*"), which could be any time before noon.

³¹⁸ See Matt. 26: 20; Mark 14: 17; "Maxima Redemptionis," 840-841.

detachment of the Chrism Mass, now celebrated in the morning, does not demean the evening Mass of the Lord's Supper, rather it raises the significance of the consecration of the chrism.³¹⁹

Those merits notwithstanding, Annibale Bugnini gave a mixed reaction to the texts that were selected for the newly reconstructed Chrism liturgy, signaling his disagreement with some of the textual selections. Bugnini observes:

Of the texts that were selected in 1955 and introduced into the Roman Missal, some were classical and beautifully constructed; others were less satisfactory. The liturgists were rather critical of the formulary as a whole. They found fault with its poverty of ideas; for example three of the texts (epistle, gospel and communion antiphon) emphasized the oil of the sick, although this is the lowest in the hierarchy of oils, and its blessing had for centuries not even been reserved to the bishop but had been delegated to simple priests who would give it on each occasion as need required.³²⁰

The revised restored Chrism Mass was received with enthusiasm by some scholars of the liturgy who took it upon themselves to educate the laity particularly, to participate in its celebration. The French liturgist, Aimé-George Martimort, commented that the chrismal ceremonies were almost unknown to the faithful, and thought that its "great lessons" ought to be taken advantage of. He was among the few liturgists who wrote to educate both clergy and laity of

³¹⁹ "Die Einführung der Missa chrismatis bedeutet also nicht nur eine Entlastung der Abendfeier, sondern auch eine Aufwertung der Ölweihen." See Maier, *Die Feier der Missa Chrismatis*, 165.

³²⁰ Bugnini, 116-117. In this comment, Bugnini seemed rather sympathetic towards the criticism of liturgical experts who also found fault with the reconstructed Chrism Mass, especially the level of thought that might have resulted in the undue emphasis given to the oil of the sick over and above that of the dominant oil, the chrism, which for centuries has given the name to the entire liturgy.

the Church on the blessing of the sacramental oils.³²¹ He touched on salient topical issues. He mentioned that one could discover the mystery of the Church in the Chrism Mass, as it portrays “a communal reunion of the entire hierarchy around the bishop” (“reunion commune de toute la hiérarchie autour de l’évêque”), as the clergy and people from the various parts of the local Church gather around the bishop in one celebration.³²²

2. The Text of the 1955-56 Chrismal Liturgy³²³

The new chrismal rite was published in the new *Ordo Hebdomadae Sanctae Instauratus* (*OHS*), which came into being on January 20, 1956. It is captioned:

FERIA QUINTA IN CENA DOMINI
DE MISSA CHRISMATIS
IN QUA BENEDICITUR OLEUM CATECHUMENORUM ET INFIRMORUM, ET
CONFICITUR SACRUM CHRISMA.³²⁴

³²¹ Aimé-George Martimort, “La catéchèse de la benediction des saintes huiles,” *LMD* 41 (1955), 69-72.

³²² Martimort, “La catéchèse de la benediction des saintes huiles,” 69. He explained the functions and significance of the various oils which, in order to minimize repetition, are not presented here but incorporated into the exposition of the theology of the chrismal liturgy in chapter three below.

³²³ The chrismal liturgy presented in this section concerns the structure and Mass text of the 1955-56 reforms, which have been reprinted in the 1962 *Missale Romanum* and which is discussed in the next chapter in comparison with its 1970 counterpart. The euchological texts for the blessing of the oils had not changed; they remained those of the Tridentine Pontifical of 1595-96. The only changes affected parts of the Eucharistic preface and the consecratory preface of the chrism, as will be seen below.

³²⁴ Schmidt, *HS*, 1: 64-66; *Ordo Hebdomadae Sanctae Instauratus* (New York: Benziger Brothers, Inc., 1956), 61-66. Hereafter abbreviated *OHS-1956*.

The opening rubrics make it clear that the blessing of the oils of catechumens and of the sick and the consecration of the chrism “take place according to the rite described in the *Roman Pontifical*, with the exceptions that are noted below.”³²⁵ The Roman Pontifical referred to in this rubric is the Pontifical of Trent, whose chrismal liturgy had not been revised since its promulgation in 1595-96. The rubric adds that the blessing of oils and the making of the chrism take place within the “Mass of the Chrism,” which is to be celebrated after Terce, that is, after the ninth hour. This is taken from the instructions of the apostolic decree, “*Maxima Redemptionis*,” that announced the reforms. It sets the parameters right; that the blessing of the oils would no longer take place within the Mass of the Lord’s Supper but in a new “Mass of the Chrism,” which would be celebrated in the morning hours of Holy Thursday.³²⁶

The following is the order and content of the 1956 chrismal liturgy:

i. *Antiphona ad Introitum:*

*Facies unctionis oleum, et filiis Israel dices: Hoc oleum unctionis sanctum erit mihi in generationes vestras (Ex. 30:25,31).
Gratias Domini in aeternum cantabo; per omnes generationes annuntiabo fidelitatem tuam (Ps. 88:2).
Facies unctionis.*

The above *antiphona ad introitum* or entrance antiphon is composed of a combination of verses from the book of Exodus and the Psalms (Exodus 30: 25, 31;

³²⁵ OHS-1956, *De Missa Chrismatis*: 1; Schmidt, *HS*, 1: 64. “*Benedictio olei catechumenorum et infirmorum, et confectio sacri chrismatis peraguntur secundum ordinem in Pontificali romano descriptum, iis exceptis, quae inferius notantur.*”

³²⁶ OHS-1956, *De Missa Chrismatis*: 2. *Hae autem benedictio et confectio fiunt intra Missam chrismatis, quae celebranda est post Tertiam.* See “*Maxima Redemptionis*,” II: 7.

Psalm 88:2).³²⁷ It is new; there is no record of its previous use in a Sacramentary or Pontifical. It is followed by such ordinary parts of the Mass as the *Kyrie eleison* and the *Gloria in excelsis*.³²⁸

ii. *Oratio*

*Oremus. Domine Deus, qui in regenerandis plebibus tuis ministerio uteris sacerdotum; tribue nobis perseverantem in tua voluntate famulatum; ut dono gratiae tuae, in diebus nostris, et meritis et numero sacratus tibi populus augeatur. Per Dominum.*³²⁹

A rubric is added to the effect that this prayer alone is said (“*Et dicitur haec tantum oratio*”).³³⁰ It is not precisely clear why that rubric. However, considering that the opening collect is retrieved from the *GeV*, perhaps the rubric sets the parameters right that it is not everything contained in the *GeV* that is restored in the *OHS-1956*, because the *GeV* has two opening orations, the second of which is not restored by *OHS-1956*.³³¹

iii. *Verbum Dei*

After the opening oration, the document lists the first biblical reading: *Lectio Epistolae beati Iacobi apostoli. 5: 13-16*. It is followed by the *Graduale*, taken from Psalm 27: 7-8. *In Deo confisum est cor meum, et adiutus sum; ideo exsultat cor meum, et cantico meo laudo cum. V/. Dominus robur est populo suo, et praesidium salutis*

³²⁷ *OHS-1956*, 3.

³²⁸ *OHS-1956*, 4.

³²⁹ *OHS-1956*, 5. See *GeV*, 375 and page 31 above.

³³⁰ *OHS-1956*, 5. See Schmidt, *HS*, 1: 64.

³³¹ See *GeV*, 376.

uncto suo (“In God my heart trusts, and I find help; then my heart exults, and with my song I praise him. V/. The Lord is the strength of his people, the saving refuge of his anointed”). The *graduale* is followed by the gospel: *Sequentia sancti Evangelii secundum Marcum*. 6: 7-13. Another rubric indicates that the creed is not said (*Et non dicitur credo*).³³²

iv. *Antiphona ad offertorium*

Diligis iustitiam et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo laetitiae.

The offertory antiphon is taken from Psalm 44: 7 (Ps. 45: 8). “You love justice and hate iniquity; therefore God, your God anoints you with the oil of gladness.”³³³ It is followed by the Secret (*Secreta*).

v. *Secreta*

*Huius sacrificii potentia, Domine, quaesumus, et vetustatem nostram clementer abstergat, et novitatem nobis augeat et salutem. Per Dominum nostrum.*³³⁴

The secret prayer is also taken from the *Gelasianum Vetus* (*GeV*, 377).

Although it does not say anything about the oils, it does pray that the power of the Eucharistic sacrifice may take away the old nature of the participants and renew in them the new self.

³³² *OHS*-1956, 6-8.

³³³ *OHS*-1956, 9. The Vulgate uses the perfect past participle, “dilexisti,” of “diligo.”

³³⁴ *OHS*-1956, 10; *GeV*, 377.

vi. *Praefatio*

It is clearly noticeable from the text below that *OHS-1956* has restored the proper Eucharistic preface of the chrism Mass. The whole section from, “*ut spiritualis lavacri baptismo ...*” up to “*vestimento incorrupti muneris induantur,*” formed the main body of the Eucharistic preface of the *Missa Chrismalis* of the *Gelasian Sacramentary*.³³⁵ However, this portion of the prayer inexplicably became part of the consecratory prayer for the chrism in the *PRG*³³⁶ and, subsequently, in all the Roman Pontificals until its restoration by the *OHS-1956*.³³⁷ The rubrics of the restored rite states categorically that these words, which used be sung for the blessing of the chrism in the old editions of the *Roman Pontifical* are now omitted. “These words formerly pertained to the proper preface of the Mass of the Chrism, and have again taken this place in the restored rite.”³³⁸

Following Chavasse, other commentators have also confirmed, or rather restated, that it had been an ancient consecratory preface for the chrism (most probably Gallican by origin), that came to be used as the Eucharistic preface in the

³³⁵ See *GeV*, 378.

³³⁶ See *PRG*, 99: 275.

³³⁷ See *OHS-1956*, 11; Schmidt, *HS* 1:65.

³³⁸ *OHS*, 13. *In benedictione chrismatis, quae in veteribus editionibus Pontificalis romani invenitur, versus finem praefationis quae super chrisma benedicendum cantatur, omittantur verba: “ut spiritualis lavacri baptismo usque ad vestimento incorrupti muneris induantur,” quae olim praefationem propriam Missae chrismatis constituerant, et quae in hoc instaurato ritu iterum locum sum obtinuerunt.* See *GeV*, 378; *PRG*, 99: 275; *PRxii*, XXX A: 53; *PR-1595*, 1193.

Gelasian Sacramentary.³³⁹ Peter Maier comments that this Eucharistic preface now has its proper significance since it is used in a properly structured Chrism Mass, adding that its theme is definitely initiatory.³⁴⁰

The restored text is as follows (following immediately after the secret):

Per Omnia saecula saeculorum. R/. Amen.
V/. Dominus vobiscum. R/. Et cum spiritu tuo.
V/. Sursum corda. R./ Habemus ad Dominum.
V/ Gratias agamus Domino Deo nostro. R/ Dignum et iustum est.

Vere dignum et iustum est, aequum et salutare,
clementiam tuam Suppliciter obsecrare,
ut spiritualis lavacri baptismo renovandis creaturam
Chrismatis in sacramentum perfectae salutis vitaeque confirmes;

Ut sanctificatione unctionis infusa,
corruption primae nativitatis absorpta,
sanctum uniuscuiusque templum acceptabilis vitae
innocentiae odore redolescat;
Ut secundum constitutionis tuae sacramentum,
regio et sacerdotali propheticoque honore perfusi,
vestimento incorrupti muneris induantur:

Per Christum Dominum nostrum.
Per quem maiestatem tuam laudant Angeli,
adorant Dominationes, tremunt Potestates.
Caeli, caelorumque Virtutes, ac beata Seraphim,
socia exultatione concelebrant.
Cum quibus et nostras voces ut admitti iubeas,
*deprecamur, supplici confessione dicentes:*³⁴¹

³³⁹ Chavasse, *SG*, 135; Schmidt, *HS*, 2: 727; Jean Rogues, "La préface consécrationnaire du chrême," *LMD* 49 (1957) : 35; Béraudy, "L'initiation chrétienne," 559.

³⁴⁰ Maier, *Die Feier de Missa Chrismatis*, 167.

³⁴¹ *OHS*-1956, 11. See *GeV*, 378.

The *sanctus* follows immediately: *Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Pleni sunt caeli et terra Gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.*

vii. *Canone missae.*

The canon follows. The full text is not given. It is however, indicated that the *Communicantes*, and all that follows up to the consecration are said without additions or changes (“*Communicantes, et quae sequuntur usque ad consecrationem, dicuntur ut in canone missae, nihil addendo vel immutando*”).³⁴²

viii. *Benedictione christmatis*

The document does not present the prayers for the blessing of the oils and the consecration of the chrism because, as it is stated in the introductory paragraph, those blessings take place according to the rite described in the Roman Pontifical,³⁴³ discussed below. Commenting on the consecratory prayer for the chrism, Jean Rogues says that it has been restored in its primitive form, after the suppression of some expressions and ritual forms that were allowed to creep into the chrismal liturgy during the Middle Ages; words and phrases that Rogues describes as “l’incise,” or

³⁴² *OHS-1956*, 12.

³⁴³ See *OHS-1956*, 13 & 1. The *Roman Pontifical* referred to is the post Tridentine Pontifical of Pope Clement VIII; identified throughout the dissertation with the abbreviated name, *PR-1595*.

incidental words.³⁴⁴ He states further that the present text (1956), is about as exact as the form found in the ancient Sacramentaries:

Our actual text, perhaps though with a few light orthographic differences, is therefore about exactly the text that we find in the Old Gelasian Sacramentary¹ or again in the Gelasian of the 8th century.² There is a similar text in the Gregorian Sacramentary of Adrian³.³⁴⁵

71. ¹ Wilson, *The Gelasian Sacramentary, Liber Sacramentorum romanae ecclesiae*, Oxford, 1894, XL, p.

² Mohlberg, *Das fränkische Sacramentarium Gelasianum*, Münster, 1918, § 509.

46. ³ Lietzmann, *Das Sacramentarium Gregorianum nach Aachener Urexemplar*, Münster, 1921, 77, pp. 45-

ix. *Antiphona ad communionem.*

The communion antiphon is taken from the last two verses of the gospel passage: Mark 6: 12-13. “*Praedicabant Apostoli ut paenitentiam agerent, et ungebant oleo multos aegros, et sanabant.*”³⁴⁶ It relates almost exclusively to the anointing of the sick.³⁴⁷

³⁴⁴ Rogues, “La préface consécatoire du chrême,” 35. “... La préface consécatoire du Chrême est restauré dans sa teneur primitive, après suppression de l’incise que le moyen âge lui avait ajoutée.” The full text of the consecratory prayer is presented below on page 135-138.

³⁴⁵ Ibid. “Notre texte actuel est donc très exactement, à quelques légères différences orthographiques près, le texte que nous trouvons dans le Sacramentaire gélisien ancien¹ ou encore dans le gélisien du VIII^e siècle². Texte analogue dans le sacramentaire grégorien d’Adrien³.” See also Schmidt, *HS*, 2: 356-357; *GeV*, 385-388; *GeG*, 622-623c; *GrH*, 335a-335b.

³⁴⁶ *OHS-1956*, 16. “The Apostles went off and preached repentance. They drove out many demons, and they anointed with oil many who were sick and cured them.”

³⁴⁷ Maier, *Die Feier der Missa Chrismatis*, 168.

x. *Postcommunio*

*Oremus. Praesta, quaesumus, Domine: ut, sicut de praeteritis ad nova transimus; ita, vetustate deposita, sanctificatis mentibus innovemur. Per Dominum.*³⁴⁸

It is obvious from the foregoing that although a new *Missa Chrismatis* was brought into being in 1956, following Pope Pius XII's authorization, and the directives laid out in "*Maxima Redemptionis*," by the Sacred Congregation of Rites, most of the eucharological texts of *OHS* are not new compositions, but have been borrowed from ancient sources, mainly from the *GeV*. It was therefore a revision that also, to a greater extent, restored the ancient Chrism Mass. For example, the Opening Collect, the Secret, and the Eucharistic Preface are borrowed from the *Missa Chrismalis*,³⁴⁹ albeit without restoring the second opening oration of the *GeV*.³⁵⁰ The Post-Communion prayer is borrowed from the *GeV*'s prayer *Ad Populum* of the *Missa ad Vesperum* of Holy Thursday, which is modified from the *SaV*.³⁵¹

On the Liturgy of the Word, the 1956 *Ordo* has the Epistle of James 5:13-16 for the first scripture reading, followed by the Gradual, taken from Psalm 27: 7-8. The

³⁴⁸ *GeV*, 394; *OHS*-1956, 17. "O Lord, as we leave the things of the past and turn to the new, may we put off our old nature and be renewed in holiness of mind. Through our Lord." See Latin-English Missal, 97.

³⁴⁹ *OHS*-1956, 5, 10, 11 and *GeV*, 375, 377 and 378 respectively.

³⁵⁰ *GeV*, 376.

³⁵¹ *OHS*-1956, 17; *GeV*, 394; *SaV*, 245. Curiously, Patrick Regan points out that the Post-Communion prayer originates from the *SaV* but failed to indicate that it has also been used by the *GeV* as prayer *Ad Populum* in the *Missa ad Vesperum* of Holy Thursday. See Regan, *Advent to Pentecost*, 139.

Gospel is from Mark 6: 7-13.³⁵² Other peculiar features of this Mass are given in the rubrics: The prayer, *Domine Iesu Christe, qui dixisti* and the kiss of peace are omitted. Communion is also not distributed to anybody present at this Mass, only the bishop communicates.³⁵³ However, the blessing is given at the end of the Mass, and *Sext* and *None* are said in choir, and Local Ordinaries are allowed to celebrate the evening Mass of the Lord's Supper, after celebrating the Chrism Mass in the morning.³⁵⁴

The text of the 1955-56 revised Chrism Mass has been reproduced in the *Missale Romanum* of 1962, and the euchological texts for the blessing of the oils of the sick and of catechumens, as well as the revised text for the consecration of the chrism, from the *PR-1595*, have been reproduced in the *Pontificale Romanum* of 1962. A summary outline of the 1962 chrismal liturgy (from the two liturgical books) is as follows:

- i. **Rubric:** *Benedictio olei catechumenorum et infirmorum, et confectio sacri chrismatis peraguntur secundum ordinem in Pontificali romano descriptum, iis exceptis, quae inferius notantur* (The blessing of the oil of the catechumens and the oil of the sick and the making of the sacred chrism take place according to the rite described in the Roman Pontifical, with the exceptions that are noted below).
- ii. *Hae autem benedictio et confectio fiunt intra missam chrismatis, quae celebranda est post Tertiam* (The blessing of oils and the making of the chrism take place within the Mass of the Chrism, which is to be celebrated after Terce).
- iii. *Antiphona ad Introitum:* Exodus 30: 25, 31 and Psalm 88:2.

³⁵² *OHS-1956*, 6, 7, 8.

³⁵³ *OHS-1956*, 14.

³⁵⁴ *OHS-1956*, 17-18.

- iv. *Kyrie eleison* and *Gloria in excelsis Deo*
- v. *Oratio*: “*Oremus. Domine Deus, qui in regenerandis plebibus tuis....*”
- vi. *Lectio*: *Epistolae beati Iacobi apostolic*, 5: 13-16.
- vii. *Graduale*: Psalm 27: 7-8.
- viii. *Evangelium*: *Secundum Marcum*, 6: 7-13.
- ix. *Credo*: *Non dicitur*.
- x. *Antiphona ad Offertorium*: Psalm 44: 7. “*Diligis iustitiam....*”
- xi. *Secreta*: “*Huius sacrificii potentia....*”
- xii. *Praefatio propria*: “*VD... Clementiam tuam suppliciter....*”
- xiii. *Canone missae*: *Communicantes*, etc.
- xiv. *Consecratio chrismatis* (NB: *omittantur verba*: “*ut spiritualis lavacri baptismatis...*” usque ad “*... vestimento incorrupti muneris induantur.*”
- xv. *Agnus Dei*.
- xvi. *Omittitur*: a) “*Domine Iesu Christe, qui dixisti,*” b) *Osculum pacis*, c) *Sacram Communionem distribuere non licet*.
- xvii. *Antiphona ad Communionem*: (Mk 6:12-13) “*Praedicabant Apostoli....*”
- xviii. *Postcommunio*: “*Praesta, quaesumus, Domine....*”
- xix. *Benedictio datur*. *Sexta et Nona dicuntur in choro*.

3. *Pontificale Romanum* 1962 and *Pontificale Romanum* 1595

Historically and textually, the *PR*-1962 is linked to the 1955-56 liturgical reforms, especially with regard to the chrismal liturgy. *PR*-1962 was the first Pontifical produced after the momentous changes that were effected less than a decade earlier. Its content, so far as the chrismal liturgy is concerned, was a reprint of the changes that *OHS*-1956 effected in the chrismal rite. With regard to the blessing of the oils of the sick and of catechumens, there was no change to the *PR*-1595 prayers. However, the reformers did alter the chrismal consecratory prayer that was inherited

from the *PR-1595*. In this section, it is deemed worth the while to compare the chrismal consecratory prayers of *PR-1595* and *OHS-1956 / PR-1962*. The change shortened the 1956/1962 prayer.

PR-1595

V/. Dominus vobiscum.
R/. Et cum spiritu tuo.
V/. Sursum corda.
R/. Habemus ad Dominum.
V/. Gratias agamus Domino Deo nostro.
R/. Dignum et iustum est.

Vere Dignum et iustum est,
aequum et salutare, nos tibi
semper hic et ubique gratias
agere, Domine sancte Pater
omnipotens, aeterne Deus.

Qui in principio inter caetera
bonitatis et pietatis tuae munera
terram producere fructifera ligna
iussisti.

Inter quae huius pinguisissimi
liquoris ministrae oleae
nascerentur, quarum fructus sacro
chrismati deseiret.

Nam David prophético spiritu
gratiae tuae sacramenta
praenoscent, vultus nostros in
oleo exhilarandos esse cantavit.
Et cum mundi crimina diluvio
quondam expiarentur effuso
similitudinem futuri muneris
columba demonstrans per olivae
ramum pacem terris redditam
nuntiavit.

1956 / PR-1962

V/. Dominus vobiscum.
R/. Et cum spiritu tuo.
V/. Sursum corda.
R/. Habemus ad Dominum.
V/. Gratias agamus Domino Deo nostro.
R/. Dignum et iustum est.

Vere Dignum et iustum est,
aequum et salutare, nos tibi
semper hic et ubique gratias
agere, Domine sancte Pater
omnipotens, aeterne Deus.

Qui in principio inter caetera
bonitatis et pietatis tuae munera
terram producere fructifera ligna
iussisti.

Inter quae huius pinguisissimi
liquoris ministrae oleae
nascerentur, quarum fructus sacro
chrismati deseiret.

Nam David prophético spiritu
gratiae tuae sacramenta
praenoscent, vultus nostros in
oleo exhilarandos esse cantavit.
Et cum mundi crimina diluvio
quondam expiarentur effuso
similitudinem futuri muneris
columba demonstrans per olivae
ramum pacem terris redditam
nuntiavit.

*Quod in novissimis temporibus
manifestis est effectibus
declaratum, quum, baptismatis
aquis omnium criminum commissa
delentibus, haec olei unctio vultus
nostros iocundos efficiat ac
serenos.*

*Inde etiam Moysi famulo tuo
mandata dedisti, ut Aaron fratrem
suum prius aqua lotum per
infusionem huius unguenti
constitueret sacerdotem.*

*Accessit ad hoc amplior honor,
quum filius tuus, Dominus noster
Iesus Christus, lavari a Ioanne
undis Iordanicis exegisset, et
Spiritu sancto in columbae
similitudine desuper misso
Unigenitum tuum, in quo tibi
optime complacuisse testimonio
subsequentis vocis ostenderes, hoc
illud esse manifestissime
comprobares, quod eum oleo
laetitiae prae consortibus suis
ungendum David propheta
cecinisset.*

*Te igitur deprecamur, Domine
sancte, Pater omnipotens, aeterne
Deus, per Iesum Christum Filium
tuum Dominum nostrum, ut huius
creaturae pinguedinem
sanctificare tua benedictione
digneris et in sancti Spiritus
immiscere virtutem per potentiam
Christi tui, a cuius sancto nomine
chrisma nomen accepit, unde
unxisti sacerdotes, reges,
prophetas, et martyres:*

*Quod in novissimis temporibus
manifestis est effectibus
declaratum, quum, baptismatis
aquis omnium criminum commissa
delentibus, haec olei unctio vultus
nostros iocundos efficiat ac
serenos.*

*Inde etiam Moysi famulo tuo
mandata dedisti, ut Aaron fratrem
suum prius aqua lotum per
infusionem huius unguenti
constitueret sacerdotem.*

*Accessit ad hoc amplior honor,
quum filius tuus, Dominus noster
Iesus Christus, lavari a Ioanne
undis Iordanicis exegisset, et
Spiritu sancto in columbae
similitudine desuper misso
Unigenitum tuum, in quo tibi
optime complacuisse testimonio
subsequentis vocis ostenderes, hoc
illud esse manifestissime
comprobares, quod eum oleo
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ungendum David propheta
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*Te igitur deprecamur, Domine
sancte, Pater omnipotens, aeterne
Deus, per Iesum Christum Filium
tuum Dominum nostrum, ut huius
creaturae pinguedinem
sanctificare tua benedictione
digneris et in sancti Spiritus
immiscere virtutem per potentiam
Christi tui, a cuius sancto nomine
chrisma nomen accepit, unde
unxisti sacerdotes, reges,
prophetas, et martyres:*

*Ut spiritualis lavacri Baptismo
renovandis creaturam Chrismatis
in Sacramentum perfectae salutis
vitaee confirmes; ut
sanctificatione unctionis infusa,
corruption primae nativitatis
absorpta, sanctum uniuscujusque
templum acceptabilis vitae
innocentiae odore redolescat;
ut secundum constitutionis tuae
Sacramentum, regio, et
sacerdotali, propheticoque honore
perfusi, vestimento incorrupti
muneris induantur;*

*ut sit his qui renati fuerint ex aqua
et Spiritu sancto chrisma salutis,
cosque aeternae vitae participes et
caelestis gloriae facias esse
consortes.*

*Per eundem Dominum nostrum Iesum
Christum Filium tuum, qui tecum vivit et
regnat in unitate ejusdem Spiritus Sancti
Deus, per omnia saecula saeculorum. R/
Amen.*

*ut sit his qui renati fuerint ex aqua
et Spiritu sancto chrisma salutis,
cosque aeternae vitae participes et
caelestis gloriae facias esse
consortes.*

*Per eundem Dominum nostrum Iesum
Christum Filium tuum, qui tecum vivit et
regnat in unitate ejusdem Spiritus Sancti
Deus, per omnia saecula saeculorum. R/
Amen.*

Obviously, the only difference between the two texts is the omission in the 1956/1962 version of the part, “*ut spiritualis lavacri baptismo ... vestimento incorrupti muneris induantur,*” that had originally belonged to the Eucharistic preface of the *GeV*, and which has been extracted and returned to its proper place and function as Eucharistic preface in *OHS-1956* and reproduced in *MR-1962*.³⁵⁵

The preface has maintained everything else that came down from the *PR-1595*. Peter Maier criticizes its introductory dialogue, “*Dominus vobiscum,*” “*Et cum spiritu*

³⁵⁵ *GeV*, 378; *OHS-1956*, no. 11 (pp. 63-65); Schmidt, *HS*, 1: 65; *MR-1962*, pp. 234-235.

tuo....” According to him, the same introductory dialogue that the consecratory prayer shares with the Eucharistic preface could confuse the faithful. He does not see anything praiseworthy about the similarities between the two prayer texts.³⁵⁶ The chrismal consecratory prayer certainly has a long anamnesis, mostly based on Old Testament imagery, from creation through the flood of Noah’s time to the prophetic song of David about how God would make the faces of mankind cheerful with oil. According to Jean Rogues, the high point in the narrative comes at the invocation: “*Accessit ad hoc amplior honor ... lavari se a Ioanne undis Jordanicis exegisset.*” He most certainly stresses the symbolism of the anointing of Jesus, and states that it cannot be supposed that a material anointing ever took place.³⁵⁷ Rogues describes the imagery depicted by the text as a paradox which both “enlightens us and also dictates a method” to us.³⁵⁸

IV. The Post Vatican II Liturgical Reforms

1. History

On December 4, 1963, the fathers of the Second Vatican Council promulgated the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*.³⁵⁹ Among its many landmarks, the Constitution called for the reform of the Tridentine liturgy which, at

³⁵⁶ Maier, *Die Feier der Missa Chrismatis*, 236.

³⁵⁷ Rogues, “La préface consécrationnaire du chrême,” 36.

³⁵⁸ Ibid. Since greater portion of this prayer has been retained by the current *Ordo*, further analysis and reflection are deferred to chapter three.

³⁵⁹ Hence, to be referred to as *the Constitution* or *the Liturgy Constitution*, and abbreviated *SC*.

the time, was in its latest edition in the 1962 *Missale Romanum* and *Pontificale Romanum*.³⁶⁰

Certain areas of liturgical practice and rites have been specifically identified for revision, and the Council actually decreed the revisions.³⁶¹ The Consilium for the implementation of the Liturgy Constitution set to work on a number of revisions. Incidentally, the Chrism Mass became one of the rites that was considered for revision and simplification, although it was not among the rites originally identified by the Constitution and earmarked for revision. The reason why the Chrism Mass came to fore-front is explained briefly below.

³⁶⁰ The call for liturgical reform is spelled out clearly in these words: “In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable. In this restoration both texts and rites should be drawn up so as to express more clearly the holy things which they signify. The Christian people, as far as possible, should be able to understand them with ease and take part in them fully, actively, and as a community” (*SC*, 21). See Austin Flannery, Gen Ed., *Vatican Council II, Vol. 1: The Conciliar and Post Conciliar Documents* (Northport, NY: Costello Publishing Company, 1975), 9. All references and quotations from the Vatican II documents in this dissertation are taken from the Flannery edition, unless otherwise stated.

³⁶¹ Here are a few examples or specific areas marked for revision: The rite of the Mass was to be revised and simplified (*SC*, 50); The word of God in the sacred scriptures was to be opened more lavishly, and the mysteries of the faith and guiding principles of the Christian life were to be expatiated by means of homilies (*SC*, 51); Vernacular was to be allowed to facilitate better participation (*SC*, 54); Concelebration was to be permitted for certain Masses, including the Chrism Mass (*SC*, 57); The rites of baptism were to be revised (*SC*, 66, 67). It is noteworthy that the Constitution is not specific with regard to the Chrism Mass, except to note that it was one of the favorable occasions for Eucharistic concelebration. See also Niels Rasmussen, “The Chrism Mass: Tradition and Renewal,” 29-33.

Eucharistic Concelebration

One of the first major issues tackled by the Consilium, in conjunction with the Congregation of Rites was Eucharistic concelebration. In the deliberations of this topic, Chrism Mass came to be so linked with Eucharistic concelebration to the extent that on March 7, 1965, two decrees were issued: The first one, *Ecclesiae semper*, was on Eucharistic concelebration.³⁶²

Although the central focuss of this dissertation is the blessing of oils and consecration of chrism, the manner in which concelebration has been linked with it obliges us to comment on it briefly. Eucharistic concelebration was one of the major recommendations of the Second Vatican Council, enshrined in its Constitution on the Sacred Liturgy.³⁶³ The Liturgy Constitution recalls the history and value of concelebration in the life of the Church of both East and West, and gave permission for concelebration on certain occasions such as Holy Thursday, for both the Chrism Mass and the evening Mass of the Lord's Supper, Masses during councils, episcopal conferences, synods, and at the blessing of abbots. It also gave authority to local Ordinaries to determine other opportune times for concelebrations, as well as to

³⁶² *Ecclesiae semper*, Decree issued by the Sacred Congregation of Rites, promulgating the editio typica of the rites of concelebration and communion under both kinds. See AAS 57 (1965), 410-412.

³⁶³ SC, 57.

regulate them.³⁶⁴ Finally, it directed that a new rite of concelebration should be drawn and inserted into the *Missale Romanum*.³⁶⁵

Following the directives of the Constitution, the decree *Ecclesiae semper* stresses the unity of the sacrifice of the cross (“*unitas Sacrificii Crucis*”), the unity of the priesthood (“*unitas sacerdotii*”), and in a special way, the manifestation of the Church’s true nature, especially when it celebrates the Eucharist, which is the activity of the entire holy people of God, which is ordered and acting hierarchically (“... *actio totius populi sancti Dei, hierarchice ordinati et agentis*”).³⁶⁶ The Sacred Congregation therefore reiterates that these three characteristics are intrinsic to every Eucharistic celebration and become particularly conspicuous when several priests concelebrate the same Mass, and most especially when it is presided over by the bishop, “it is the preeminent manifestation of the Church in the unity of sacrifice and priesthood and the single offering of thanks around the one altar with the ministers and holy people.”³⁶⁷ This aspect of concelebration also reflects *SC*, 41 which talks about the visible life of the Church in its full gathering.

³⁶⁴ Ibid.

³⁶⁵ It is clear from the decree that promulgated the rite of concelebration that a great number of bishops from around the world had requested the faculty to concelebrate the chrism with their priests. See “*Quamplures episcopi*,” decree of the Sacred Congregation of Rites, promulgating the text of changes in the Order of Holy Week, *AAS* 57 (1965): 412-413. See also Anthony Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” *EL* 125 (2011): 197.

³⁶⁶ “*Quamplures episcopi*,” 410. See *DOL*, 222: 1789-1791.

³⁶⁷ *DOL*, 222: 1792.

The second decree promulgated the text for changes in the Order of Holy Week.³⁶⁸ As a matter of particular interest, the Congregation of Rites added the Chrism Mass as one of the rites to be revised. Among other things, the decree states:

...It has therefore been deemed advisable to take the following steps: to revise the texts of the Chrism Mass somewhat so that they are more in line with the purpose of this Mass; and, even before the definitive reform that is to be carried out in due time as part of the revision of the whole Roman Pontifical, to simplify the rite for the blessing of the oils so that it may be more readily incorporated into the day's celebration and may facilitate the active participation of the faithful....

Accordingly, by mandate of Pope Paul VI, the Consilium has carefully studied and prepared the changes mentioned for incorporation into the Order of Holy Week. The Congregation of Rites, with the Pope's approval, has decreed that these changes are to be published for obligatory use by all beginning with Holy Week of this year 1965.³⁶⁹

In the light of the above, the Consilium conducted consultations on the said revisions since 1964,³⁷⁰ even before the decree was issued. The results of the consultations ultimately led to some changes proposed for Holy Week celebrations, especially a new Chrism Mass for Holy Thursday and some changes in the Good Friday Passion Service. These were published, *Variationes in Ordinem Hebdomadae*

³⁶⁸ "Quamplures episcopi," 412-413.

³⁶⁹ Ibid. See *DOL*, 454.

³⁷⁰ The ICEL Secretariat of Washington, DC, in the United States of America, is in possession of some of the reports from *Coetus a studiis XXI*, a consultative group on the Chrism Mass. These documents demonstrate the amount of work that had been undertaken behind the scenes, including the consultation of liturgical and theological experts who met regularly in study groups to advise the Consilium. The documents studied (the only ones available on the Chrism Mass) are numbered and dated as follows: 1. Schema 48 (11/6/1964); 2. Schema 49 (11/28/1964); 3. Schema 51 (11/30/1964); 4. Schema 158 (4/25/1966); 5. Schema 181 (8/25/1966); 6. Schema 181 Ad (9/21/1966); 7. Schema 192 (10/4/1966); 8. Schema 354 (10/22/1969); and 9. Schema 368 (5/23/1970).

Sanctae Inducendae.³⁷¹ Being the focus of this study, the proposed new chrismal liturgy is hereby evaluated. It consists of two parts: The first part, *De Missa Chrismatis (DM)*, dwells on the Mass, and the second part, *De Ritu Benedicendi Oleum Catechumenorum et Infirmorum, et Conficiendi Chrisma (DR)*, concerns the rite for the blessing of the oils.

2. The Text of the Proposed Chrism Mass (*VOHS-1965*)³⁷²

The 1965 proposed text kept the *Antiphona ad introitum* and the *Collecta* of the existing Chrism Mass,³⁷³ but the biblical texts for the Liturgy of the Word were changed. For the first reading, the text from the Epistle of James 5:13-16 was replaced with Isaiah 61:1-4, 6, 8-9. However, it maintained the *Graduale* (Psalm 27: 7-8). The

³⁷¹ The Consilium for the implementation of the Liturgy Constitution was headed by Giacomo Cardinal Lercaro (Archbishop Emeritus of Bologna). The prefect of the Sacred Congregation of Rites, Arcadio Maria Cardinal Larraona Saralegui, C.M.F., was also a prominent member. Together with the secretary of the Sacred Congregation of Rites, Fr. Ferdinand Antonelli, O.F.M., they signed the intermediary document with the proposed revisions on March 7, 1965. See *Variationes in Ordinem Hebdomadae Sanctae Inducendae*, editio typica (Vatican City: Typis Polyglottis Vaticanis, 1965), 5-6. Hereafter, abbreviated as *VOHS*. See also, *EDIL*, vol. 1:127 (text no. 28).

³⁷² References to the proposed Chrism Mass will be made as *VOHS* followed by the page number of the document, and references to the rite of blessings, *De Ritu Benedicendi Oleum Catechumenorum et Infirmorum, et Conficiendi Chrisma*, will be made as *DR*, followed by the paragraph number of the rite.

³⁷³ *VOHS*, 7. This is in reference to the Chrism Mass of 1956, which has been reprinted without change in the 1962 *Missale Romanum*. It is to be noted also that both the 1962 *Pontificale Romanum (PR-1962)* and *PR-1595* are editions of the *Tridentine Pontifical*, which have maintained the chrismal ritual down the centuries, except the change in the consecratory prayer for the chrism, as indicated on pages 135-138 above (*OHS-1956*, 13).

text for the Gospel was also changed from Mark 6: 7-13 to Luke 4: 16-22.³⁷⁴ As in the *MR-1962*, there was no provision for the *Credo*. The draft also removed the *Antiphona ad Offertorium*. It provided that the gifts of bread and wine for the Eucharistic celebration were to be brought to the altar together with the oils in one procession, which is a slightly simplified version of the former elaborate procession of oils. The choir and all the assembly were to sing the hymn, *O Redemptor*, which was kept but slightly shortened, from eight verses to six.³⁷⁵

A new *Super oblata* was introduced: *Accepta tibi sint, Domine, plebis tuae munera supplicantis, ut, sacerdotum sanctificata servitio, fideles tuos perpetua redemptione conferment. Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per Omnia saecula saeculorum. R/. Amen.*³⁷⁶ Its origin is unknown since it is not found in either the *GeV* or the *GrH*. It is also not found in the *MR-1570* either. The *Corpus Orationum* produced three formularies that begin with “Accepta tibi sint, Domine,” but without the rest of the texts coming close. Curiously, however, the first part of the prayer corresponds with the first part of the *super oblata* of the Mass for the feast of Saint Margaret Mary

³⁷⁴ *VOHS*, 7-8. The selection of appropriate texts for the proposition of a New Chrism Mass occupied *Coetus a studiis XXI* as early as 1964. Some of these texts appeared in the report that was sent to the Consilium. See Schema 51, November 30, 1964.

³⁷⁵ See *VOHS*, 9, 12-13; *DR*, 4. The discussion of the hymn, *O Redemptor*, is sent to the next chapter for structural reasons; so that this chapter is not disproportionately prolonged.

³⁷⁶ *VOHS*, 9. “O Lord, may the work of your pleading people be acceptable to you; so that they may strengthen your faithful with everlasting salvation by the worthy service of your priests. Through our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.”

Alacoque, celebrated on October 17, in the *MR-1962*, which also begins with:

“*Accepta tibi sint, Domine, plebis tuae munera.*”³⁷⁷ Peter Maier questions why the secret prayer of *OHS-1956*, “*Huius sacrificii potentia...*,” which bears the *vetustas-novitas* theme, was replaced by this one. He suggests that this new *super oblata* might have been adapted from that of the feast of Saint Margaret Mary. He ponders whether the presence of the “old” and “new” themes in the postcommunion prayer suffices? According to him, the motive for the change remains unanswered.³⁷⁸

The new rite retained the proper preface to the Eucharistic prayer, but substituted Mark 6: 12-13 with Psalm 44 (45): 8 as the *Antiphona ad Communionem*. It is a shortened adaptation of the *Antiphona ad Offertorium* in the *OHS-1956*. In the *VOHS*, it is formulated as “*Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus,*” cutting off “*oleo laetitiae*” and using the perfect past participle of “*diligo.*” A couple of reasons could be proffered for the retention of this psalm verse by the *VOHS*. First, it seems to fit in well with the new selection of scriptural texts which also talk about anointing, and second, it has its parallel in the chrismal consecratory prayer,³⁷⁹ in which a line reads: “... *quod eum oleo laetitiae prae consortibus suis*

³⁷⁷ *MR-1962*, 642.

³⁷⁸ Maier, *Die Feier der Missa Chrismatis*, 172.

³⁷⁹ Maier, *Die Feier der Missa Chrismatis*, 171.

ungendum ...” (... “that he would be anointed with the oil of gladness above all his companions...”).

VOHS allows communion to all the faithful who participate in this Mass, in sharp contrast to *OHS-1956* which did not permit it. This seems to be in response to the Council’s teaching that the more perfect participation in the Mass is when the faithful also receive communion after the clergy.³⁸⁰ The prayer, *Postcommunio*, has also been retained.³⁸¹

The highlight of *VOHS*, among other things, is the provision for concelebration of the clergy of the diocesan presbyterium, and not limited to any particular number of presbyters. It recognizes the whole assembly of presbyters, who concelebrate the Mass with the bishop, as “the witnesses and collaborators with him in the ministry of the sacred chrism.” They are to come from all parts of the diocese, or at least represent the clergy of the various regions of the diocese.³⁸² The proposed rite also provides that the order of the Mass should be followed up to the prayer of the faithful, as indicated in the rite of concelebration. The deacons and sub-deacons who have a part in the blessing of the oils should process into the sanctuary in front of the concelebrating presbyters and, after the prayer of the faithful,³⁸³ the bishop puts incense into the censor and blesses it as is the custom. Then seven deacons, seven sub-deacons and

³⁸⁰ See *SC*, 14, 41 & 48.

³⁸¹ *VOHS*, 9.

³⁸² *DR*, 2.

³⁸³ It is interesting to note that *DR*, 3 & 4 each mentions “the prayer of the faithful,” but the rite of the Mass (*DM*), makes no provision for it. See *VOHS*, 15.

other ministers go to the sacristy to reverently bring the oils to be blessed into the sanctuary, including the gifts of bread and wine.³⁸⁴ As they arrive at the altar, the bearers of the respective oils announce the name of the oil they bear and place it on the table before the altar: First, is the sacred chrism. Second, is the oil of catechumens. Then the oil of the sick is announced. Finally, the balsam is placed on the table without any announcement.³⁸⁵ The rite of blessing, including the exorcisms and salutation of the oils, follows what pertains in the pontifical.³⁸⁶

Other developments occurred toward the end of the 1960s and the early part of the 1970. On April 3, 1969, Pope Paul VI (1963-1978) issued an Apostolic Constitution to approve the new Roman Missal, which was revised according to the mandate of the Second Vatican Council.³⁸⁷ As the text of the new *Missale Romanum* was being emended for publication, the Sacred Congregation for the Clergy came up with a new document, in November that year, which required priests to renew their commitment to celibacy and obedience to their bishops and superiors on Holy Thursday.³⁸⁸ On March 26, 1970, the new *Missale Romanum* was finally promulgated with two new elements added to its contents - the full text for the Renewal of Priestly

³⁸⁴ *DR*, 3-4. There is marked simplification of the procession with oils in the proposed rite. The absence of twelve priests, cross bearer, and book bearer are noticeable.

³⁸⁵ *DR*, 5.

³⁸⁶ *DR*, 6-16.

³⁸⁷ "Missale Romanum," *Notitiae* 5 (1969): 142-146.

³⁸⁸ *DOL*, 315. The renewal of priestly commitment will be discussed in the next chapter.

Promises of Commitment and a New Preface for the Chrism Mass. However, it was not until December 3, 1970 that the new *Ordo benedicendi oleum catechumenorum et infirmorum et conficiendi chrisma* was promulgated by the authority of the same Pope.³⁸⁹

3. The Text of the New Rite (The 1970 *Ordo*)

i. The Praenotanda

The 1970 *Ordo* has two major components: the introduction or *praenotanda* and the text itself. In the introduction, the document invokes the Liturgy Constitution to restate the bishop's position as the high priest, from whom and upon whom the spiritual life of his flock both derives as well as depends.³⁹⁰ It states the manner of celebration that naturally befits, and is required of, the chrism liturgy – a concelebrated Mass – which is one of the main “expressions of the fullness of the bishop's priesthood” and symbolizes the close bond between the local bishop and his presbyters.³⁹¹ It is innovative, in the sense that it does invite presbyters from the different parts of the diocese to concelebrate with the bishop, and all the presbyters are

³⁸⁹ *DOL*, 458: Decree *Ritibus hebdomadae sanctae*, issued by the Sacred Congregation for Divine Worship to promulgate the *editio typica* of the new ordo. See *AAS* 63 (1971): 711; *Notitiae* 7 (1971): 89.

³⁹⁰ *Ordo*, 7: “*Episcopus ut sacerdos magnus sui gregis est habendus, a quo vita suorum fidelium in Christo quodammodo derivatur et pender*” (*SC*, 41);

³⁹¹ See “*Ecclesiae semper*,” the decree that promulgated the *editio typica* of the rites of concelebration and of communion under both kinds, March 7, 1965; *EDIL*, vol. 1: 123-126 (text no. 27); *DOL*, no. 222; *AAS* 57 (1965): 410-412. The *Rite of Concelebration* was published by the Vatican's Polyglot Press, 1965; *Ordo*, 1.

designated as the bishop's "witnesses and co-workers" in the ministry of the sacred chrism ("*Testes et ministerii sancti chrismatis cooperatores*"), a liturgical and theological understanding of the role of the presbyters that is restated from the *PRG* and applied to all presbyters of the presbyterium, and not limited to a small number or a select few.³⁹² In the *PRG*, where the designation first appeared, its application gives the impression that only the twelve presbyters who concelebrated with the bishop and who joined the procession with the oils were the *testes et cooperatores*.³⁹³

The *praenotanda* also gives brief explanations for the uses of each of the oils that are blessed at the Mass, linking the Christian use of consecratory oil to the Old Testament usages for the anointing of kings, prophets and priests. Symbolically, these personalities represent Christ, whose name means "the anointed one."³⁹⁴ It goes further to define the Christian meaning and symbolism of the oils. For Christians, the chrism is a sign of their sacramental incorporation into Christ's paschal mystery and sharing in Christ's kingly and prophetic priesthood, through baptism, during which they are anointed. In confirmation, Christians are signed with chrism and receive the spiritual anointing of the Spirit who is given to them. The oil of catechumens is used to prepare and dispose candidates for baptism. It extends the effects of the baptismal exorcisms that strengthen the candidates with power to renounce evil and sin before

³⁹² *Ordo*, 14.

³⁹³ *PRG*, 99: 268.

³⁹⁴ *Ordo*, 2.

they approach the font of life for sacramental rebirth. Finally, the oil of the sick provides the sick and infirm with a remedy for both spiritual and bodily illness.³⁹⁵

The introduction also requires that the oils are made from olives. It also names the aromatic substance for the preparation of the chrism as balsam.³⁹⁶ Mixing the chrism may be done privately before the Mass or publicly during the liturgical rite itself. Although the oils are ordinarily made from olives, there is a provision that in the event that olive oil is not obtainable, any oil made from natural vegetable plants could be used.³⁹⁷ The proper minister for the consecration of the chrism is the bishop.³⁹⁸ It needs to be emphasized that the bishop mentioned in this clause is the diocesan bishop, who is the immediate and ordinary pastor of the flock of the local Church. It is only in his absence (or incapacity) that another bishop is allowed to preside over the consecration of the chrism in his diocese. The bishop also ordinarily blesses the other oils at the Chrism Mass. However, the instructions in the introduction allow presbyters to bless these other oils in both ordinary and extraordinary circumstances.³⁹⁹ For

³⁹⁵ Ibid. Remarkably, the *Ordo*'s brief explanations on the use of chrism seem too brief, and limited only to the sacraments of initiation, leaving out the other liturgical rites in which chrism is used, namely, ordination of presbyters and bishops, and the dedication of churches and altars.

³⁹⁶ *Ordo*, 4. "*Chrisma conficitur oleo et aromatibus, seu material odorifera.*" Balsam is the substance that has been used over the centuries. It can be posited that in the absence of balsam, any fragrant substance of natural origin (plants or seeds) would be acceptable.

³⁹⁷ This clause accomplishes two things: (1) That no oil made from synthetic substances should be blessed for sacramental use. (2) Giving recognition to parts of the world where olive cannot be cultivated but where other rich vegetable oils are produced.

³⁹⁸ *Ordo*, 6. "*Consecratio chrismatis soli Episcopo competit.*" The bishop meant here is the diocesan bishop. However, in his absence, the norm allows for another bishop to preside.

³⁹⁹ See *Ordo*, 7 and 8.

example, the oil of the sick can be blessed by a presbyter who has the faculty “in virtue of the law itself” or of its special concession to him by the Apostolic See. The *Ordo* explains what “in virtue of the law” means: (a) Presbyters who are the equivalents in law to a diocesan bishop; (b) In the case of necessity, that is, if there is a need, when oil blessed by the bishop is not available, any presbyter can bless the oil of the sick but only within the context of that particular celebration. In ordinary circumstances, during the rite of baptism of adults, presbyters have the faculty to bless the oil of catechumens at the stage of anointing. Theoretically, the blessing of the oil of catechumens by the bishop at the Chrism Mass is deferred to the Conference of Bishops to decide whether or not to retain it.⁴⁰⁰

One major item mentioned in the introduction is the time of the blessing, that is, on Thursday morning of Holy Week or earlier, on any convenient day near Easter. This provision posits that in the event of a difficulty for the clergy and faithful to gather on Holy Thursday morning, the chrismal liturgy could be advanced and celebrated earlier, on another convenient day, but still close to Easter. Whatever day is deemed convenient, the *Chrism Mass* is the “proper” Mass to be celebrated.⁴⁰¹ This

⁴⁰⁰ Ibid. Those who are the equivalents in law to a diocesan bishop are those who head communities of the faithful that are equivalent to dioceses or particular churches such as, territorial prelatitudes, territorial abbaties, vicariates apostolic, prefectures apostolic and permanently established apostolic administrations. See *Code of Canon Law*, Canons 368 and 381, paragraph 2; *Ordo Unctionis Infirmorum Eorumque Pastoralis Curae*, editio typica (Rome: Typis Polyglottis Vaticana, 1975), no. 21; *Pastoral Care of the Sick: Rites of Anointing and Viaticum* (Collegeville, MN: The Liturgical Press, 1983), no. 21.

⁴⁰¹ *Ordo*, 10. The practical side of applying this clause is that in most dioceses, where the celebration cannot be done conveniently on Holy Thursday morning, an earlier day is chosen, like the Tuesday or Wednesday, within Holy Week. Some dioceses even celebrate it as an evening Mass.

provision in the 1970 *Ordo*, unlike the *OHS-1956* which did not have any such options, gives enough opportunity to local dioceses to adapt to the day and time that most pastorally satisfy their needs. The place of the blessing within the Mass has been retained – before the end of the Eucharistic prayer, for the oil of the sick, and at communion time, for the oil of catechumens and the chrism. However, as it is with many post-Vatican II sacramental rites that are celebrated within the context of the Mass, an option is given for all the oils to be blessed after the renewal of priestly commitment, for the sake of pastoral expediency. This option also puts the blessings at the intermediate point between the two tables – the table of the *Word of God* and the *Eucharistic table*.⁴⁰² According to Annibale Bugnini, these options were introduced into the *Ordo* “after lengthy discussion among the consultors and members of the Consilium.”⁴⁰³

The new approach could serve a didactic purpose. It allows a bishop to bless all three oils shortly after his homily (and after the renewal of priestly vows), especially after he has spoken to the people and explained the significance of the oils. This could allow the people to immediately connect the teaching on the oils with their liturgical blessing, without losing much time in the interim.

⁴⁰² *Ordo*, 11-12. Emphasis mine.

⁴⁰³ Bugnini, *The Reform of the Liturgy*, 801-802.

ii. The Structure of the Liturgy

The 1970 *Missa Chrismatis* is structured on the format of a solemn ritual Mass at which the diocesan bishop concelebrates with the entire presbyterium of the diocese.⁴⁰⁴ Its main parts are:

- The opening rites
- The Liturgy of the Word
- The renewal of priestly vows
- The blessing of the oils (alternative option)
- The Liturgy of the Eucharist (and blessing of oils – original option)
- The conclusion.

Opening Rites

There is a procession of the bishop, priests, deacons and other ministers into the sanctuary of the Cathedral church where the chrismal liturgy usually takes place.⁴⁰⁵

The Mass has a new introit, taken from Revelation 1:6. It provides for the ‘Gloria’ to be sung or recited, followed by the opening collect.⁴⁰⁶

⁴⁰⁴ The participation of the entirety of the diocesan clergy is expressed in no. 14 of the *praenotanda*. It adds that presbyters from various sections of the diocese ought to be among the concelebrating clergy, describing them as the bishop’s witnesses and co-workers in the ministry of the Holy Chrism.

⁴⁰⁵ *Ordo*, 15. In a rather radical fashion, Rasmussen contends that the location of the chrismal liturgy should not always be at the Cathedral church, but could be moved from place to place in the diocese to make it more accessible for the participation of the ordinary people of the diocese. For him, “the cathedral is anywhere that the bishop has his *cathedra* set up,” so long as it remains within the borders of the diocese. See Niels Rasmussen, “The Chrism Mass: Tradition and Renewal,” 32.

This position may sound contentious in certain circles. However, in dioceses or local churches where co-cathedral churches exist, or those that have other pre-eminent liturgical spaces, there should not be a problem celebrating the Chrism Mass in such places. For example, in the Diocese of Rome, the Pope celebrates the Chrism Mass in St. Peter’s Basilica, although the Basilica of St. John Lateran is the principal church of the Pope as the Bishop of Rome.

⁴⁰⁶ The texts of this Mass (1970) will be discussed in some detail in comparison with the Chrism Mass that preceded it, which is present in the 1962 *Missale Romanum*.

Liturgy of the Word

The liturgy of the word follows immediately. There are three readings, followed by a homily delivered by the presiding bishop. It retains the texts proposed by the intermediary rite of 1965 for the first reading and the gospel, but with slight changes: *VOHS-1965* has Isaiah 61: 1-4, 6, 8-9 which was slightly revised in the 1970 *Ordo* to Isaiah 61:1-3a, 6a, 8b-9, for the first reading. For the gospel, *VOHS-1965* has Luke 4:16-22 which has a verse dropped by the 1970 *Ordo* to Luke 4: 16-21.⁴⁰⁷ The 1970 *Ordo* does away with the *graduale*, composed of Psalm 27 (28): 7-8. In its place, it has a responsorial psalm (Psalm 88 (89): 21-22, 25, 27), with a responsory: “*Forever, I will sing the goodness of the Lord,*” that engages the assembly, according to the provisions of the revised missal. It adds a second reading from the Book of Revelation (1:5-8), thus raising it to the high status of other solemn liturgies that have the benefit of three readings from sacred scripture and a responsorial psalm. This reading also connects well with the High Priestly theme that the 1970 rite emphasizes.⁴⁰⁸

⁴⁰⁷ See *VOHS-1965*, 7-8; *Lectionary For Mass*, English Translation Approved by the National Conference of Catholic Bishops and Confirmed by the Apostolic See (Catholic Book Publishing Co., 1970), no. 39. *Coetus (XXI) Documents*, Schema # 51. Several possible biblical texts have been proposed by *Coetus XXI* in this document, but the final selection is not on its minutes.

⁴⁰⁸ It is notable that this New Testament text is also used as second reading for the Feast of Christ the King, on the last Sunday (34th) in Ordinary Time.

Renewal of Commitment to Priestly Service

The Renewal of Priestly Commitment is one of the new elements that came with the 1970 chrismal liturgy.⁴⁰⁹ After the homily, the bishop addresses the priests directly and invites them to renew their commitment to priestly service. The profession of faith and general intercessions are omitted, probably because the Renewal of Priestly Commitment contains elements that reflect the characteristics of the general intercession and the profession of faith. Another reason could probably be consistency with the traditional character of the chrismal liturgy, to keep it intact and unencumbered by additional prayers.⁴¹⁰

In the year 2000, Pope John Paul II issued the third typical edition of the *Missale Romanum*. One addition was made to the Chrism Mass. A rubric was added mandating the general intercessions after the Renewal of Commitment to Priestly Service. However, soon after the third typical edition of the *Missale Romanum* was issued and various regional and national liturgical commissions around the world began to translate it into their respective local languages, certain errors were discovered in the final print of the original text by liturgical experts. According to the report, the errors were mainly typographical, grammatical, spelling mistakes, as well as certain inaccurate entries.⁴¹¹ With regard to the Chrism Mass, the rubric that

⁴⁰⁹ The Renewal of Priestly Commitment is discussed in chapter two.

⁴¹⁰ *GeV*, 375-378.

⁴¹¹ See USCCB. CDW Publication, *Newsletter*, vol. XLV (April, 2009): 13.

mandated the insertion of the general intercessions was removed, “returning the practice to what it was before the *editio typica tertia* was issued” in 2000.⁴¹²

Presentation of the Gifts

The rite retains the proposition of the Consilium to have the offertory gifts and the oils brought to the sanctuary at the same time, accompanied by the singing of the hymn, *O Redemptor*, or some appropriate song, in place of the offertory song.⁴¹³ There is no separation of the hymn, *O Redemptor*, into two parts, one part to be sung before, and the other, after the rite of blessings, as the pre-Vatican II versions of the Pontifical had it. The procession has also been simplified considerably.

The order of the procession is as follows:⁴¹⁴

- A minister who carries the vessel with the balsam (if the bishop wishes to prepare the chrism in the midst of the assembly)
- A minister who carries the vessel with the oil of catechumens
- A minister who carries the vessel with the oil of the sick
- A deacon or presbyter who carries the oil for the chrism
- Members of the faithful who carry the bread, wine and water

⁴¹² See *Notitiae*, vol. 45 (November-December, 2008): 367-387.

⁴¹³ *Ordo*, 17.

⁴¹⁴ *Ordo*, 16. Interestingly, the *Ordo* does not include the thurifer and cross bearer in the procession of oils and gifts, perhaps in keeping with simplification of the rite. In practice, however, these items form part of the procession in most places. In comparison to its predecessors, the current *Ordo* does not mention seven deacons and sub-deacons. See *DR*, 3-4 (*VOHS*-1965, 15).

The bishop has the option to receive the gifts at the altar or at his chair.

Whichever option is chosen, the document indicates that the order of presentation changes: The chrism is presented first. It appears quite odd that the ministers carrying the balsam, oil of catechumens and oil of the sick, upon reaching the sanctuary, would step aside for the minister with the oil for the chrism to present it to the bishop first before they do so. The deacon or presbyter raises the vessel and shows it to the bishop, announcing in a loud voice: “The oil for the Holy Chrism.” The bishop receives it and hands it to one of the ministers, who in turn places it on a table prepared for the occasion, in front of the altar, conspicuous for all in the assembly to see. The minister with the oil of the sick, then the one with the oil of catechumens, follows in that order, each of them announcing the oil being presented.⁴¹⁵

The Blessing of the Oils and Consecration of the Chrism

The current *Ordo* gives an alternative option, to the original or traditional rite, of blessing the oils between the liturgies of the word and the Eucharist. If this option is chosen, “for pastoral reasons,”⁴¹⁶ it puts the blessing at the middle of the celebration, between the two major parts of the Mass – the Liturgy of the Word and the Liturgy of the Eucharist. However, the bishop may choose to keep to the traditional form, in

⁴¹⁵ *Ordo*, 18. In recent times, in order to create a wider sense of participation, adaptations have been made by diocesan organizers of the chrismal liturgy. They choose different categories of people to carry the oils. For example, a deacon or presbyter carries the chrism, a catechist or catechumen carries the oil of catechumens, and a health worker or a visibly infirm person in a wheel-chair or any other lay person carries the oil of the sick.

⁴¹⁶ *Ordo*, 19; also 12 and 26.

which the oil of the sick is blessed just before the end of the Eucharistic prayer,⁴¹⁷ and the blessing of the oil of catechumens and the consecration of the chrism take place immediately after communion. During the consecration of the chrism, the *Ordo* allows the concelebrating presbyters to participate in the ritual action by the extension of their right hands towards the chrism, from the beginning of the epiclesis to the end of the prayer, but without saying anything. Only the presiding bishop recites the words of consecration.⁴¹⁸

Liturgy of the Eucharist

The Eucharistic liturgy follows as usual, including the use of the new preface that has been composed by the Congregation of Divine Worship.⁴¹⁹ Being a

⁴¹⁷ *Ordo*, 11 and 20: If the presiding bishop uses the Roman Canon (Eucharistic Prayer 1), the blessing of the oil is inserted just before the words, “Through Christ our Lord, you give us all these gifts....” In this case, the formula used to end the canon is: “Through whom you give us all these gifts.... (*Per quem haec omnia....*)” If he uses the other Eucharistic prayers, the blessing of the oil is inserted immediately before the doxology, “Through him, and with him and in him...” (“*Per ipso, et ipso, et in ipso...*”). In each of these usages, the oil of the sick is brought to the altar and held before the bishop who blesses it with the prescribed prayer formula. The conclusion of the blessing formula, “Who lives and reigns with you...” (“*Qui tecum vivit et regnat in saecula saeculorum*”), is said only when the blessing takes place outside the Eucharistic prayer.

⁴¹⁸ *Ordo*, 25 (the rubrics within the consecratory prayers). In most of the rites of blessing of the oils, there has been some form of active participation of the presbyters in the ritual action, even silently. For example, in the 12th century Pontifical, the presbyters silently said the prayers of exorcism and blessing of the oil of the sick with the bishop, and they saluted the chrism and oil of catechumens immediately after the bishop had done so (*PRxii*, XXX A: 36-37, 55, 59); In the 13th century Pontifical of the curia, the presbyters also breathed three times over the chrism and oil of catechumens and saluted them after the bishop (*PRC*, XLII:20, 23, 26); In the Pontifical of Durandus, the presbyters also exorcised and blessed the oil of the sick with the bishop, they breathed over the chrism and oil of catechumens three times and similarly saluted them after they have been blessed and saluted by the bishop (*PGD*, III, 2: 56, 79, 82-83, 86); and in the Tridentine Pontifical, the presbyters similarly took part in the breathing over the oils, and followed the bishop to salute the oils and kiss the vessels (*PR-1595*, 1190-91, 1198-1200, 1201, 1203-1205); since the Tridentine Pontifical remained in use, the 1956 chrism rituals retained the same ritual acts by the priests.

concelebrated liturgy, the presiding bishop allows the presbyters to recite the canon with him according to the rules for concelebrated Masses.⁴²⁰ The bishop, followed by the concelebrating clergy and faithful receive communion at this Mass. After the final blessing of the Mass, the bishop puts incense into the thurible and the recessional procession forms to the sacristy. The blessed oils are carried by ministers immediately after the cross bearer. The choir leads the congregation to sing either some verses of *O Redemptor*, or some appropriate song. The *Ordo* directs that, back in the sacristy, the bishop may instruct the priests about the reverent use and safe custody of the sacred oils.⁴²¹

Conclusion

To conclude this chapter, the following summary can be drawn:

The *Gelasian* Sacramentaries studied in this dissertation (*GeV* and *GeG*), largely follow a common format. The text of the Chrism Mass in these documents is identical. Each of these manuscripts presents an independent Chrism Mass; that is, the blessing of the oils is not subsumed in the *Missa in Cena Domini*, as it pertains in the *GrH* and in all the Pontificals.

⁴¹⁹ See Bugnini, *The Reform of the Liturgy*, 118; *DOL*, 315. The preface will be discussed in the next chapter.

⁴²⁰ See *Rite of Concelebration*, *DOL*, 223, nos. 13 & 14. Also the rubrics in the Canons of the *Missale Romanum*.

⁴²¹ *Ordo*, 27 & 28. There is an observation. Although the consecrated chrism and blessed oil of catechumens are no longer revered or saluted, as we saw in the previous documents, they are still given reverential honors in the 1970 *Ordo*, after the blessings, by being carried solemnly in the procession with burning incense before them to the sacristy.

In each of these manuscripts, the oil of the sick is simply blessed with the prayer, “*Emitte, quaesumus, domine, spiritum sanctum...*,” it is not exorcised.⁴²² However, differences occur in the consecration of the chrism and blessing of the oil of catechumens. In the *GeV*, the chrism is ordinary olive oil; it is not mixed with balsam. It is blessed with two formulae: The first one being, “*Deus incrementorum et profectuum spiritalium munerator...*,”⁴²³ which is neither exorcistic nor consecratory; it only requests God to endow the oil with protective power for those anointed with it, in order to save them from the forces of the devil. The second formula is the actual consecratory prayer. It begins with the full preface dialogue between the bishop and the assembly: “*Dominus vobiscum.*” “*Et cum spiritu tuo.*” “*Sursum corda...*” “*Vere dignum ... domine, sanctae pater ... qui in principio...*”⁴²⁴ In the *GeG*, the same formulae are used for the chrism. However, after the use of the formula, “*Deus incrementorum et profectuum spiritalium remunerator,*” the document moves away from the ritual pattern of the *GeV* and has the bishop mix balsam with the oil before proceeding with the consecratory prayer: “*Vere dignum... domine, sanctae pater ... qui in principio inter cetera bonitatis et pietatis tuae munera terram producere fructifera ligna iussisti...*”⁴²⁵

⁴²² See *GeV*, 382; *GeG*, 619.

⁴²³ See *GeV*, 384;

⁴²⁴ See *GeV*, 385-388.

⁴²⁵ *GeG*, 621-623c. See *GeV*, 385-388. Note the difference in the spelling of “*incrementorum*” (*GeV*, 384), “*incrementorum*” (*GeG*, 621).

With regard to the oil of catechumens, according to the ritual in the *GeV*, it is mixed with balsam and exorcized with the formula, “*Exorcizo te, creatura olei, in nomine dei patris...*,”⁴²⁶ before it is blessed with the simple invocation, “*Vere dignum...omnipotens aeternae deus, qui mysteriorum tuorum...*,”⁴²⁷ the formula whose usage was thought to be a mix-up, and was thus replaced by the compiler of the *PRG* with the formula, “*Deus incrementorum et profectuum spiritualium munerator...*”⁴²⁸ The *Gellonensis* also mixes the oil of catechumens with balsam, making it two oils with that fragrant mixture. Then it exorcizes and blesses the oil with the same prayers as in the *GeV*.

Through the study and commentary of Antoine Chavasse, and restated by Robert Béraudy, our attention has been drawn to the misapplication of four prayer texts in the *GeV* as a result of its emendation in Gaul: (i) “*Clementiam tuam,*” which, supposedly, was an old Gallican chrismal consecratory prayer that came to be used as Eucharistic preface (*GeV*, 378). (ii) “*Deus Incrementorum*” (spelled *incrimentorum* in the *GeV*), which was for the blessing of the oil of exorcism but which came to be applied as the exorcistic prayer for the chrism (*GeV*, 384). (iii) “*Exorcizo te creatura olei ... ut fiat haec unctio divinis,*” and (iv) “*Omnipotens aeterne Deus, qui mysteriorum tuorum.*” The last two prayers were originally meant for the chrism, but which came to be applied for the exorcized oil (*GeV*, 389-390).

⁴²⁶ *GeV*, 389.

⁴²⁷ *GeV*, 390.

⁴²⁸ *PRG*, 99: 279.

Like the Gelasian Sacramentaries, the *Hadrianum* also blesses the oil of the sick with the “Emitte” formula, consecrates the chrism with “*Vere dignum ...domine, sancte pater Qui in principio,*” and blesses the oil of catechumens with “*Deus qui virtute sancti spiritus...*” It is the same prayer as “*Deus incrementorum.*”⁴²⁹ It does not mix any of the oils with balsam, and none of the oils is exorcized either.

The *PRG*, for its part, introduces prayers of exorcism into the chrismal liturgy; it exorcizes all the three oils, a ritual departure from the *Gelasian Sacramentary*, which exorcizes only the oil of catechumens. The oil of the sick is exorcized with, “*Exorcizo te, immundissime spiritus...*” and blessed with the Gelasian “*Emitte*” prayer.⁴³⁰ The *PRG* also introduces other new ritual elements to the Gelasian rite of blessing the chrism and the oil of catechumens. First, these two oils and the balsam are reverently brought into the sanctuary in an elaborate solemn procession amidst the singing of *O Redemptor*.⁴³¹ Second, unlike the rite in the *GeV*, the *PRG* blesses balsam with the formula, “*Dominum nostrum...qui incomprehensibilem,*” and mixes it with pure olive oil to form the chrism amidst the invocation, “*Haec commixtio liquorum,*” and then exorcizes the mixture with the formula, “*Exorcizo te, creatura olei, per deum patrem.*”⁴³²

⁴²⁹ *GrH*, 334-336.

⁴³⁰ *PRG*, 99: 260-261.

⁴³¹ *PRG*, 99: 268-271.

⁴³² *PRG*, 99: 272-274.

Finally, the chrisam is blessed with the Gelasian consecratory prayer, “*Vere dignum... domine, sancte pater ... qui in principio...*”⁴³³ While the oil of catechumens is exorcized with the formula, “*Exorcizo te, creatura olei, in nomine Dei patris...*” and blessed with the formula, “*Deus incrementorum...qui virtute...*”⁴³⁴

It is observed that the prayer which the *PRG* utilizes to exorcize the oil of catechumens is the same formula used in the *GeV* to exorcize the same oil after it has been mixed with balsam, although in the *PRG* balsam is not mixed with the oil of catechumens.⁴³⁵ It is also observed that the prayers of exorcism, without exception, addressed the respective oils, or an immune spirit perceived to inhabit the oil. The address is made directly in the first person singular, “*Exorcizo te creatura olei...*” or “*Exorcizo te immundissime spiritus...*” None of these prayers of exorcism is addressed to God, and are different from the blessing prayers themselves which address God directly. Based upon Dominic Serra’s analytical description of the characteristics of Gallican exorcistic prayers, which address the element directly in the first person singular instead of God, and also based upon the assertion by Dalmais that “Rhenish practices” were introduced into the Roman liturgy through the *PRG*, it is possible to conclude that these exorcistic prayers are among those non-Roman

⁴³³ *PRG*, 99: 275; *GeV*, 386.

⁴³⁴ *PRG*, 99: 278-279.

⁴³⁵ See *GeV*, 389 and *PRG*, 99: 278. Comparatively, there are minor textual differences between the two documents.

practices that might have entered the Roman liturgy from Gallican, Rhenish and other non-Roman sources.⁴³⁶

Finally, it is observed that the *PRG* utilizes the Gelasian prayer, “*Deus incrementorum...*” as the blessing formula for the oil of catechumens,⁴³⁷ and for the exorcism of the chrism, it uses the formula, “*Exorcizo te, creatura olei, per deum patrem.*”⁴³⁸ The studies have shown that the *PRG* introduced Frankish and Germanic elements that ultimately gave a ritual format to the Roman chrismal liturgy. These generally prevailed in all the Roman Pontificals that came after the *PRG*, with few variations added on by the *PGD* and transmitted through the *PR-1595*. They include ritual ceremonies as well as prayer texts. For example, it is the *PRG* that introduced the exorcism of the oils of the sick and of the chrism, including the breathing over the latter.⁴³⁹ Until the 10th century when the *PRG* came into use, only the *GeV* has an exorcism of the oil of catechumens (the Exorcized Oil).⁴⁴⁰ The ritual ceremonies introduced are the solemn procession of several ranks of clergy and other ministers with the oils of catechumens, the chrism and the balsam into the sanctuary, as well as the singing of the hymn, *O Redemptor*. Other elements introduced are the mixing of

⁴³⁶ See Dominic Serra, *The Blessing of Water at the Paschal Vigil (Ge 444-448): Its Origins, Evolution and Reform*. Doctoral Dissertation (Rome, 1989), 170; Brian D. Spinks, *Early and Medieval Rituals and Theologies of Baptism: From the New Testament to the Council of Trent* (Aldershot, England; Burlington, VT: Ashgate Publications, 2006), 112; I. H. Dalmais, 149.

⁴³⁷ *GeV*, 384; *PRG*, 99: 279.

⁴³⁸ *PRG*, 99: 274.

⁴³⁹ *PRG*, 99: 260 and 272-273.

⁴⁴⁰ *GeV*, 389.

the chrism with balsam, the ritual breathing into the vessels of oil before the prayers are said over them, the special chair and table set up in the presbytery (in front of the altar) for the blessing of the oils, and the showing and reverencing of the blessed chrism and oil of catechumens with salutations and kissing of the vessels. Most of these ceremonies and rituals have either been done away with completely, or simplified in the post-Vatican II reforms; perhaps, a way of returning the rituals to their Roman roots.

All the ritual documents underscore the importance of the Eucharistic liturgy in relation to the blessing of the oils. The blessing of the oil of the sick before the end of the canon has been constant in all the documents. Comparatively, however, different strands of Eucharistic reception have emerged in this study. In the *Gelasianum Vetus*, we saw that the bishop broke the *sancta* and left it covered on the altar. He went to consecrate the chrism and blessed the oil of catechumens before returning to the altar to communicate. He did not communicate alone. Although the document is not very specific about who communicated, its use of the third person plural (*communicant*) suggests that the whole assembly also received communion (“*Hoc autem expleto venies ante altare, ponis in ore calicis de ipsa hostia; non dicis Pax Domini nec faciunt pacem; sed communicant...*”).⁴⁴¹

For its part, the *Gelonensis* has the bishop return to the altar to communicate alone after consecrating the chrism. He then said the post communion prayer and the

⁴⁴¹ *GeV*, 383-390.

prayer over the people.⁴⁴² Thereafter, he exorcizes and blesses the oil of exorcism (which is also mixed with balsam like the chrism). The descriptions that follow indicate that the assembly received communion after that, and then the bishop says another prayer, “*ad populum*,” followed by what seems like a dismissal prayer over the people, “*Adesto domine propitius plebi tue . . .*”⁴⁴³ Although it is not stated categorically, it is more likely that the *Hadrianum* followed the liturgical procedure of *OR XXIII*, where only the pontiff received communion before the consecration of the chrism.⁴⁴⁴ All the pontificals of the middle ages recorded the same practice; the bishop alone communicated before he consecrated the chrism and blessed the oil of catechumens. But the assembly was allowed to receive communion after the blessing of the oil, with the exception of the 1595 Pontifical, which did not allow communion for the assembly.⁴⁴⁵ The 1956 *Ordo* retained almost everything contained in the Tridentine Pontifical. In keeping with the ancient Roman *Ordo* of the Lateran Basilica, it also had the bishop alone receiving communion at the Chrism Mass.⁴⁴⁶ The Post-Vatican II rites of 1965 and 1970 both do not prohibit any of the participants from receiving communion at the Chrism Mass.

⁴⁴² *GeG*, 624-626.

⁴⁴³ *GeG*, 627-632.

⁴⁴⁴ *OR XXIII*, 7.

⁴⁴⁵ Blessing the Chrism and the oil of Catechumens after the pontiff’s communion is in keeping with the long tradition of the Latin liturgy, as described above. See *PRG*, 99: 267-280; *PRxii*, XXX A: 43; *PRxiii*, 42: 18; *PGD*, III, 2: 61; *PR-1595*, 1180; *OHS-1956*, 14.

⁴⁴⁶ See *OR XXIII*, 6-7.

The post-Vatican II *Ordo* of 1970 has rearranged the order of blessings, from the lowest-ranked to the highest, so that after the oil of the sick, that of the catechumens is blessed before the consecration of the sacred chrism. It is a new order that sees the whole ritual process moving from the simplest to the most solemn. It is also reflected in the way the prayers have been revised and simplified, with more honor reserved for the chrism. Peter Maier says that the new order of blessing, which puts the oil of catechumens before the chrism, is in consonance with their usage in Christian initiation.⁴⁴⁷ Although the current *Ordo* does not retain the ostentatious salutation and kissing of the vessels of chrism and oil of catechumens, it has nonetheless maintained some other forms of reverence for the oils, which include their being carried in the recessional procession to the sacristy immediately following the cross bearer and thurifer with burning incense.⁴⁴⁸

The *Ordo* has expunged all prayers of exorcism from the chrismal liturgy, perhaps to rid the Chrism Mass of as many non-Roman elements as possible.⁴⁴⁹ It has, however, retained an optional insufflations of the chrism, which symbolizes the consecratory character of the Holy Spirit. The “*Emitte*” prayer has been retained substantially for the blessing of the oil of the sick. But the oil of catechumens has a

⁴⁴⁷ Maier, *Die Feier der Missa Chrismatis*, 206.

⁴⁴⁸ *Ordo*, 27.

⁴⁴⁹ Patrick Regan remarks that “After Vatican II the blessing of oils and the consecration of chrism aimed mainly at pruning away the exorcisms and curbing the ceremonial displays that accumulated in medieval times north of the Alps in order to recover the strength of the original Roman tradition residing in the purity and eloquence of the prayers themselves.” See Regan, *Advent to Pentecost*, 134.

new prayer of blessing. The use of balsam is retained for the chrism; it is the essential component for the fragrance of the chrism. The prayer, “*Domine, sancte pater ... qui in principio,*” for the consecration of the chrism has been retained substantially as well (option A); its introductory dialogue as well as the “*Vere dignum*” formula, which characteristically belongs to prefaces, have been eliminated. And to emphasize its abiding christological character, an alternative prayer of consecration has been added (option B).

Moreover, the chrismal liturgy has been restored as a unique solemn celebration of the day time (usually in the morning) on Holy Thursday, or on an earlier day for the sake of pastoral expediency, with its own proper euchology and texts, that is, Mass orations and Eucharistic preface, appropriate scripture readings, antiphons and verses. This move has also appropriately returned the vesperal *Missa in Caena Domini* to its rightful time of the evening on Holy Thursday.

This chapter has presented a systematic general overview of the centuries-old chrismal liturgy. It has succeeded in examining the prayer texts and ritual ceremonies that have been employed throughout the different historical epochs to bless oils for sacramental use in the Roman Church. This exposition deepens knowledge about the evolution of the rituals themselves, from the very simple blessing formularies, as witnessed by the Papal *Ordo* at the Lateran basilica (*Ordo Romanus XXIII*), to the more complex solemn processions, exsufflations and insufflations, invocations and salutations of the simple ‘creature of oil,’ as witnessed by the *Roman Pontificals* of the

middle ages. However, through the liturgical reforms that began around the middle of the twentieth century, culminating in the post-Vatican II *Ordo*, the blessing prayer texts themselves have generally been brought back to the state of noble simplicity that has been the hallmark of the Roman liturgy since ancient times.

CHAPTER TWO

COMPARATIVE EVALUATION OF THE CURRENT CHRISM MASS OF 1970 AND THE PRE-VATICAN II CHRISM MASS PRESENT IN THE 1962 *MISSALE ROMANUM*

Introduction

This chapter provides a general comparative study of the current Chrism Mass contained in the *Missale Romanum* of 1970 and its counterpart present in the 1962 *Missale Romanum*. As indicated in the previous chapter, the Chrism Mass of the 1962 *Missale Romanum* (MR-1962) is a reprinted version of the 1955-1956 reformed chrismal liturgy promulgated by the authority of Pope Pius XII, by the Apostolic Decree, “*Maxima redemptionis nostrae mysteria*,” and the 1970 Chrism Mass was revised in tandem with the MR-1970. A brief history of the revision of the *Missale Romanum* may be helpful to begin this chapter.

The 1970 *Roman Missal*, the product of the Vatican II liturgical reforms, was approved by Pope Paul VI on April 3, 1969. The final text was promulgated *editio typica* by the Sacred Congregation for Divine Worship on Holy Thursday March 26, 1970. It was revised and promulgated as *editio typica altera* by the same sacred congregation, again with the approval of Pope Paul VI on Holy Thursday March 27, 1975. Then, during the pontificate of Pope John Paul II and with his authority, a third edition, *editio typica tertia*, was promulgated in the Great Jubilee year of A.D. 2000.

However, due to several factors that may not be necessary for this study to unravel, the publication of the third edition was delayed until 2008. Its English translation was equally delayed until 2011.¹ It needs to be pointed out that the second and third revisions of the *MR-1970* did not affect the *Missa Chrismatis* significantly, except for a couple of emendations, which are indicated appropriately in the text of this study.

The purpose of this chapter is to show the similarities as well as the differences between the two liturgies, and to underscore the liturgical and theological changes that the Church has brought about in the revisions that resulted in the 1970 chrismal liturgy.

Four major items are considered in this chapter: First, the parallel formularies in the two respective ritual Masses are analyzed. These include the entrance antiphons, the collects, the prayers over the gifts, the Eucharistic prefaces, the communion verses, and the post communion prayers.² Second, the liturgy of the word is examined.

Although the *Lectioary*, as a liturgical book, is not considered in this study, all the biblical readings assigned to this ritual Mass, including the responsorial psalm and gospel verse, which properly belong to the content of the *Lectioary*, are analyzed.

¹ *The Roman Missal*, Renewed by decree of the Most Holy Second Ecumenical Council of the Vatican, promulgated by authority of Pope Paul VI and revised at the direction of Pope John Paul II. English translation according to the Third Typical Edition, for use in the Dioceses of the United States of America. Approved by the United States Conference of Catholic Bishops and confirmed by the Apostolic See (Washington, DC: USCCB, 2011), 290-295. It is notable that the *GIRM* of *MR-2000* (3rd ed.), published in 2002 was retained but the text of the Missal itself was withdrawn due to the aforementioned difficulties until it was finally published in 2008.

² It needs to be stated that this dissertation limits itself to the primary text found in the common editions of the *MR-1962* and *MR-1970* (and its subsequent revised editions of 1975 and 2000/2008), and although all the antiphons are considered important, as indicated in the *GIRM*, nos. 48 & 87, the alternate texts contained in the two Graduals of the *Roman Missal*, which were published separately, are not included in this study.

Third, the age-old traditional hymn, *O Redemptor*, which is sung during the procession with the oils, is also examined. The fourth and last item to be evaluated is the renewal of commitment to priestly service, which is present only in the 1970 rite. This last item, strictly speaking, has very little to do with the blessing of the oils and the consecration of the chrism. It is a topic that is filled with many theological and liturgical issues which can be dealt with separately and thoroughly in another study. However, since it has been made a part of the Chrism Mass in the current *Ordo*, it will be treated only peripherally in this dissertation.

I. Evaluation of Parallel Euchological Texts:

1. The Entrance Antiphon

1962 ANTIPHONA AD INTROITUM

*Facies unctionis oleum, et filiis Israel dices: Hoc oleum unctionis sanctum erit mihi in generationes vestras (Ex. 30:25,31).
Gratias Domini in aeternum cantabo; per omnes generationes annuntiabo fidelitatem tuam (Ps. 88:2).
Facies unctionis.*³

1970 ANTIPHONA AD INTROITUM

*Iesus Christus fecit nos regnum et sacerdotes Deo et Patri suo: ipsi gloria et imperium in saecula saeculorum. Amen.*⁴

³ “You shall make the oil of anointing and say to the sons of Israel: As sacred anointing oil this shall belong to me throughout your generations. The favors of the Lord I will sing for ever; throughout all generations I shall proclaim your faithfulness. You shall make....” Translation taken from *The Roman Missal in Latin and English for Holy Week and Easter*, 93.

⁴ “Jesus Christ has made us into a kingdom, priests for his God and Father. To him be glory and power for ever and ever. Amen.” *Introit* antiphons do not usually end with “Amen.” But the 1970 *introit* is a quoted doxology from Rev. 1:6 with its own “Amen.” Translation taken from *The Roman Missal*, 3rd typical edition, 290.

The entrance antiphon, *antiphona ad introitum*, of the 1962 *Missale Romanum* is taken from two books of the Old Testament, Exodus (Ex. 30:25, 31) and the Psalms (Ps. 88:2).⁵ It has two parts: The refrain (Ex. 30:25, 31) and the verse (Psalm 88:2). The 1970 Missal, on the other hand, selects its entrance antiphon from the New Testament Book of Revelation (Rev. 1: 6). It is a single verse, taken from the second scripture reading for the Mass.

The Entrance Antiphon in each Missal gives hints about the ritual Mass. Both are taken from sacred scriptures, and they propose significant themes around which each Mass is developed. In the text of the 1962 Missal, the verse from Exodus gives the biblical foundation of the anointing oil,⁶ while the Psalm verse expresses the joy and gratitude of one who has experienced the faithfulness of God, because God's promises of forgiveness have been fulfilled in the person's life. The joy of the psalmist can be understood in the light of the first reading and the gospel, in which the sick and afflicted are assured of health and restoration. The portion of the psalm quoted in the introit, Psalm 88:2 [89:2], does not mention oil. However, towards the mid-point of

⁵ The Psalm quoted in this antiphon is taken from a translation from the Septuagint. In Translations taken from the Hebrew Bible, this Psalm becomes Psalm 89:2. The Psalms in the NAB are translated from the Hebrew Bible. English translations of all biblical texts in this work are taken from the NAB, while the Latin is taken from the *Nova Vulgata Bibliorum Sacrorum Editio, Sacrosanctum Oecumenici Concilii Vatican II Ratione Habita Iussu Pauli PP. VI. Recognita Auctoritate Ioannis Pauli PP. II Promulgata, Editio typica altera* (Rome: Libreria Editrice Vaticana, 1986). Concerning the complex numbering of psalms, see Carroll StuhlmueLLer, *Psalms, vol. I* (Wilmington, DE: Michael Glazier, Inc., 1983), 51-53.

⁶ "Anointing Oil" (*Oleum Unctionis*) is the proper name given to this special oil in the Old Testament. See *Exodus* 30:25ff.

the same Psalm (verse 21) there is a mention of oil and anointing: “*Inveni David servum meum; oleo sancto meo unxi eum*” (“I have chosen David, my servant; with my holy oil I have anointed him”). This psalm (Ps. 88 [89]: 2), utilized by the *OHS-1956* as *antiphona ad introitum*, is used by the current *Ordo* as the antiphon in the Responsorial Psalm. The link between this psalm verse and the liturgy of the oils becomes clear when in the consecratory prayer over the chrism the text will refer to the “*oleo laetitiae*” with which God anointed God’s beloved servant and king before his fellows.⁷

The Oil of Anointing

The main theme of the entrance antiphon in the 1962 Missal is the anointing oil (*oleum unctionis*). In the Old Testament context, the *oleum unctionis* was specially prepared for anointing rituals among the ancient Israelites.⁸ It was the consecratory oil of the Old Testament era, comparable to the sacred chrism of the Christian era. Moses was instructed to make the oil from a measure of olive oil mixed with specified amounts of perfumes made from natural ingredients, extractions from cinnamon,

⁷ Psalm 44:8 (45:8). Referred to as the wedding psalm of the king, this verse has been interpreted and “applied to the anointed king who was to come, the Messiah.” See Richard J. Clifford, “Psalms,” in *The Collegeville Bible Commentary*, Gen. Eds., Dianne Bergant and Robert Karris, 754-786 (Collegeville, MN: The Liturgical Press, 1984), 764.

⁸ Exodus 29: 7; 30: 26-28 for the categories of persons and objects that are anointed with the oil – the sacred dwelling, its furniture and its personnel.

cassia and aromatic cane.⁹ In his commentary on this passage from Exodus, Richard J. Clifford underscores the point that the oil was specially prepared for sacred anointings, which rendered objects and persons holy, and set them apart from ordinary (secular) to sacred use.¹⁰ It needs to be noted that this passage is taken from the fourth and last section of Exodus, chapters 25-40, which recorded the instructions that Moses received from God concerning the construction of the Ark, the tent of dwelling, the consecration of Aaron and his sons as priests, their vestments, the altar of incense, and the anointing oil, among a host of other sacred duties.

The anointing oil, thus, symbolizes consecration in Old Testament thought and belief.¹¹ The use that Moses was instructed to make of the anointing oil exemplifies its symbolism and significance.¹² Commentators have also explored some of the symbolisms of the anointing oil. Jean Rogues says it signifies joy, because it symbolizes health, wealth, strength, and also imprints an indelible seal on the anointed

⁹ Exodus 30: 22-33 gives the full instructions that Moses received about the anointing oil, part of which reads: “Take the finest species: five hundred shekels of free-flowing myrrh; half that amount, that is, two hundred and fifty shekels, of fragrant cinnamon; two hundred and fifty shekels of fragrant cane; five hundred shekels of cassia – all according to the standard of the sanctuary shekel; together with a hin of olive oil; and blend them into sacred anointing oil, perfumed ointment expertly prepared....”

¹⁰ Richard J. Clifford, “Exodus,” in the *New Jerome Biblical Commentary (NJBC)*, ed. Raymond Brown et al (Englewood Cliffs, NY: Prentice-Hall Inc., 1990), 44-60.

¹¹ Exodus 29: 1-9. See John Gray, “The Book of Exodus,” *The Interpreter’s One-Volume Commentary on the Bible* (Nashville, TN: Abingdon Press, 1971), 62-63.

¹² The major areas mentioned in the Old Testament associated with the use of the anointing oil are the priesthood of Aaron and his sons (Ex 28: 41; 29: 7; Lev 16: 32), the meeting tent and sacred dwelling and all its furnishings (Ex 30: 26-27; 40: 9-10; Lev 8: 10; Num 7: 1), the altar of incense, the altar of holocaust, the Ark of the Covenant (Ex 29: 36; 30: 26-27; Lev 8: 11; Num 7:1,10, 84, 88), the Laver and its base (Ex 40: 11), the kings and prophets (1 Sam 9:16; 16:3, 12-13; 1 Kings 1: 34; 19: 15-16). In Psalm 45: 8 this oil is called the oil of gladness.

person.¹³ According to Stephen J. Binz, the anointing oil carries connotations of vitality and life. Its use symbolizes a participation in the life of God. Thus, the anointed person was thought to be “given vitality that was characteristic of the living God and received a share in the life of Yahweh.”¹⁴

Kingdom and Priests

The entrance antiphon of the 1970 Chrism Mass (Rev. 1:6) is worded in the form of a prayer; ending with “Amen.” It has no reference to oil, or the act of anointing. On the contrary, it talks about “a kingdom and priests.” Put on the lips of the worshipping assembly, the antiphon simultaneously gives glory and praise to Jesus Christ and acknowledges his kingship. The motive for the exaltation is that the assembly recognizes its new status as “a kingdom and priests” (“*regnum et sacerdotes*”), called and elected to that status by Christ, for the purpose of serving God, “his God and Father” (“*Deo et Patri suo*”). It echoes the theme of the prayer that accompanies the post-baptismal anointing, in which the new status of the baptized, as a member of the Body of Christ and a sharer in the three-fold status of Christ is proclaimed. That prayer says:

Deus omnipotens, Pater Domini nostri Iesu Christi, qui vos regeneravit ex aqua et Spiritu Sancto, qui dedit vobis remissionem omnium peccatorum, ipse vos linit chrismate salutis, ut, eius aggregati populo,

¹³ Rogues, “La préface consécatoire du chrême,” 37.

¹⁴ Stephen J. Binz, *The God of Freedom and Life: A Commentary on the Book of Exodus* (Collegeville, MN: The Liturgical Press, 1993), 116.

*Christi sacerdotis, prophetae et regis membra permaneat in vitam aeternam.*¹⁵

According to biblical commentators, the verse is a doxology which may partly reflect early Christian liturgy,¹⁶ implying a usage familiar to the Johannine community.¹⁷ The single verse recognizes Jesus' work as a fulfillment of the Old Testament promise which God had made to the ancient Israelites through Moses at Mount Sinai: "You shall be to me a kingdom of priests, a holy nation."¹⁸ Adela Yarbro Collins explains that being *a kingdom*, in this context, means being under the rule of God rather than of Satan. She explains further that everyone who hears God's word and obeys it becomes a priest, in the sense that the person becomes a mediator between God and the rest of humanity.¹⁹ Yarbro Collins' interpretation of this

¹⁵ *Ordo initiationis christianae adultorum (OICA)*, no. 224. Editio Typica (Vatican City: Typis Polyglottis Vaticanis, 1972), 93. "The God of power and Father of our Lord Jesus Christ has freed you from sin and brought you to new life through water and the Holy Spirit. He now anoints you with the chrism of salvation, so that, united with his people, you may remain for ever a member of Christ who is Priest, Prophet, and King." English translation, see *Rite of Christian Initiation of Adults (RCIA)*, no. 319 (Washington, DC: USCCB, 1988), 198; *The Rites of the Catholic Church*, vol.1. "Christian Initiation of Adults," no. 319 (Collegeville, MN: The Liturgical Press, 1990), 208.

¹⁶ Adela Yarbro Collins, "The Apocalypse (Revelation)," in *NJBC*, 1000. Collins describes the content of this book as apocalyptic. Léon Dufour defines apocalyptic literature as a literary genre that is characterized by the revelation of secrets concerning the end of time or the course of history. See Xavier Léon Dufour, *Dictionary of the New Testament*, trans. Terrence Prendergast (New York: Harper and Row Publishers, 1980), 96.

¹⁷ See how this verse (Revelation 1:6), resonates in Revelation 5:10 and 20:6.

¹⁸ Exodus, 19:6.

¹⁹ Yarbro Collins, "The Apocalypse (Revelation)," 1000.

apocalyptic verse reflects the theological understanding of the biblical theologian, Elizabeth Schüssler Fiorenza, in her commentary on Revelation 1:6; 5:10 and 20:6.²⁰

There is a pronounced difference between the two entrance antiphons. While the text in the 1962 Missal focuses on the anointing oil, the one in the *MR-1970* focuses on the “kingdom” and “priesthood” of Christ’s followers.

2. The Collect

1962 COLLECTA

*Domine Deus, qui in regenerandis plebibus tuis ministerio uteris sacerdotum; tribue nobis perseverantem in tua voluntate famulatum; ut dono gratiae tuae, in diebus nostris, et meritis et numero sacratus tibi populus augeatur. Per Dominum.*²¹

1970 COLLECTA

*Deus, qui unigenitum Filium tuum unxisti Spiritu Sancto Christumque Dominum constituisti, concede propitius, ut, eiusdem consecrationis participes effecti, testes Redemptionis inveniamur in mundo. Per Dominum.*²²

²⁰ See Elizabeth Schüssler Fiorenza, *Priester für Gott: Studien zum Herrschafts-und Priestermotive in der Apokalypse* (Münster: Verlag Aschendorff, 1972), 68-78.

²¹ “Lord God, who in regenerating your people, use the ministry of priests, grant us your servants, perseverance in your will, so that your people who are consecrated to you may by the gift of your grace increase in our day, both in merit and in number. Through our Lord.”

Per Dominum is the abbreviated form of the prayer-ending, which is: “*Per Dominum nostrum Iesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula seculorum. Amen.*” (“Through our Lord, Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, [one] God, for ever and ever. Amen.”)

²² “O God, who anointed your Only Begotten Son with the Holy Spirit and made him Christ and Lord, graciously grant that, being made sharers in his consecration, we may bear witness to your redemption in the world. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.” See *The Roman Missal*, 3rd typical edition, p. 290.

The collect in the 1962 Missal is taken from the old *Gelasian Sacramentary* via *OHS-1956*. It is the first of two collects in the *GeV*.²³ It proclaims the Lordship of God, who utilizes the priestly ministry to regenerate or give new life to his people. The main focus of the prayer, however, is directed to the regenerated, who are acknowledged as God's consecrated people. Moreover, the mention of "your people" (*plebibus tuis*) recalls the covenant relationship which God established with Israel at Mount Sinai under the leadership of Moses, making them his special possession.²⁴ The prayer moves on to directly refer to the people who have been regenerated through the New Covenant, and accomplished through water and the Holy Spirit in the sacraments of Christian Initiation. While the prayer has no direct mention of oil or anointing, it does refer to the consecrated people of God (*sacratus tibi populus*). Reference to the regenerated people as consecrated also recalls the designation given to the new people of God by the First Epistle of Saint Peter, "*Vos autem genus electum, regale sacerdotium, gens sancta, populus in acquisitionem...*" ("You are 'a chosen race, a royal priesthood, a holy nation, a people of his own' ..."),²⁵ a designation that derives from the prerogatives of ancient Israel as the chosen and consecrated people of God.²⁶

The first part of the prayer does mention the ministry of the priesthood (*ministerio... sacerdotum*), implying the sacerdotal ministry of bishops, through which

²³ *GeV*, 375; *OHS-1956*, p. 62.

²⁴ *Exodus* Chapters 19-24. See Regan, *Advent to Pentecost*, 139.

²⁵ 1 Peter 2: 9.

²⁶ *Exodus* 19: 6; *Isaiah* 43: 20-21; *Malachi* 3: 17.

God brings about the consecration of his people. Bishops exercise their priestly ministry when they preside over the Eucharistic liturgy, or at Christian initiation, or when they consecrate the chrism, among others. The prayer then requests two things for those who are made new, or regenerated, as God's people: that they may serve with "perseverance," and that they may serve according to "God's will." The purpose is to ensure that the people regenerated by the gift of God (his "grace"), may increase both qualitatively and quantitatively ("*meritis et numero*," that is, "in merit and in number").

According to Bruno Kleinheyer, the prayer can be interpreted in different ways; in the direction of priestly ministry, especially as it requests God for perseverance, or in relation to the new birth of God's people. To him, the expression "*... in regenerandis plebibus tuis ... ut dono gratiae tuae, in diebus nostris, et meritis et numero sacratus tibi populus augeatur*," is more of a hint to the imminent celebration of baptisms at the Easter Vigil, especially as it asks for "increase" in the quality of life as well as the numerical strength of the people of God. In the light of this baptismal theme, according to him, the issue of "*ministerium uteris sacerdotum...*" could, with difficulty, refer to the ministers who administer baptism and confirmation. However, he adds that there is the possibility that not only the administration of baptisms, but also the sacraments in general could be intended, including the bishop's role as the minister who consecrates the chrism and blesses the other oils.²⁷

²⁷ Bruno Kleinheyer, "Chiasmameffe Oder Erneuerung Der Priesterlichen Versprechen? Ein Blick in die neuen und neuesten liturgischen Bücher." In *Liturgisches Jahrbuch* 22 (1972), 8.

The 1970 collect is a new composition. A search through Deshusses and Darragon's *Concordances et tableaux pour l'étude des Grands Sacramentaires*, yielded no links that the prayer had ever been used. Its newness is confirmed by Antoine Dumas.²⁸ Like some other elements in the new Chrism Mass, nothing is said about this collect in the records of *Coetus a studii XXI*. Cuthbert Johnson and Anthony Ward also agree that the 1970 collect is a new composition. However, they have identified a selection of euchology that although admittedly are clearly not sources of the collect, they think might have "in some sense probably supplied an idiom."²⁹ With reference to Acts 10: 37-38; 2: 36-37, they acknowledge the language of the text as biblically based.³⁰

The 1970 opening collect is addressed directly to God, which implicitly acknowledges God's omnipotence and oversight of the people who now address God. It is the invocation of a believing people who accept God as their God. The main body of the prayer consists of at least two main intimately interrelated acknowledgments. First, that God anointed Jesus, his only begotten Son, with the Holy Spirit. Second, that God established or constituted Jesus as the Christ and Lord. In other words, the divine action of God, the Father, is interpreted as making his Only Begotten Son

²⁸ Antoine Dumas, "Les sources du nouveau missel romain," *Notitiae* 7 (1971): 37-42. In this article, in the "Studia" column of *Notitiae*, Dumas marks the collect of the *Missa chrismatis* with a capitalized 'N', which he explains in the introduction: "La lettre N désigne une composition nouvelle."

²⁹ Cuthbert Johnson and Anthony Ward, "Sources of the Orations for Holy Week in the 2000 Missale Romanum," *EL* 123 (2009): 347.

³⁰ Johnson and Ward, "Sources of the Orations for Holy Week in the 2000 Missale Romanum," 348-349.

(Jesus) the “Anointed One” (the “Messiah”) by anointing him with the Holy Spirit.³¹

This acknowledgement recalls the biblical event of Jesus’ baptism in the Jordan River, when the Spirit descended upon him in the form of a dove.³² That unique event is interpreted in the prayer as Jesus’ consecration and designation through spiritual anointing, as Christ (Messiah) and Lord of creation. In a commentary on the Matthean text of that event (Mt 3:16), Benedict T. Viviano states that the mention of the Spirit’s descent on Jesus means he has been anointed as Messiah. That is to say, Jesus has received “the power, wisdom, and holiness” for the role of Messiah.³³

After the acknowledgement of Jesus’s Messiahship (role), as the Anointed One, the prayer moves into petition. It requests God to grant that those who participate in Jesus’ consecration may become full witnesses of the redemption Christ has brought to the world. It is clearly notable that the petition also makes another acknowledgement, that all those who have been made participants in the “same consecration” of the Anointed One (*eiusdem consecrationis*), may be witnesses to Christ’s redemption in the world. The participants referred to in the text could be the followers of Christ who, through baptism and anointing, have been made sharers in the

³¹ John 1: 41. The English rendition of the Hebrew *Messiah* is *Christ*, which is Jesus’s title and not his personal name. The Church has always understood the gospel accounts of Jesus’s baptism as his “Messianic anointing” by the Holy Spirit. See Joseph L. Cunningham, “Anointing” in *The New Dictionary of Theology*, eds. J. A. Komonchak, M. Collins and D. A. Lane (Collegeville, MN: The Liturgical Press, 1990), 21-22. Also Craig Keener, *The Historical Jesus of the Gospels* (Grand Rapids, Michigan/Cambridge, UK: William B Eerdmans Publishing Company, 2009), 256-7; and the recognition of Jesus as the ‘Christ.’ Daniel Liderbach, *The Jesus of History as the Christ of Faith* (New York, Mahwah, NJ: Paulist Press, 2009), 87-100; Michael F. Bird, *Are You the One who is to Come? The Historical Jesus and the Messianic Question* (Grand Rapids, Michigan: Baker Academic, 2009), 23-24.

³² Mk 1: 9-11; Mt 3: 16-17; Lk 3: 21-22. See Daniel Liderbach, 35-37.

³³ Benedict T. Viviano, “The Gospel According to Matthew,” in *NJBC*, 637-638.

same consecration of Jesus. Implied in this text is the post-baptismal prayer accompanying the anointing with chrism, which clearly underscores the reality of the incorporation of the newly baptized into Christ, referenced earlier.³⁴ The theme of membership in Christ or sharing in his consecration, links the opening collect with the *antiphona ad introitum*.

The two collects are differently focused. The prayer of the 1962 Missal emphasizes the regeneration of God's people; an action that makes them the consecrated people of God. For the purposes of their regeneration, God uses the services of priests. In other words, the 1962 text points directly to Christian initiation (consecration = *sacratum*) through baptism. For the same purpose, the prayer petitions God to grant to the people (*tribue nobis*) perseverance and submission to God's will in their ministry or service (*famulatum*). There is a seeming ambivalence in the prayer. The present author thinks that "*tribue nobis*" in the prayer could refer to the bishop alone, if the royal plural is intended, or possibly refer to the bishop and all the ordained ministers, whose ministry God uses to regenerate his people. To a wider extent, it could also refer to the regenerated people – all the baptized, ordained and lay. In any case, each of these groups of God's people needs perseverance and submission to God's will in their service ("*famulatum*") to the community of God's people (the Church). Fundamentally, the 1970 prayer focuses on Christ's messianic and priestly consecration by the anointing of the Holy Spirit, and through which God

³⁴ *OICA*, 224; *RCIA*, 228. See page 178-179 above.

made him both “Christ and Lord.” The text makes it clear that the Christian is given the privilege to participate in Christ’s consecration.

3. The Offertory Antiphon

*Diligis iustitiam et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo laetitiae.*³⁵

This offertory antiphon, *antiphona ad offertorium*, in the 1962 Missal is taken from Psalm 44:7.³⁶ The theme of its second part about God anointing his chosen one or servant “with the oil of gladness” (*oleo laetitiae*) is alluded to in the chrismal consecratory prayer; that God will make his beloved servant joyful “with the oil of gladness,” a theme which has remained constant in chrismal consecration from medieval times to the present era.³⁷ Originally, it seems the psalm referred to King David, but was later applied to the awaited Messiah, the Anointed One of God.³⁸ Christian theology appropriated the title of Messiah for Jesus, acknowledging him as the Anointed One of God *par excellence*.³⁹

³⁵ “You love justice and hate iniquity; therefore God, your God, has anointed you with the oil of gladness.” Translation is taken from Psalm 45: 8 of the NAB. This antiphon is now used as an introit. See *Graduale Romanum* (Tournai: Desclée & Co., 1974), 498.

³⁶ This psalm was quoted from a translation from the Septuagint version of the Bible. In the NAB, which is translated from the Hebrew Bible, this becomes Psalm 45:8.

³⁷ It is present in all the documents. See *GeV*, 387; *GrH*, 335b:22; *PRG*, 99: 275; *PR*-1595, 1193; *PR*-1962, p. 16; *Ordo*, 25 A: 6.

³⁸ See Richard J. Clifford, “Psalms,” 764.

³⁹ Louis Bouyer, *Dictionary of Theology*, trans. Charles U. Quinn (Tournai: Desclée & Co., 1965), 305-306.

The 1970 rite has no offertory antiphon. Instead, after the renewal of commitment to priestly service, the oils are brought in procession to the sanctuary, together with the gifts of bread and wine for the Eucharist.⁴⁰ The rite proposes the chanting of the hymn, *O Redemptor*, or other appropriate hymns.⁴¹ The simplification of the procession of oils, in the new rite, to be brought to the altar together with the gifts of bread and wine, portrays the Eucharist as the principal sacramental event at which all other ritual celebrations are appropriately and unobtrusively carried out.⁴² The Eucharistic event is the “sacrament of sacraments.”⁴³ In the Eucharistic liturgy, the procession with the gifts, and the subsequent preparation of the bread and wine on the altar, also emphasize “the value of earthly” goods in the worship of God who created them,⁴⁴ and how these produce of the earth and the gifts of humans aid the growth and sustenance of human life.⁴⁵ The present author is convinced that bringing all the earthly produce together in one procession (the bread, wine, oil and other gifts), which are also the products of human hands, underscores the unity of the people of God (the Church), which the Eucharist accomplishes also in the Mass of the oils.

⁴⁰ *Ordo*, 16.

⁴¹ *Ordo*, 17.

⁴² *Ordo*, 16-18. Although this is the Chrism Mass (or Mass of the oils – and the bishop has the option to bless all the oils at this point, as explained in the previous chapter), the blessing of the oils is accomplished in the context of the Eucharistic liturgy. This note is reflected in an explanation by Joseph A. Jungmann; that the main event of every Eucharistic celebration is the action of making Eucharist in memory of Christ. See Jungmann, *The Mass of the Roman Rite*, 2: 1.

⁴³ Kevin Irwin, *Models of the Eucharist* (New York/Mahwah, NJ: Paulist Press, 2005), 94.

⁴⁴ Jungmann, *The Mass of the Roman Rite*, 2: 1.

⁴⁵ Irwin, *Models of the Eucharist*, 236.

4. The Prayer over the Offerings

1962 SECRETA

*Huius sacrificii potentia, Domine, quaesumus, et vetustatem nostram clementer abstergat, et novitatem nobis augeat et salutatem. Per Dominum.*⁴⁶

1970 SUPER OBLATA

Huius sacrificii potentia, Domine, quaesumus, et vetustatem nostram clementer abstergat, et novitatem nobis augeat et salutatem.

Before we comment on these texts, it is important to point out that the prayer in the *MR-1970* was initially “*Suscipe, quaesumus, Domine, munus oblatum, et dignanter operare, ut, quod gerimus Filii tui mysterio passionis, piis effectibus consequamur.*”⁴⁷ A search in the *Corpus Orationum* of the *Corpus Christianorum Series Latina* points out that this prayer has been retrieved from ancient sources. Among the documents listed, it is traceable to the old *Gelasian Sacramentary: Feria V in Cena Domini, missa ad vesperum, secreta*, with a slight adjustment or rewording by the *MR-1970*, which inserted *Filii tui* into the original text.⁴⁸ However, when the missal was revised in 1975, this text was replaced by “*Huius sacrificii potentia,*” which is the same text as in the *MR-1962*; ultimately, it is also a retrieved text from the old *Gelasian Sacramentary*, which was restored to that purpose in the *OHS-1956*, as the secret prayer, and has subsequently been used for that purpose, except for that brief period between 1970 and 1975. Its use in the current Missal (*MR-1970*), links it

⁴⁶ “We ask you, O Lord, that the power of this sacrifice may mercifully cleanse our old selves and increase in us newness of life and salvation. Through our Lord.”

⁴⁷ *MR-1970*, 238. “We beseech you, O Lord, accept the work we offer with worthy labor, so that the mystery of the passion of your Son, which we carry, may have its holy effects. Through Christ our Lord.”

⁴⁸ *GeV*, 391; CCL, Tomus IX: 147.

to the *OHS-1956/MR-1962* and the *GeV*, making it one of the constant euchological texts in the enduring tradition of the Chrism Mass from the ancient documents.⁴⁹ The prayer acknowledges the effectiveness of the Eucharistic sacrifice, being offered (“the power of this sacrifice” - *sacrificii potentia*), to cleanse and renew the members of the Church.

Another important point in the prayer worth commenting on is that it admits the imperfections of our human nature and requests God to cleanse them, out of his mercy, through the power of the Eucharistic sacrifice. It also requests God to grant us a renewed life that will bring us salvation. In summary, this prayer tends to sum up the whole essence of mankind’s redemption in Christ, with reference to the theological theme of replacing the old self with the new. The emphasis is the power of Christ in the life of the believer, which is able to effect the total cleansing of the *old self* and bringing forth the *new self*. That is what Christ ultimately accomplishes through his redemptive death and glorious resurrection, which is celebrated in the Eucharist.

In his commentary on the Chrism Mass, Matthew O’Connell applies this idea in his development of the *vetustas-novitas* theme. The basic idea is about the old sinful self (person) who is now forgiven and cleansed to become the new person through participation in Christ.⁵⁰ Matthew O’Connell sees the effectiveness of the prayer

⁴⁹ *GeV*, 377; *OHS-1956*, 63; *MR-1962*, 139; *MR-1975*, 241; *MR-2008*, 293.

⁵⁰ Matthew J. O’Connell, “Reflections on the Mass and Blessing of Chrism,” *Liturgy for the People: Essays in Honor of Gerald Ellard* (Milwaukee: Bruce Publishing Company, 1963): 60.

beyond the power of the Eucharistic sacrifice being offered in the here and now, and extending it to include the chrismal anointing Christians received at baptism. He says:

In this prayer it is not only the Eucharistic sacrifice that is being considered in its present effectiveness in helping the Christian to fend off the inroads of the ‘old man’ and to achieve the daily renewal which is our baptismal commitment. There is the recall, too, of the event in which man first passes from the state of sin (our former state) to a state of radical newness, and in which chrismal anointing plays its part.⁵¹

5. The Eucharistic Preface

PRAEFATIO – 1962

*Vere dignum et iustum est, aequum et salutare,
clementiam tuam Suppliciter obsecrare,
ut spiritualis lavacri baptismo renovandis creaturam
Chrismatis in sacramentum perfectae salutis vitaeque confirmes;*

*Ut sanctificatione unctionis infusa,
corruptione primae nativitatis absorpta,
sanctum uniuscuiusque templum acceptabilis vitae
innocentiae odore redolescat;*

*Ut secundum constitutionis tuae sacramentum,
regio et sacerdotali propheticoque honore perfusi,
vestimento incorrupti muneris induantur:*

*Per Christum Dominum nostrum.
Per quem maiestatem tuam laudant Angeli,
adorant Dominationes, tremunt Potestates.*

*Caeli, caelorumque Virtutes, ac beata Seraphim,
socio exultatione concelebrant.
Cum quibus et nostras voces ut admitti iubeas,
deprecamur, supplici confessione dicentes.⁵²*

⁵¹ Ibid.

⁵² MR-1962, 222-223. “It is truly right and just to humbly beseech your mercy, that you may confirm this creature of Chrism for a sacrament of perfected salvation and life for those being renewed

The preface of the 1962 Missal for the Chrism Mass is a direct invocation to God “to confirm” (consecrate) the chrism for its unique use for the “sacrament of perfect salvation,” that is, for those who would soon be made new through baptism. Its tone is that of a consecratory prayer said over the chrism. This is not surprising given the facts of its complicated origins; that it was a Gallican consecratory prayer for the chrism, which came to be appropriated as Eucharistic preface in the *GeV*.⁵³ It was one of the prayers retrieved from the old *Gelasian Sacramentary* and inserted into the restored Chrism Mass of 1956.⁵⁴ As mentioned in Chapter One, above, this preface had fallen into disuse when the blessing of oils and the consecration of chrism were subsumed under the *Missa in Cena Domini* and there was no independent Chrism Mass on Holy Thursday. There is no record of its use in any other document, as a Eucharistic preface, until its restoration by the *OHS*, approved by Pope Pius XII in 1955 and published in 1956. It is repeated here in the *MR-1962* without change.

All the Pontificals studied in this dissertation, beginning with the *PRG*, have introductory remarks indicating that the Mass of the Lord’s Supper is celebrated with the blessing of the oils and consecration of the chrism. *PR-1595* specifically has the

in the baptism of spiritual washing, so that, with the sanctification of anointing infused, and the corruption of our first birth removed, the odor of an acceptable innocent life may fill the holy temple of each one; so that, in accordance with the sacrament that you have established, and having been filled with kingly, priestly and prophetic honor, they may be clothed with a garment of an incorruptible gift, through Christ our Lord, through whom the angels praise your Majesty, dominations worship you, and the powers stand in awe before you. The whole heaven and the heavenly hosts, with the holy Seraphim are united in exultation before you. May our voices be heard with theirs, singing with humble praise.”

⁵³ Chavasse, *SG*, 135; Schmidt, *HS*, 2: 727; Rogues, “La préface consécrationnaire du chrême,” 35; Béraudy, “L’initiation chrétienne,” 559.

⁵⁴ *GeV*, 378; *OHS-1956*, 63-65; Schmidt, *HS*, I: 65.

following introductory words: “*De officio in feria quinta caenae Domini, cum benedicatur oleum Catechumenorum, et Infirmorum, et conficitur Chrisma.*”⁵⁵

Although *PR-1595* presents the prayer formularies for the blessing of the oils and consecration of the chrism, it does not present the fore-Mass, that is, the formularies for the *Missa in Cena Domini*, during which the oils were blessed. However, it is evident that the Mass formularies used were those of the 1570 *Missale Romanum*,⁵⁶ which in turn indicates that the preface used for the *Missa in Cena Domini* was “*Prefatio de sancta cruce*” (Preface of the Holy Cross).⁵⁷

Like most Eucharistic prefaces, this preface has four parts: the opening dialogue, the introduction, the main body, and the conclusion. The opening dialogue is preceded by “*per omnia saecula saeculorum*” which, according to Jungmann, was the conclusion of the secret prayer, the only part of that prayer said aloud; a practice that had been in place already since the eighth century.⁵⁸ That being the case, the dialogue is the actual beginning of the preface. It is followed by the introduction, which proclaims the right action of the assembly to praise God for the salvation of his people.

In this particular preface, the introduction does not praise God or express any sentiments of gratitude for the grace of salvation. However, using the familiar stylized

⁵⁵ *PR-1595*, 1167. See *PRG*, 99: 252; *PRxii*, XXX A: 1; *PRC*, 42: 1; *PGD*, III, 2: 1.

⁵⁶ Meier, *Die Feier der Missa Chrismatis*, 165.

⁵⁷ *MR-1570*, 1184.

⁵⁸ Jungmann, *The Mass of the Roman Rite*, 2: 114.

Latin formula, it declares how rightf and just, worthy and salutary, it is, to humbly beseech God for his mercy (“*Vere dignum et iustum est, aequum et salutare, clementiam tuam suppliciter obsecrare*”). In other words, this preface begins with supplication rather than the usual thanksgiving that characterize most prefaces.

Richly worded, the main body of the prayer requests God to transform the chrism into a sacrament of perfect salvation for those soon to be regenerated in the spiritual bath of Baptism. Borrowing an expression from Saint Paul, the prayer refers to the baptized as “holy temple” (*sanctum ... templum*),⁵⁹ that is, those who are cleansed from the corruption of their original birth through baptism and the anointing with the chrism. It talks about the three-fold office of King, Priest and Prophet and the unstained dignity of Christ with which the baptized are vested by their chrismal anointing. This is a profound statement of faith; that sin, characterized as “*corruptione primae nativitatis*,” is removed through baptism, and sanctification is given through the infusion of anointing, “*sanctificatione unctionis infusa*,” so that the baptized person (the “holy temple”) may be filled with the odor of an acceptable innocent life and have the honor to be clothed with the grace of incorruption (“... *vestimento incorrupti muneri*”). To be “clothed with a garment of incorruptible gift” is another way of saying that the baptized may be given the grace of eternal life, the life of Christ.

⁵⁹ See St. Paul’s theology of the body as the temple of God, in 1 Corinthians 3: 16-17; 6: 19; 2 Corinthians 6: 16; Ephesians 2: 19-22.

In the conclusion, the prayer states that through the same Christ, God's majesty is praised by angels, worshipped by dominations, and the heavenly powers stand in awe before him. The preface concludes by inviting the assembly to blend their voices with those of the heavenly hosts and the blessed seraphim, all united, in singing the praise of God.

PRAEFATIO – 1970

V/. Dominus vobiscum.

R/. Et cum spiritu tuo.

V/. Sursum corda.

R/. Habemus ad Dominum.

V/. Gratias agamus Domino Deo nostro.

R/. Dignum et iustum est.

*Vere dignum et iustum est, aequum et salutare,
nos tibi semper et ubique gratias agere:
Domine, sancte Pater, omnipotens aeternae Deus:*

*Qui Unigenitum tuum Sancti Spiritus unctione novi
et aeterni testamenti constituisti Pontificem,
et ineffabili dignatus es dispositione sancire,
ut unicum eius sacerdotium in Ecclesia servaretur.*

*Ipse enim non solum regali sacerdotio populum
acquisitionis exornat, sed etiam fraternae homines eligit bonitate,
ut sacri sui ministerii fiant manuum impositione participes.*

*Qui sacrificium renouent, eius nomine, redemptionis humanae,
tuis apparantes filiis paschale convivium,
et plebem tuam sanctam caritate praeueniant,
verbo nutriunt, reficiunt sacramentis.*

*Qui, vitam pro te fratrumque salute tradentes,
ad ipsius Christi nitantur imaginem conformari,
et constantes tibi fidem amoremque testentur.*

*Unde et nos, Domine,
cum Angelis et Sanctis universes tibi confitemur,
in exultatione dicentes.*⁶⁰

The above preface of the 1970 *Missale Romanum* was composed uniquely for the current Chrism Mass. As it appears above, it was originally composed without a subtitle, and, although its content was not changed, this preface was later given a subtitle, “*De sacerdotio Christi et de ministerio sacerdotum*” (“The Priesthood of Christ and the ministry of priests”), in the second and third editions of the *Missale Romanum* (that is, in the 1975 and 2008 versions).⁶¹ Peter Maier criticized the subtitle as very awkward because it does not relate to the subject of chrism or anointing. In fact, the whole preface is not centered on the theme of oil or anointing. The only mention of anointing is that of Jesus; that God constituted him High Priest through the anointing of the Holy Spirit.⁶² Bruno Kleinheyer also sees this preface as completely

⁶⁰ “It truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For by the anointing of the Holy Spirit you made your Only Begotten Son High Priest of the new and eternal covenant, and by your wondrous design were pleased to decree that his one Priesthood should continue in the Church. For Christ not only adorns with a royal priesthood the people he has made his own, but with a brother’s kindness he also chooses men to become sharers in his sacred ministry through the laying on of hands. They are to renew in his name the sacrifice of human redemption, to set before your children the paschal banquet, to lead your holy people in charity, to nourish them with the word and strengthen them with the sacraments. As they give up their lives for you and for the salvation of their brothers and sisters, they strive to be conformed to the image of Christ himself and offer you a constant witness of faith and love. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim.” Latin text, see *Missale Romanum*, editio typica (1971), 241; English translation, see *The Roman Missal*, 3rd typical edition (2011), 293-295.

⁶¹ *Missale Romanum*, 2nd editio typica (1975), 241-242; *Missale Romanum*, 3rd editio typica (2008), 293-296.

⁶² Maier, *Die Feier der Missa Chrismatis*, 183.

off the point. He describes it as more of an exhortation on the ministerial priesthood that is stylized as Eucharistic preface.⁶³

Annibale Bugnini gives the background to this preface, as one of the three new major items that were introduced into the Chrism Mass.⁶⁴ Antoine Dumas corroborates Bugnini's information that it is a completely new preface composed for the 1970 Chrism Mass.⁶⁵ Although the new *Missale Romanum*, revised in accordance with the decrees of the Second Vatican Council, was approved by Pope Paul VI on April 3, 1969, sources indicate that between the initial promulgation and its publication in 1971, several elements were added. For example, this text as the proper preface for the Chrism Mass, and the text for the renewal of priestly commitment (discussed below), which were composed by the Sacred Congregation for Divine Worship, were among the last items to be incorporated into the Missal before its publication.⁶⁶

The content of this preface, as is the customary style of all Eucharistic prefaces of the Roman rite, begins with an introduction which acknowledges God's omnipotence, and then expresses the desire or the intention of the Church (at least the

⁶³ Kleinheyer, "Christmamesse oder erneuerung der priesterlichen versprechen?", 11.

⁶⁴ Bugnini, *The Reform of the Liturgy*, 118. The three new major items referred to are: i) The preface, presently under discussion, ii) The formula for the renewal of priestly commitment, to be discussed toward the end of this chapter, and iii) The second consecratory prayer for the chrism, which will be discussed in the next chapter.

⁶⁵ Dumas, "Les sources du nouveau missel romain," 37-42.

⁶⁶ According to Bugnini (confirmed by other sources), in promulgating these new elements for the Chrism Mass, the Pope specifically "decreed that they be put into use on Holy Thursday of this year [1970], 26 March." Thus, the texts for the Renewal of Commitment to Priestly Service and the Proper Preface were circulated by the Sacred Congregation for Divine Worship on March 6, 1970. See Bugnini, *The Reform of the Liturgy*, 118; *DOL* 315, no. 2557; *Notitiae* 6 (1970): 87-89.

local Church, represented by the gathered assembly), to show endless gratitude to God (*“Vere dignum et iustus est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine, sancte Pater, omnipotens aeternae Deus”*). This is followed by four paragraphs of its main body.

The first paragraph states that the Father consecrated his Only Begotten Son by anointing him with the Holy Spirit, making him the High Priest of “the new and eternal covenant” (*“Qui Unigenitum tuum Sancti Spiritus unctione novi et aeterni testamenti constituisti Pontificem”*). The priesthood is the work of God, an institution established to remain in the Church of God. In other words, through the anointing of the Holy Spirit, God consecrated his only begotten Son as the High Priest, and desires that Christ’s unique priesthood should remain at the service of the Church.

In the second paragraph, the prayer recalls the royal priesthood of all believers, which is bestowed by Christ. What the prayer states here categorically is the dignity of baptismal consecration by which Christ makes all the baptized sharers in his universal and royal priesthood. Also mentioned in this paragraph is the institution of the ministerial priesthood which, according to the text, Christ bestows out of his kindness. He therefore chooses men to share in his sacred ministry by means of the laying on of hands. The manner in which the text is formulated portrays Christ as not only desirous of establishing one royal priesthood of all believers, but also a unique ministerial priesthood by the imposition of hands (*“Ipse enim non solus regali sacerdotio*

populum acquisitionis exornat, sed etiam fraterna homines eligit bonitate, ut sacri sui ministerii fiant manuum impositione participes”).

The third paragraph lists the duties of the ministerial priesthood: The men chosen to share in Christ’s ministerial priesthood are to offer sacrifice, specifically the Eucharistic banquet, to nourish the people, by renewing the sacrifice of human redemption in the name of Christ. They are also to bear the message of salvation. This is in reference to the ministry of proclaiming the word of God. Additionally, they are to sanctify people through the sacraments.

The fourth paragraph mentions the personal lifestyle of these ministers of Christ.⁶⁷ They are to lead exemplary lives by their virtue and to strive to constantly conform themselves to Christ by their faith and undivided love.⁶⁸ The prayer mentions that the presbyters “are to give their lives” in God’s service “for the salvation” of God’s people. In effect, the preface defines the office of the priesthood and those who serve in it, summarizes their entire life – both personal and pastoral – and declares their holiness as ministers of Christ and his Church. Annibale Bugnini states that “The preface tells of the excellence and functions of the ministerial priesthood, its character as service, and its place in relation to the mission of Christ and the priesthood of the

⁶⁷ It is noteworthy that after the 2nd paragraph, where the royal priesthood is briefly mentioned, the text does not use the terms ‘priest’ or ‘presbyter,’ not even in reference to the “chosen men” who share in Christ’s ministry. The use of these terms here is solely mine.

⁶⁸ *EDIL*, I: 120, 2059. *De renovatione promissionum sacerdotalium*. Also *Notitiae* 6 (1970): 86-87; *DOL* 315, no. 2557. This is the document that published the text for the renewal of commitment to priestly service. Its fundamental sentiments are reflected in this paragraph of the preface.

faithful.”⁶⁹ Like the introduction, the last paragraph is a constant. It leads to the *Sanctus*, which is composed to be sung. It talks about the united voices of the whole Church, both here on earth and the angelic chorus and the saints in heaven, joined in the endless praise of God’s holiness.

As far as chrism and anointing are concerned, only the first two paragraphs of the preface relate to the Chrism Mass, that is, up to where it talks about the royal priesthood of all believers. From that point onwards, everything else is centered on the ministerial priesthood. In addition to its not focusing on oil (the chrism) or anointing, and instead focuses on the ministerial priesthood, the 1970 Eucharistic preface hits a controversial note in the third paragraph. Peter Maier points out that the statement, “*Qui sacrificium renovent, eius nomine, redemptionis humanae*” (“they renew, in his name, the sacrifice of human redemption”), can easily mislead the faithful people of God, because it gives the impression that the sacrifice of the cross is renewed or renewable. According to him, that part of the formula is erroneous because it misrepresents the understanding of the sacrifice of the cross, which was done once and for all (“ein für allemal”), citing the Letter to the Hebrews 7:27, which states that “he [Christ] has no need, as did the high priests, to offer sacrifice day after day,” but did it “once for all when he offered himself.”⁷⁰

In addition to the above quotation from the Letter to the Hebrews, Peter Maier cites the Liturgy Constitution to buttress his argument, that our Lord instituted the

⁶⁹ Bugnini, *The Reform of the Liturgy*, 118.

⁷⁰ Maier, *Die Feier der Missa Chrismatis*, 185.

Eucharistic Sacrifice to “perpetuate” the Sacrifice of the Cross. The right understanding of this point is crucial.

*Salvator noster, in Cena novissima, qua nocte tradebatur, Sacrificium Eucharisticum Corporis et Sanguinis sui instituit, quo Sacrificium Crucis in saecula, donec venire, perpetuaret, atque adeo Ecclesiae dilectae sponsae memoriale concrederet Mortis et Resurrectionis suae....*⁷¹

He goes on to state that it is in the recalling, or memorializing, of that primal event that the Sacrifice of Christ is made present. He is therefore against the notion of *renovatio* because it negates the “once and for all” understanding of the Sacrifice of the Cross, which the Second Vatican Council inherited from the Council of Trent.⁷² Peter Maier points out that the *GIRM*’s interpretation of the article in the Liturgy Constitution complicates matters because it includes the notion of *renovatio*.⁷³ It is curious to note that after restating the teaching of the Council in *SC*, 47, which underscores the notion of “*perpetuare*”, the *GIRM* shifts from that understanding and presents the notion of “*renovare*” towards the end of paragraph 2. Certainly these are not the same. The shift does present double standards. Here is how:

⁷¹ *SC*, 47; *EDIL*, 1: 47. “At the Last Supper our Savior instituted the Eucharistic Sacrifice of his Body and Blood, by which he would perpetuate the Sacrifice of the Cross throughout the centuries until he should come again, thus entrusting to his Church, his beloved Bride, the memorial of his death and resurrection....” English translation, see “The Constitution on the Sacred Liturgy” (*Sacrosanctum Concilium*), no. 47. This paragraph of the Liturgy Constitution is quoted in the *GIRM*, no. 2. See *General Instruction of the Roman Missal* (Washington, DC: USCCB, 2003), 5-6.

⁷² The Ecumenical Council of Trent, Session 22: Doctrine of the Most Holy Sacrifice of the Mass (September 17, 1562). See H. Denzinger and A. Schönmetzer, eds., *Enchiridion Symbolorum*, 33rd edition (Freiburg: Herder, 1965): nos. 1738-1759.

⁷³ Maier, *Die Feier der Missa Chrismatis*, 186.

*Ita in novo Missali lex orandi Ecclesiae respondet perenni legi credendi, qua nempe monemur unum et idem esse, excepta diversa offerendi ratione, crucis sacrificium eiusque in Missa sacramentalem renovationem, quam in Cena novissima Christus Dominus instituit Apostolisque faciendam mandavit in sui memoriam, atque proinde Missam simul esse sacrificium laudis, gratiarum actionis, propitiatorium et satisfactorium.*⁷⁴

Further research into post Vatican II liturgical documents confirms that the preface of the 1970 Chrism Mass contradicts not only the Liturgy Constitution, but also the “Instruction” of the Sacred Congregation of Rites, *Eucharisticum mysterium*, which states unequivocally that “the Mass, the Lord’s Supper, is at once and inseparably: - the sacrifice in which the sacrifice of the cross is perpetuated.”⁷⁵

The main themes of the two prefaces are clearly different from each other. The preface of the 1962 Missal, which was inherited from the *GeV* via *OHS-1956*, focuses on the chrism and its use for anointing the newly baptized. It underscores the significance of the chrism as “the sacrament of perfect salvation” for those who are renewed in baptism, a means of sanctification for those anointed with it, giving them a share in the three-fold dignity of Christ as kings, priests and prophets. Finally, it mentions what may be considered the greatest or ultimate benefit of chrismal anointing, that is, “clothing” the anointed with the gift of eternal life.

⁷⁴ *GIRM*, no. 2 (last paragraph). See *MR-2008*, 19. English translation from, *GIRM* (2003), 6. “In this new Missal, then, the Church’s rule of prayer (*lex orandi*) corresponds to her perennial rule of belief (*lex credendi*), by which namely we are taught that the Sacrifice of the Cross and its sacramental renewal in the Mass, which Christ the Lord instituted at the Last Supper and commanded the Apostles to do in his memory, are one and the same, differing only in the manner of offering, and that consequently the Mass is at once a sacrifice of praise and thanksgiving, of propitiation and satisfaction.”

⁷⁵ AAS 59 (25 May, 1967): 3a. “*Unde Missa, sive Cena dominica, est insimul et inseparabiliter: - sacrificium, quo sacrificium Crucis perpetuatur.*” Also *DOL*, 179:3a.

The use of the word “sacrament” for the chrism means it is a sacred sign through which the grace of God is transmitted. Albert Blaise maintains that the word sacrament (“*sacramentum*”) “is one of the terms in Christian Latin and Christian theology which has so many different meanings that are constantly implied, some implied in others.”⁷⁶ It is in this sense that chrism is rightly called “sacrament of perfect salvation and life” (“*sacramentum perfectae salutis vitaeque*”).

For its part, the main focus of the 1970 preface is based on the priesthood of Christ and of his members. However, it sounds contradictory (perhaps biased) by laying particular emphasis on the ministry of the ordained, which is referred to as the one priesthood of Christ (“*unicum eius sacerdotium*”). It has no direct reference to chrism. The only mention of anointing is that of Christ, as the “High Priest of the new and eternal covenant.” Then, when it refers to the ministerial priesthood, it mentions its essential element which, interestingly, is not anointing with oil, but “the laying on of hands.” The only area of minimal convergence between the two prefaces is where the 1970 prayer mentions Christ adorning the people he has made his own with a royal priesthood. But it is only a brief mention, which tends to confirm what is stated in the circular letter issued by the *Sacra Congregatio pro Clericis* for the renewal of

⁷⁶ Albert Blaise, *A Handbook of Christian Latin: Style, Morphology, and Syntax*, trans. Grant C. Roti (Washington, DC: Georgetown University Press, 1994), 10. See also additional information on the term “*sacramentum*” in the block quotation on page 216, and in footnote 175 on page 309 below.

commitment to priestly service, that the ministerial priesthood is placed “over and above the royal priesthood of believers.”⁷⁷

Peter Maier says that from a critical point of view one cannot say that the 1970 Eucharistic preface is very suitable for the Chrism Mass. He thinks its focus is one-sided (mainly on the ministerial priesthood). In his judgment, it does not measure to the standard of the previous preface (in *OHS-1956/MR-1962*), whose themes emphasize “the common, royal, priestly and prophetic dignity, and the baptismal calling of all the baptized.”⁷⁸ For him, the 1970 preface’s over-emphasis on the ordained priesthood is contradictory, because it gives the impression that only one priesthood matters in the Church – the ministerial priesthood. Secondly, it seems to run counter to the theme of the opening collect, that all the baptized participate in the consecration of Christ and, as a result of that consecration, they are also called to witness Christ’s salvation in the world. These themes – of universal priesthood and baptismal consecration of the faithful who also share in Christ’s consecration - are negated by the one-sided concentration on the ministerial priesthood.⁷⁹

⁷⁷ *Notitiae* 6 (1970): 86-87; *DOL* 315, no. 2557.

⁷⁸ Maier, *Die Feier der Missa Chrismatis*, 186. “Thematisch ist sie der Meßpräfatation des *OHS* weit unterlegen, die die gemeinsame königliche, priesterliche, und prophetische Würde und Berufung aller Getauften hervorhob.”

⁷⁹ *Ibid.*

6. The Communion Verse

1962 ANTIPHONA AD COMMUNIONEM 1970 COMMUNION ANTIPHON

*Praedicabant Apostoli ut paenitentiam
agerent, et ungebant oleo multos aegros,
et sanabant.*⁸⁰

*Misericordias Domini in aeternum
cantabo; in generationem et
generationem annuntiabo veritatem tuam
in ore meo.*⁸¹

The 1962 communion verse, obviously, taken from the last two verses of the gospel (Mk 6: 12-13), is derived from *OHS*-1956, which was new in the restored chrism Mass of 1956,⁸² as none of the previous documents has ever used it. Its choice is consistent with the dominant theme of the ritual Mass, which focuses on ministering with the oil. In this verse, it concentrates on the ministry of the twelve apostles whom Jesus had sent to give pastoral care to the sick and demon-possessed.

The 1970 Communion verse is taken from Psalm 88:2 (89:2 - NAB). Records of its previous use are found in the Chrism Mass, *antiphona ad introitum* of *OHS*-1956 and *MR*-1962. It is utilized by the 1970 chrism Mass in the Responsorial Psalm, and also here in the Communion Antiphon. Classified as a communal or national hymn, this single psalm verse proclaims the favors of God, that is, God's acts of mercy and kindness, to all generations.⁸³ Its use seems to be well calculated, since its

⁸⁰ "The Apostles went off and preached repentance, and they anointed with oil many who were sick and cured them." Translation taken from Mk. 6: 12-13 of the NAB.

⁸¹ "I will sing forever of your mercies, O Lord; through all ages my mouth will proclaim your fidelity." English translation from *The Roman Missal*, 3rd typical edition (2011), 295.

⁸² *OHS*-1956, 66:16; Schmidt, *HS* 1: 65, no. 16

⁸³ John S. Kselman and Michael L. Barré, "Psalms" in *NJBC*, 523-552.

theme of God's universal kindness is reflected in the gospel for the 1970 Chrism Mass, in which Jesus announces the liberating compassion of God to the people through his ministry. Implied here is that every generation of the believing people will proclaim the favors of God; favors that they have received and experienced personally in their lives.

7. The Prayer after Communion

1962 POSTCOMMUNIO

*Praesta, quaesumus, Domine: ut, sicut de praeteritis ad nova transimus; ita, vetustate deposita, sanctificatis mentibus innovemur. Per Dominum.*⁸⁴

1970 PRAYER AFTER COMMUNION

*Supplices te rogamus, omnipotens Deus, ut, quos tuis reficis sacramentis, Christi bonus odor effici mereantur. Per Christum.*⁸⁵

The 1962 Post communion comes from older sources; as it is traceable to three ancient sacramentaries. It is the *oratio super populum* of the Gelasian *Feria V in cena domini missa ad vesperum*.⁸⁶ It has also been used by the *Gelonensis* as *oratio super populum* of the *Missa Chrismalis*.⁸⁷ Finally, it is also traceable to the feast, *natale*

⁸⁴ "O Lord, as we leave the things of the past and turn to the new, may we put off our old nature and be renewed in holiness of mind. Through our Lord." English translation from, *The Roman Missal in Latin and English for Holy Week and Easter Week* (1966), *Feria V De Missa Chrismatis*, no. 16.

⁸⁵ We beseech you, almighty God, that those you refresh by your Sacraments may merit to become the pleasing fragrance of Christ. Who lives and reigns for ever and ever. Translation modified from *The Roman Missal* (2011), 295.

⁸⁶ *GeV*, 394.

⁸⁷ *GeG*, 640. See Pierre de Puniet, "Le sacramentaire romain de Gellone," *EL* 48 (1934): 190.

sancti Iohannis Baptiste, III alia missa, postcommunio, of the *Verona Sacramentary*.⁸⁸

The prayer talks about a passage from “old” to “new” things, which corresponds to the renewal from the past through the sanctification of the mind. Although there is no direct mention of the Eucharist, it is the means by which the sanctification and renewal are accomplished. The prayer returns to the “old self – new self” (*vetustas-novitas*) baptismal theme that is pre-eminent in the secret prayer, discussed earlier above.

According to Matthew O’Connell, it is in this theme that the meaning of “the very essence of [mankind’s] redemption ... is summed up.”⁸⁹ He acknowledges that it is a baptismal theme which is common to Pauline theological thought, in which Paul draws “the contrast between the ‘old man’ cast off in baptism ... and the ‘new man’ put on as one entered into the life-giving sphere of influence of Christ.”⁹⁰ In Saint Ambrose’s words, the “old man is dipped in the font, was crucified unto sin, but arose again unto God.”⁹¹

The 1970 prayer acknowledges the refreshing gift of the Eucharist, the “sacramental gifts” given by the Lord. It implores God to renew the participants and,

⁸⁸ *Sacramentarium Veronense*, 245. See *CCL*, Tomus VII, nos. 4455a-4455b, 71-72. Also Patrick Regan, “The Chrism Mass: Festival of the Priesthood. But Which One?” *Worship* 86 (2012): 124.

⁸⁹ Matthew O’Connell, 60.

⁹⁰ *Ibid.* See Eph. 2: 15.

⁹¹ Saint Ambrose, *De sacramentis*, VI: 7. In *Des sacraments; des mystères*, ed. Bernard Botte, Sources chrétiennes, no. 25 bis (Paris: Éditions du cerf, 1961). See *Saint Ambrose: Theological and Dogmatic Works*, trans. Roy J. Deferrari (Washington, DC: The Catholic University of America Press, 1963), 320-321. Future references to Ambrose’s *De sacramentis* to be made from this edition, unless otherwise stated.

indeed the whole Church, that they may become “the pleasing fragrance of Christ” (“*Christi bonus odor effici mereantur*”). This theme of refreshment seems to reflect the theme of the 1962 prayer, which also asks for the transformation of the ‘old man’ into the ‘new man’ of each of God’s people. The post communion prayer concludes the liturgical celebration. Palazzo argues that the post communion prayer is not so much “a prayer of thanksgiving” as it is “a request for the fruitfulness in the believer’s lives [*sic*] of the Communion and the Eucharistic action in general.”⁹²

It is striking that the 1970 post communion prayer extends the theme of the opening collect, and also links the faithful who are present at this particular Eucharistic celebration to all the baptized. The benefits of the sacraments that the prayer speaks about seem to transcend this particular Eucharist, which has just been celebrated, to refer to all the sacraments through which God “refreshes” his people. In the opening collect, the liturgy begins by praying God to make his consecrated people, those who are privileged to share in Christ’s consecration, supposedly through baptism, to be found worthy to be the witnesses of Christ’s redemption in the world (“... *concede propitious, ut, eiusdem consecrationis participes effecti, testes Redemptionis inveniamur*”). Here, at the end of the liturgy, the concluding prayer is requesting God to grant to those he has refreshed with his sacraments the merit to become “the pleasing fragrance of Christ,” supposedly in the world. The logical conclusion is that every participant in Christ’s consecration bears “Christ’s pleasing fragrance” (“*Christi bonus odor*”). Therefore, it is by bearing that fragrance of Christ

⁹² Palazzo, *A History of Liturgical Books*, 26.

in the world that the “consecrated” (the baptized), become true witnesses of his redemption in the world. This is what the post communion prayer requests of God; that those he refreshes with the sacraments may merit not just to carry the sweet fragrance of Christ externally, but to actually become that sweet fragrance in themselves – in their day to day practical lives.

Biblically, this theme is derived from Pauline theological thought, and utilized appropriately and effectively by the liturgical text, to demonstrate that Christ “is not only preached by ... but also manifested in ... his ministers.”⁹³ In his Second Letter to the Corinthians, Paul writes about the odor of Christ, and how they (who minister the word of God) bring that odor or aroma into the midst of the world.

But thanks be to God, who always leads us in triumph in Christ and manifests through us the odor of the knowledge of him in every place. For we are the aroma of Christ for God among those who are being saved and among those who are perishing, to the latter an odor of death that leads to death, to the former an odor of life that leads to life.... But as out of sincerity, indeed as from God and in the presence of God, we speak in Christ.⁹⁴

II. The Liturgy of the Word

For the first time in the history of the chrismal liturgy, there is a distinctive set of biblical readings selected for this Mass. It became necessary for the *OHS*-1956 to supply a new set of readings for the Chrism Mass because up until the reforms of

⁹³ Jerome Murphy-O'Connor, “The Second Letter to the Corinthians,” in *NJBC*, 819.

⁹⁴ 2 *Cor* 2:14-17.

1955, the readings for the Mass of the Lord's Supper have been used, since there was no independent Chrism Mass.

1. The 1962 Missal

The liturgy of the word in the 1962 Missal comprises of the First Reading, from the Letter of Saint James, the *Graduale*, from the book of Psalms, and the Gospel, from Saint Mark.

The Letter of Saint James 5: 13-16

*Fratres: Tristatur aliquis vestrum? Oret. Aequo animo est? Psallat. Infirmatur quis in vobis? Inducat presbyteros ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini; et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et si in peccatis sit, remittentur ei. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut salvemini; multum enim valet deprecatio iusti assidua [operans].*⁹⁵

Saint James, in this portion of his epistle, focuses on two themes. The primary theme dwells on the pastoral care given to the sick. It involves praying for, and anointing with oil, the one who is sick, in the name of the Lord. The prayer for the sick person is made in faith - the prayer of faith (*oratio fidei*). It is conceivable that the anointing is likewise done in faith, for it is done in the name of the Lord. The secondary theme has to do with the effect of the pastoral action – "... the prayer of

⁹⁵ See *MR-1962*, 138: 6. "[Brethren], is anyone among you suffering? He should pray. Is anyone in good spirit? He should sing praise. Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven. Therefore, confess yours sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful."

faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven” (“*Et oratio fidei salvabit infirmum, et allevabit eum Dominus; et si peccata operates fuerit, dimmittentur ei*”). Both themes give attention to the total restoration of the human person, first, through bodily and emotional healing and, secondly, since sin was considered as an ailment that affects the soul, its remission is equally believed to restore the spiritual health of the person.

In his commentary on The Epistle of James, Thomas W. Leahy analyzes the passage exegetically. About the word “sick,” he says the Greek verb *astheneo* is sometimes used to describe those who are near death, with reference to the royal official’s son or the illness of Lazarus.⁹⁶ Then he says “among you” has particular reference to members of the Christian community. Finally he says the phrase “let him call for” means the person “is sick enough to be confined to bed, but not yet in extremis.”⁹⁷ Leahy underscores the fact that prayer for healing in time of illness and for repentance from sin are not peculiar to James. They have been recommended in the Old Testament as well.⁹⁸ The “elders of the Church,” is a reference to the *presbyteroi* of the community. According to Leahy, these are the people who are appointed with oversight responsibility in the Christian community and, by virtue of that responsibility, are closely associated with the apostles in authority.⁹⁹ Like the elders

⁹⁶ John 4:46-47; 11: 1, 4, 14.

⁹⁷ Leahy, “The Epistle of James,” in *NJBC*, 915.

⁹⁸ *Sirach* 38:9-10.

⁹⁹ Leahy, “The Epistle of James,” 915.

appointed over the Pauline communities, these elders are also vested with official positions of authority in the local Church that St. James addresses in this Epistle.¹⁰⁰ This view is, however, not shared by Andrew Chester and Ralph Martin who argue that the mention of “elders” in the epistle could not be a proof of a well-organized hierarchical structure. Their argument is that the use of “ekklesia” interchangeably with “synagogue,” in the Epistle, is indicative of an “undeveloped model” of ecclesiology. For them, “elders” may be important only insofar as their role in healing is concerned, since there is no indication in the epistle to their exercise of real administrative authority.¹⁰¹

It can be argued, however, that no matter how one views the nature of ecclesial administrative structures in the community of St. James - whether it was well developed or otherwise - the reference to a body of “elders” to whom one could refer the essential needs of the Christian community, was enough evidence of a structured Church. This body of “elders” could at least be responsible for liturgical worship, since they were mentioned in connection with prayer, the most essential point of reference in this text.

On the central subject of anointing, Leahy points out again that the use of oil as a therapeutic agent is also present in the Old Testament.¹⁰² In the New Testament, an

¹⁰⁰ Acts 14:23; 20:17; 1 Tim 5:17, 19; Titus 1:5.

¹⁰¹ Andrew Chester and Ralph P. Martin, *The New Testament Theology: The Theologies of James, Peter, and Jude* (Cambridge, England: Cambridge University Press, 1994), 41.

¹⁰² Leahy, “The Epistle of James,” 915-916.

example of such therapeutic use of oil is recorded by Saint Luke (Lk 10:34). However, Saint James's instruction to "anoint [the sick person] in the name of the Lord," according to Leahy, "is not a mere medical remedy, but as in Mark 6:13, it symbolizes the healing presence and power of the Lord."¹⁰³ Moreover, the anointing is to be accompanied with "prayer of faith." It is believed, then, that the elements of physical anointing with oil and the prayer of faith could produce multiple effects: It "will save" the sick person; the Lord "will raise him up," and if he has committed any sins, he "will be forgiven."¹⁰⁴ The last paragraph, on confession of sins, seems to be an added exhortation to the members of the Christian community, but the healing and forgiveness of sins are effected through the prayer of faith and anointing in the name of the Lord.

Leahy calls attention to the original Greek verb, *sōzein*, "to save," used elsewhere in the Letter of James,¹⁰⁵ which refers to the eschatological salvation of the person. He also points out that the same verb is used in the gospels, frequently in connection with faith, in both senses – the salvation of the person and the restoration to health.¹⁰⁶ The Church's sacramental and pastoral care of the sick is heavily based

¹⁰³ Ibid., See *Mk* 6:13.

¹⁰⁴ Leahy, "The Epistle of James," 916.

¹⁰⁵ *James* 1:21; 2:14; 4:12; 5:20.

¹⁰⁶ Leahy, "The Epistle of James," 916. Cf. *Mk* 5:34; 10:52f; *Lk* 7:50; 17:19.

upon this text from the Letter of James, believed also to have derived from the healing ministry of the Lord Jesus.¹⁰⁷

The *graduale* - Psalm 27: 7-8 (28: 7-8 NAB)

In Deo confisum est cor meum, et adiutus sum; ideo exsultat cor meum, et cantico meo laudo eum.

*V/. Dominus robur est populo suo, et praesidium salutis uncto suo.*¹⁰⁸

The psalm is described as a psalm of individual lament followed by a hymn of thanksgiving.¹⁰⁹ The psalmist calls out to the Lord with trust. Specifically, verses 7 and 8 form a strong statement that vigorously announces the joy of being saved by the Lord who is attentive to his anointed one.

The Gospel: Mark 6: 7-13

*In illo tempore: Vocavit Iesus duodecim, et coepit eos mittere binos, et dabat illis potestatem spiritum immundorum. Et praecepit eis, ne quid tollerent in via, nisi virgam tantum ; non peram, non panem, neque in zona aes, sed calceatos sandaliis, et ne induerentur duabus tunicis. Et dicebat eis : « Quocumque introieritis in domum, illic manete, donec exeatis inde ; et quicumque non receperint vos, nec audierint vos, exeuntes inde, excutite pulverem de pedibus vestris, in testimonium illis. » Et exeuntes praedicabant ut paenitentiam agerent ; et daemonia multa eiciebant, et ungebant oleo multos aegros, et sanabant.*¹¹⁰

¹⁰⁷ *Ordo Unctionis Infirmorum Eorumque Pastoralis Curae*, nos. 5-7.

¹⁰⁸ “The Lord is my strength and my shield, in him my heart trusts, and I find help; then my heart exults, and with my song I give him thanks. R/. Lord, you are the strength of your people, the saving refuge of your anointed one.” Translation of first part from Ps. 28: 7-8 (NAB).

¹⁰⁹ Kselman and Barré, “Psalms,” 530-531.

¹¹⁰ *MR-1962*, 138-139, no. 8. “[At that time], he summoned the twelve and began to send them out two by two and gave them authority over unclean spirits. He instructed them to take nothing for the journey but a walking stick – no food, no sack, no money in their belts. They were, however, to wear sandals but not a second tunic. He said to them, “Wherever you enter a house, stay there until you leave from there. Whatever place does not welcome you or listen to you, leave there and shake the dust off

The gospel text presents the mission of the Twelve as an extension of Jesus' own ministry of teaching the word of God and doing good deeds, such as healing the sick and afflicted. The type of healing they were instructed to exercise seems to be mainly that of exorcism, as Jesus "gave them authority over unclean spirits."¹¹¹ The statement in verse 13 suggests that two categories of needy situations were addressed. First, those who were only exorcised of demons and, second, those who were anointed with oil because they were sick. These healings and exorcisms recall Jesus' own activities of healings and exorcisms. Although Jesus is not reported by any of the gospels to have anointed anyone with oil, the practice of anointing with oil for healing purposes was common in his days.¹¹²

In a commentary on Jesus's healing ministry, Saint Jerome says that "the kind and clement Lord and teacher does not jealously refuse to give his miraculous powers to his servants and disciples."¹¹³ He states that just as the Lord cured every disease and illness, "so too he gave to his apostles the power to cure every kind of disease and infirmity." However, he points out the distinctive differences between Jesus's ministry and that of the apostles. He says that there is difference between "having and

your feet in testimony against them." So they went off and preached repentance. They drove out demons, and they anointed with oil many who were sick and cured them."

¹¹¹ Daniel Harrington, "The Gospel According to Mark," in *NJBC*, 609.

¹¹² *Ibid.*

¹¹³ Saint Jerome, *Commentary on Matthew* [Fathers of the Church Series, vol. 117], trans. Thomas P. Scheck (Washington, DC: The Catholic University of America Press, 2008), 114-115. Saint Jerome's commentary is particularly focused on Matthew 10: 1, a parallel passage of Mark 6: 7.

bestowing, between giving and receiving.” Then he states that when Jesus acts, he does so “with the authority of the Lord.” But when the apostles act, they do so by acknowledging their weakness as well as the power of the Lord, by saying: “In the name of Jesus, rise and walk.”¹¹⁴

Although this dissertation is not on the topic of the Sacrament of the Anointing of the Sick per se, it suffices to note in this section, in the light of the above biblical text, that the recognition of the sacred anointing given to the sick as a sacrament seems to have derived from the Letter of Pope Innocent I to Bishop Decentius of Gubbio in A.D. 416. In that letter, which was in response to a question from Decentius whether a bishop could visit the sick and anoint them with oil, Pope Innocent responded in the affirmative, indicating that it was one of the bishop’s primary responsibilities which is shared by priests mainly because “bishops are prevented by other occupations and cannot visit all the sick.” He added that “if the bishop is in a position to do so, and thinks it suitable, he can himself without hesitation visit the sick to bless them and anoint them with chrism, for it is he who prepares the chrism.” The letter, however, ended on the strong note that it (the holy oil) may not be used on those undergoing penance “for it is of the nature of a sacrament.” The explanatory note he added was that one could not allow “one kind of sacrament . . . to those to whom the rest are denied.”¹¹⁵ An editorial note covering Pope Innocent I’s letter reads as follows:

¹¹⁴ Ibid.

¹¹⁵ Karl Rahner, ed., *The Teaching of the Catholic Church*, compiled by Josef Neuner and Heinrich Roos (Staten Island, NY: The Mercer Press Ltd, 1967), 332-333.

Although the question put by Bishop Decentius of Gubbio only concerned the administration of extreme unction by a bishop, the answer provides us with clear evidence concerning the sacrament in general at the beginning of the fifth century. The holy oil was blessed by the bishop, but in those days was used for other pious customs besides the sacramental use. As well as the priest, the bishop was also, of course, the minister. The fact that it is described as a sacrament is not in itself a proof that it was regarded as one in the modern sense, for the word had not at that time a defined meaning, but the fact that those undergoing penance are excluded makes it clear that this was something more than just a pious custom.¹¹⁶

It can be summarized that the selection of scripture texts for the liturgy of the word in the 1956 *Missa Chrismatis*, and which was passed on into the *MR-1962*, including the Communion Antiphon, consistently hold one main theme, the pastoral care of the sick and afflicted. The first reading from the letter of James admonishes the sick in the Christian community to call for the elders of the Church to pray for them and anoint them in the name of the Lord so that they may be healed, underscoring the importance and power of the *oratio fidei* in restoring the physical as well as the spiritual health of the sick and infirm. The responsorial psalm sounds the joy of one who has experienced the saving power of the Lord. The Gospel reports the story of the twelve apostles on their maiden apostolate among the people, and the success of their ministry of prayer, exorcism and anointing of the sick and possessed. The Communion antiphon recapitulates the last two verses of that gospel passage.

¹¹⁶ Ibid.

However, this theme does not seem to fit the context of the Mass whose euchology also took a different theme. The anointing oil, which was used for the consecration of persons and objects in the Old Testament, is the theme of the entrance antiphon. The opening collect talks about the regeneration (and implicitly, the consecration) of God's people, as well as the utilization of the ministry of priests for that purpose. It then petitions God to grant perseverance for all the "sacratu" of God, so that they might increase in merit and in number. The secret prayer requests that the power of the Eucharistic sacrifice may cleanse the people from their old selves in order to allow in them an increase in newness of life and salvation. Following that, the Eucharistic preface, taken from an old Gallican consecratory prayer for the chrism, via the *GeV*, petitions God to consecrate (confirm) the chrism for the sacrament of perfect salvation, so that when the baptized are anointed with it the corruption of their old lives will be removed and the odor of an acceptable innocent life will be given to them, to enable them to share in the life of Christ and be clothed with eternal life. Finally, the post communion prayer returns to the old nature-new nature theme and requests that those who have participated in the Eucharist may turn away from the old things and turn to the new, so that they may be renewed in holiness of mind.

The theme of this Eucharistic celebration (*Missa Chrismatis*), which has been restored for its fundamental purpose, the consecration of the chrism

and the blessing of the other oils, somehow failed to encompass the selection of scripture texts for the Mass. Instead, the latter almost overshadowed the whole liturgy, drawing the sharp criticism of some liturgical scholars, as will be seen below.

2. The 1970 Missal

First Reading (Isaiah 61: 1-3a, 6a, 8b-9):

*Spiritus Domini Dei super me, eo quod unxerit Dominus me; ad annuntiandum laeta mansuetis misit me, ut mederer contritis corde et praedicarem captivis liberationem et clausis apertionem; ut praedicarem annum placabilem Domino et diem ultionis Deo nostro; ut consolarer omnes lugentes, ut ponerem lugentibus Sion et darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro spiritu maeroris. Vos autem Sacerdotes Domini vocabimini, Ministri Dei nostri dicetur vobis; et dabo opus eorum in veritate et foedus perpetuum feriam eis. Et scietur in gentibus semen eorum, et germen eorum in medio populorum; omnes, qui viderint eos, cognoscenti los, quia isti sunt semen, cui benedixit Dominus.*¹¹⁷

The Isaian text from chapter 61 that the new rite uses for the chrismal liturgy talks about the anointing of the prophet. In the gospel of St. Luke this text is

¹¹⁷ “The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring glad tidings to the poor, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn; to place on those who mourn in Zion a diadem instead of ashes, to give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit. You yourselves shall be named priests of the Lord, ministers of our God you shall be called. I will give them their recompense faithfully, a lasting covenant I will make with them. Their descendants shall be renowned among the nations, and their offspring among the peoples; all who see them shall acknowledge them as a race the Lord has blessed.”

The English text of all the readings and the responsorial psalm for the 1970 chrism Mass are taken from no. 260 of the Lectionary. See *Lectionary for Mass*, for use in the dioceses of the United States of America, 2nd typical edition, Vol. I. (Collegeville, MN: The Liturgical Press, 1998), no. 260.

appropriated to refer to the advent of the Messianic era (Lk 4:16-21). Isaiah was among the Old Testament books from which a text was proposed (Is. 61: 1-11) to the Consilium to replace the text from the Letter of James because it focuses only on the oil of the sick.¹¹⁸ The result was the insertion of Isaiah 61: 1-4, 6, 8-9 into the Chrism Mass of 1965. It was subsequently revised by the current *Ordo* to the present one, 61: 1-3, 6a, 8b-9.

Carroll Stuhlmueller argues that the original words may have referred to one of the leaders of the early post-exilic Isaian School. The writer (or speaker, as the case may be) has introduced what Stuhlmueller calls “contact language” into the words of the prophecy, that is, linking it with the major *Servant Songs* of Deutero-Isaiah. For example, anointing of the spirit has a link with Isaiah 42:1; the theme of the “mission of mercy” is connected to Isaiah 42:2-3, 6-7; while the “year of favor” links the second servant song, Isaiah 49:8. These links, according to him, underscore the unique importance of the major songs of the servant.¹¹⁹

The terminology of the text is replete with symbolic meaning. Obviously their rich associations are applied to the liturgical action being celebrated and the significance of the dominant oil – chrism – that gives the name of the entire liturgy. A brief look at each term or phrase is proffered below:

¹¹⁸ Coetus a studii XXI Files, Schema 51: 2 (30 November, 1964).

¹¹⁹ Carroll Stuhlmueller, “Deutero-Isaiah and Trito-Isaiah,” in *NJBC*, 346.

Spirit: The mention of the “Spirit” indicates the special action of God.

Stuhlmüller notes that in biblical tradition, the spirit was promised to the messianic king in Isaiah 11:1-2, not exclusively, but also promised to all who belong to the messianic people.¹²⁰

Anointed: According to Stuhlmüller, the word “Anointed” designates one who is enlightened with knowledge of the Word of God and empowered with courage to proclaim it fearlessly.¹²¹

Release to prisoners: Carroll Stuhlmüller comments that this action also means bringing “light” to prisoners. It indicates how in ancient times prisoners were led out from the dungeons of incarceration to full day light. The concern of the prophet is the total liberation and salvation of all God’s people – bodily and spiritually, individually and socially.¹²²

Year of favor: With reference to Leviticus chapter 25, it refers to the Jubilee Year of the Lord. This theme rests on the extraordinary jubilee when all property, which was believed to originally belong to God, was considered to have been returned to God who grants a new order of equitable and bountiful redistribution of all land to the people.¹²³

¹²⁰ Joel 3; Zechariah 12:10.

¹²¹ Stuhlmüller, “Deutero-Isaiah and Trito-Isaiah,” 346.

¹²² Ibid.

¹²³ Ibid. See also Robert C. North, *Sociology of the Biblical Jubilee* (Rome: Pontifical Biblical Institute, 1954), 158-175.

Vindication: This theme, in Old Testament thought, was mostly used of God as the one who vindicates. He restores the injured and rescues those who are weakened and, consequently, have lost the sense of salvation. The restoration of the sense of salvation is interpreted as vindication by God.¹²⁴

Consolation for the people: According to StuhlmueLLer, Trito-Isaiah sings exaltedly of Zion emerging out of the ashes of destruction as a new Zion and a new priesthood.¹²⁵

The Responsorial Psalm (Psalm 89: 21-22, 25, 27):

R/ Misericordias Domini in aeternum cantabo, in generationem et generationem annuntiabo veritatem tuam in ore meo.

Inveni David servum meum; oleo sancto meo unxi eum. Manus enim mea firma erit cum eo, et brachium meum confortabit eum. R/.

*Et veritas mea et misericordia mea cum ipso, et in nomine meo exaltabitur cornu eius. Ipse invocabit me : « Pater meus es tu, Deus meus et refugium salutis meae. » R/.*¹²⁶

As mentioned earlier, the responsorial verse (Ps. 89:2) is taken from the *antiphona ad introitum* of the 1956/1962 chrism Mass. According to John S. Kselman

¹²⁴ StuhlmueLLer, "Deutero-Isaiah and Trito-Isaiah," 346.

¹²⁵ Ibid.

¹²⁶ R/. Forever, I will sing the goodness of the Lord.

I have found David, my servant; with my holy oil I have anointed him. That my hand may be always with him, and that my arm may make him strong. R/.

My faithfulness and my kindness shall be with him, and through my name shall his horn be exalted. "He shall cry to me, 'You are my father, my God, the Rock my savior.'" R/.

and Michael L. Barré, this psalm (ps. 88/89) comes from what is described as a complex royal lament uttered by the king after some military defeat. But since the king acts as a representative of the people, it can be classified as a communal or national lament. It has three parts to it: a) a hymn (verses 2-19); b) an oracle (verses 20-38); and c) a lament (verses 39-52).¹²⁷ The responsorial psalm for this liturgy is taken from the second part. It is an oracle of the deity upon returning from his triumph, and appointing David (and his descendants) as his earthly vice-regents. The symbolism is about Yahweh, who triumphed over the sea with his powerful arm (verses 10-11). He now places the right hand and arm of the king upon the subdued sea and rivers.¹²⁸ This victory is envisioned by the king who leads his people to sing the goodness of Yahweh.

The second reading (Revelation 1: 5-8):

*Iesu Christo, qui est testis fidelis, primogenitus mortuorum et princeps regnum terrae. Ei, qui diligit nos et solvit nos a peccatis nostris in sanguine suo et fecit nos regnum, sacerdotes Deo et Patri suo, ipsi Gloria et imperium in saecula saeculorum. Amen. Ecce venit cum nubibus, et videbit eum omnis oculus et qui eum pupugerunt, et plagent se super eum omnes tribus terrae. Etiam, amen. Ego sum Alpha et Omega, dicit Dominus Deus, qui est et qui erat et qui venturus est, Omnipotens.*¹²⁹

¹²⁷ John S. Kselman and Michael L. Barré, "The Psalms," 541.

¹²⁸ Ibid.

¹²⁹ "Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, who made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen. Behold, he is coming amid the clouds, and every eye will see him, even those who pierced him. All the peoples of the earth will lament him. Yes. Amen. "I am the Alpha and the Omega," says the Lord God, "the one who is and who was and who is to come, the almighty."

As mentioned earlier in chapter one, this passage from Revelation is described as a doxology, which usually expresses the favorable divine-human relationships that are described in the sacred scriptures. For example, God does something for humans which the latter see as a favor from God. In return for this favor, humans pledge loyalty to God. They do this by expressions of love and honor to God.¹³⁰

This particular doxology is attributed to Jesus, acknowledged as “Christ.” It begins with what is described as the “kerygmatic formula,” which expresses “the essential content” of the Christian faith.¹³¹ The formula contains three titles of Christ, which Jean-Louis D’Aragon says evoke “the passion, the resurrection, and the exaltation of Christ.”¹³² He explains the three titles, the first of which is, “the faithful witness.” Jesus witnessed during his ministry, through which he revealed the Father in the most perfect way and crowned it by offering his life in sacrifice. The second title is “the firstborn of the dead.” Jesus is the first to rise from the dead, through which he “guarantees that the era of the resurrection of the dead is inaugurated and summarized in his person.”¹³³ The title, “ruler of the kings of the earth,” D’Aragon says is a consequence of Christ’s resurrection, and which “confers on him all power over all

¹³⁰ Frederick J. Murphy, *Fallen is Babylon: The Revelation to John* (Harrisburg, PA: Trinity Press International, 1998), 72.

¹³¹ Jean-Louis D’Aragon, “The Apocalypse,” in *The Jerome Biblical Commentary*, eds., Raymond E. Brown, Joseph A. Fitzmyer and Roland E. Murphy (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1968), 471.

¹³² Ibid. See Revelation 1: 5.

¹³³ Jean-Louis D’Aragon, “The Apocalypse,” 471.

creation.”¹³⁴ Patrick Regan says these titles of Jesus proclaim “the paschal mystery in its fullness.”¹³⁵

The text proclaims the exalted status of Christ and attests to three major things that he has done for the people who pay tribute to him. First, he loves them (“Christ loves us” [v. 5]). His love is experienced in extraordinary ways; not a one-time experience, but in an on-going daily experience.

The second thing is that Jesus Christ has freed the people from all their iniquities. He accomplished this by laying down his life for them (“...*Qui diligit nos et solvit nos a peccatis nostris in sanguine suo*” [v. 5]).¹³⁶ It is noted that reference to the blood of Jesus, the means by which he freed believers from alienation from God, re-echoes a pre-eminently Pauline theology.¹³⁷ Both Frederick Murphy and Elizabeth Schüssler Fiorenza agree that John has taken a “traditional confessional language, probably from a baptismal context,” and creatively reformulated it to conform to Pauline style;¹³⁸ with Elizabeth Schüssler Fiorenza noting that even though the expression “[Christ] has freed us” specially belongs to the New Testament, Hebrew

¹³⁴ Ibid.

¹³⁵ Regan, “The Chrism Mass,” 127.

¹³⁶ “... Who... has freed us from our sins by his blood” (Rev. 1: 5).

¹³⁷ Jürgen Roloff, *The Revelation of John*, trans. John E. Alsup (Minneapolis, MN: Fortress Press, 1993), 26; See Murphy, 73; Also, Galatians 3: 13; 4: 5; 1 Corinthians 6: 20; 7: 23.

¹³⁸ Murphy, *Fallen is Babylon*, 73; Elizabeth Schüssler Fiorenza, *Revelation: Vision of a Just World* (Minneapolis, MN: Fortress Press, 1991), 42.

biblical words from the same root often denote redemption and are connected with blood.¹³⁹

The third thing Jesus Christ did for his followers also affirms his love. He made them into a special people; a kingly and priestly people (“[he] has made us into a kingdom, priests for his God and Father” [v. 6]). Being made into a kingdom means having been delivered from foreign domination. The biblical background to this notion is Exodus 19: 5-6, after the ancient Israelites had been freed from Egypt and brought to Mount Sinai. That was where God spoke to them through Moses and made them aware of their new status as God’s “treasured possession” and “a kingdom of priests.”¹⁴⁰ It is also noted that this new status of the Ancient Israelites became the heritage of Christians, since they are portrayed as kings and priests. “As Kings, they will rule over the earth with Jesus.”¹⁴¹

The three things that Jesus did, “loving, freeing, and making them a kingdom and priests,” are closely related to the Exodus event in which God’s love for the Israelites was experienced. In that event, God freed the Hebrews from the repressive rule of Egypt and brought them to Mount Sinai where he made them into his special people (kings and priests). According to Frederick Murphy, Christians have been

¹³⁹ Schüssler Fiorenza, *Revelation: Vision of a Just World*, 42.

¹⁴⁰ Murphy, *Fallen is Babylon*, 74.

¹⁴¹ *Ibid.*

made priests through Jesus Christ, to “mediate between God and humanity.”

Christians, thus, “represent God to humanity and humanity to God.”¹⁴²

George B. Caird states that the application of Exodus 9: 5-6 to Christians is an indirect proclamation of the Church as the true people of God.¹⁴³ Although the doxology, strictly speaking, ends with verse 6, this second scripture reading for the chrism Mass includes verses 7 and 8. In a commentary, *The Revelation to John*, MacLean Gilmour states that this passage draws on the imagery of the book of Daniel (7:13), concerning the Son of Man, but reinterprets and applies it to Christ, especially his imminent return.¹⁴⁴

The Gospel (Luke 4: 16-21):

Et venit Nazareth, ubi erat nutritus, et intravit secundum consuetudinem suam die sabbati in synagogam et surrexit legere. Et traditus est illi liber prophetae Isaiae ; et ut revolvit librum, invenit locum, ubi scriptum erat :
« Spiritus Domini super me ; propter quod unxit me evangelizare pauperibus, misit me praedicare captivis remissionem et caecis visum, dimittere confractos in remissione, praedicare annum Domini acceptum. »
Et cum plicuisset librum, reddidit ministro et sedit ; et omnium in synagoga oculi erant intendentes in eum. Coepit autem dicere ad illos : « Hodie impletaest haec Scriptura in auribus vestris. »¹⁴⁵

¹⁴² Murphy, *Fallen is Babylon*, 76.

¹⁴³ George B. Caird, *The Revelation of St. John the Divine* (London: Adam and Charles Black, 1966), 17.

¹⁴⁴ S. MacLean Gilmour, “The Revelation to John,” *The Interpreter’s One-Volume Commentary on the Bible*, ed. Charles M. Laymon (Nashville, TN: Abingdon Press, 1971), 949. While some prefer to call Jesus’ coming again “his second coming,” as does Gilmour in the commentary referenced above, it is found rather more appropriate to refer to it as “his final coming,” since he comes again and again and makes himself present in various forms. See *SC*, 7.

¹⁴⁵ “Jesus came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the Sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He

Saint Luke presents the story of Jesus's preaching in Nazareth as an exemplary preamble to Jesus's ministry.¹⁴⁶ Several significant themes emerge from the text, which Culpepper lists as follows: The anointing of the Spirit, the fulfillment of Scripture, the pattern of prophetic activities, the announcement of the gospel "to the Jew first," the specific illustration of acceptance followed by rejection, and the dramatic reminder that the work of God that Jesus began in Galilee would extend to "the ends of the earth."¹⁴⁷ The reference to the anointing of the Spirit links this text with the event of Jesus's baptism, a theme of immediate significance to this study.

Following what Robert J. Karris describes as Saint Luke's theological principle of promise and fulfillment, the author of the third gospel shows in this gospel pericope that God's promises are fulfilled in Jesus for all people.¹⁴⁸ He explains further that Jesus is the eschatological fulfillment of God's promises to the hungry, the sick, and the imprisoned, and that the spirit that Jesus possesses is acknowledged as a gift for the benefit of those who are economically, physically, and socially unfortunate.¹⁴⁹

unrolled the scroll and found the passage where it was written: *The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.* Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this Scripture passage is fulfilled in your hearing'."

¹⁴⁶ R. Alan Culpepper, "The Gospel of Luke," in *The New Interpreter's Bible*, Vol. IX, Eds. Leander E. Keck et al (Nashville, TN: Abingdon Press, 1994), 104.

¹⁴⁷ Ibid.

¹⁴⁸ Robert J. Karris, "The Gospel According to Luke," in *NJBC*, 689.

¹⁴⁹ Ibid.

Alan Culpepper expresses similar views and stresses that the import of the text from Trito-Isaiah cannot be exaggerated. For Saint Luke, it epitomizes the fulfillment of Sacred Scripture and the hopes of Israel which are now manifested through the ministry of Jesus. The text summarizes the social concerns that mapped out Jesus's work among the people. It also gives ample opportunity to the reader to understand all the things that Jesus did "as the fulfillment of his anointing by the Spirit of the Lord."¹⁵⁰

For his part, Luke Timothy Johnson sees this passage as doing two main things. First, it shows who Jesus is. Jesus is the Messiah, which is unequivocally stated by the citation from Isaiah 61. Reference to his anointing with the Spirit points to and confirms his divine choice. Second, it defines the messianic character of Jesus's ministry. Jesus came to announce the good news to the poor, the blind, those in captivity and the oppressed. It is a liberating ministry with special attention toward those who were outcasts.¹⁵¹

The set of scripture readings selected for the 1970 chrism Mass intersect quite well with the theme of anointing with the Spirit (Holy Spirit), through which God accomplishes the institution or consecration of his Son as priest (Christ and Lord). By the same Spirit believers are made sharers in the life and ministry of Christ. This theme relates quite closely to the theme of the Mass, which centers on priesthood.

¹⁵⁰ Culpepper, "The Gospel of Luke," 106.

¹⁵¹ Luke Timothy Johnson, *The Gospel of Luke*, Sacra Pagina Series, vol. 3, ed. Daniel Harrington (Collegeville, MN: The Liturgical Press, 1991), 81. See Daniel Liderbach, *The Jesus of History as the Christ of Faith*, 35-37.

However, as will be seen below, it is the over-emphasis of the ministerial priesthood over and above the universal baptismal priesthood, which draws sharp criticisms from some scholars.

III. *O Redemptor*

The hymn, *O Redemptor*, is known as the accompanying music for the solemn procession of oils during the chrismal liturgy. The origins of the hymn are obscure. According to Robert Béraudy, it is one of the Frankish elements that became part of the ceremonies of the chrismal liturgy when the rites passed through Gaul and were reworked there.¹⁵² It was introduced into the *Officio in feria V Cenaе Domini* of the *Romano-Germanic Pontifical* of the 10th century,¹⁵³ and has since held a constant place in the chrismal liturgy. The text and its English translation are presented as follows:

¹⁵² Another understanding is that the Roman rites did not only pass into Gaul but actually flourished there before being transported back to Rome. See Béraudy, “L’initiation chrétienne,” 558.

¹⁵³ *PRG*, 99: 269. See Dudley, “Holy Joys in Store: Oils and Anointing in the Catholic Church,” in *The Oil of Gladness*, 113.

O REDEMPTOR¹⁵⁴Antiphon:

O Redemptor, sume Carmen
Temet concinentium.

Verses:

1. **Audi Iudex mortuorum,
Una spes mortalium,
Audi voces proferentium
Donum pacis praeivium.
2. Arbor feta alma luce
Hoc sacrandum protulit,
Fert hoc prona praesens turba
Salvatori saeculi.
3. **Stans ad aram immo supplex
Infulatus Pontifex
Debitum persolvit omne,
Consecratio chrismate.
4. Consecrare tu dignare,
Rex perennis patriae,
Hoc olivium, signum vivum,
Iura contra daemonum.
5. Ut novetur sexus omnis
Uctione chrismatis:
Ut sanetur sauciata
Dignitatis Gloria.

O REDEEMER

Antiphon:

O Redeemer, accept the song of those
who sing your praise.

Verses:

1. **Hear us, judge of the dead,
Hope of mortals, hear us singing.
Hear our emblematic tribute
Coming from the gift of peace.
2. Fruitful tree gracious light
Brings forth this which we consecrate
The bowing crowd present this produce
To the Savior of the world.
3. **There before the altar stands praying
The adorned Pontiff in supplication
Duly performs the sacred rite
Consecrating the chrism.
4. O King of the eternal homeland
Deign to consecrate this olive
A living sign against the powers of the
Demons.
5. So that each sex may be renewed
By the anointing of this chrism
So that the wounded glory of our dignity
May be healed.

¹⁵⁴ From the time of its first appearance in the *PRG* until the *OHS*-1956, the hymn had eight verses (reprinted in the *PR*-1962). In the evolution of the rites, the first four verses came to be sung as the procession of the oils went from the sacristy to the sanctuary, while the remaining four were sung during the recession, accompanying the blessed oils (thanks to William Durandus's arrangement). However, two verses (verses 1 and 3, which I have marked with double asterisks **) have been expunged from the hymn during the first post-Vatican II revision of 1965, and the whole hymn, as a unit, was sung in place of the offertory antiphon. Then, in the second post-Vatican II revision of 1970, the hymn was made optional for both the procession with the oils and gifts, and the recessional at the end of the Mass. For the original version, see *PRG*, 99: 269. For the two main divisions, see *PGD*, III, 2: 69. For the eight verses presented above, see *PR*-1962, pars tertia: 9-11, 19-20. For the 1965 version which, for the first time, has only six verses, see *VOHS*, 12-13. For the current version, see the *Ordo*, no. 17. English translation modified from unpublished script of Philip K. Eichner (2009).

- | | |
|---|--|
| <p>6. Lota mente sacro fonte
Aufugantur crimina,
Uncta fronte sacrosancta
Influunt charismata.</p> | <p>6. Our mind washed in the sacred
fountain, let all wicked deeds fly away,
With our forehead anointed,
Let the holy chrism flow in.</p> |
| <p>7. Corde natus ex Parentis,
Alvum implens Virginis,
Praesta lucem, claude mortem
Chrismatis consortibus.</p> | <p>7. Born from the heart of the Parent,
Filling the womb of the Virgin,
Grant us light, and close off death for
those who take part in this chrism.</p> |
| <p>8. Sit haec dies festa nobis
Saeculorum saeculis,
Sit sacrata digna laude
Nec senescat tempore.</p> | <p>8. Let this be a festive day for us
For ages upon ages,
Let it be consecrated with worthy praise
And let it not grow old in time.</p> |

Martin Dudley claims that the composer of *O Redemptor* is unknown, thereby stating a divergent point of view from its attribution to Venantius Fortunatus by Prosper Guéranger.¹⁵⁵ Dudley does not offer any historical evidence for his assertion, and the matter is not of any historical consequence to this work. Whoever its composer was, this study sees this hymn as one of the constant elements of the chrismal liturgy. Since its first appearance in the *PRG* of the 10th century, it has been incorporated into all the major liturgical books, particularly the editions of the Roman Pontifical whose chrismal liturgy has been studied by this dissertation, namely, the 12th century Pontifical, the 13th century Pontifical of the Roman Curia, the Pontifical of William Durandus, the first official Pontifical after the Council of Trent (1595), and the other relevant liturgical documents of the 20th and 21st centuries.

¹⁵⁵ Dudley, “Holy Joys in Store,” 113. Venantius Honorius Clementianus Fortunatus, Saint (c.530 – c.609), was a medieval ecclesiastic and famous Latin poet. He was also a bishop of Poitiers (c.559 – c.609). *New Catholic Encyclopedia*, vol. 5 (New York: McGraw-Hill Book Company, 1967), 1034-1035.

From its first use in the *PRG* until *OHS-1956*, the hymn had eight verses (reprinted without any change in *PR-1962*).¹⁵⁶ In the evolution of the rites, as indicated in the note above, the first four verses came to be sung to accompany the procession of oils into the sanctuary, while the remaining four verses were sung during the recession, accompanying the blessed oils, thanks to the arrangement of William Durandus.¹⁵⁷ Robert Béraudy confirms William Durandus's contribution to the ritual use of this hymn by differentiating between the entrance and recessional parts of the hymn.¹⁵⁸ That arrangement remained until the Post-Vatican II reforms, when verses 1 and 3 (which I have marked with double asterisks ** above) have been expunged from the hymn by the 1965 revision, and the whole hymn, as a unit, was sung in place of the offertory antiphon.¹⁵⁹ At the end of the Mass, the 1965 rite provides that the hymn could be sung for the recessional or another popular song could be sung instead.¹⁶⁰ Then the 1970 *Ordo* made it optional for both the procession of the oils and the gifts of bread and wine into the sanctuary, and for the recessional at the end of the Mass. For the former it says: "*Processione per ecclesiam progrediente, schola, omnibus respondentibus, cantat hymnum O Redemptor, vel alium cantum aptum, loco cantus ad offertorium,*" and for the latter: "*Impertita benedictione conclusive missae,*

¹⁵⁶ *PR-1962*, pars tertia: 9-11, 19-20.

¹⁵⁷ *PGD*, III, 2: 69.

¹⁵⁸ Béraudy, "L'initiation chrétienne," 558-559.

¹⁵⁹ *DR*, no. 4 (*VOHS*, 15-16).

¹⁶⁰ *DR*, no. 15 (*VOHS*, 18).

*Episcopus imponit incensum, et ordinatur processio ad secretarium. Olea benedicta a suis quaeque ministris immediate post crucem deferuntur, schola et populo cantantibus aliquos versus hymni O Redemptor (n. 17), vel alium cantum aptum.*¹⁶¹

John Dudley appreciates this hymn and sees it as embodying the principal themes associated with the chrisom Mass. He states that “through more than nine hundred years it has expressed the essential theology embodied in the blessing of oils and anointing and is a witness to a remarkable continuity.”¹⁶² Although its composer is unknown, there is some coincidence of thought between the composer and Saint Isidore of Seville. Both have great admiration for the olive. In his *Etymologia*, Saint Isidore refers to the olive as “arbor pacis insignis” (“a tree that signifies peace”) and speaks of the richness of the fruit and the refreshment it brings to the sick.¹⁶³ This thought seems to be reflected by the composer when he sings of the olive as a gift of peace (“*donum pacis*”).

The hymn cries out to Christ, who is acknowledged as the “Redeemer.” In the antiphon, which is repeated after each verse, the “Redeemer” is implored to accept the song of praise of his people. The verses that follow seem to give reasons for the

¹⁶¹ *Ordo*, 17. “During the procession through the church, the choir leads the singing of the hymn ‘O Redemptor’ or some other appropriate song, in place of the offertory song.” See also *Ordo*, no. 27. “After the final blessing of the Mass, the bishop puts incense in the censer, and the procession to the sacristy is arranged. The blessed oils are carried by the ministers immediately after the cross, the choir and people sing some verses of the hymn ‘O Redemptor’ or some other appropriate song.” English translation from, “Rite of the Blessing of Oils, Rite of Consecrating the Chrism,” in *The Rites of the Catholic Church*, vol 2, Study Edition, p. 333, no. 17 & p. 338, no. 27.

¹⁶² Dudley, “Holy Joys in Store,” 113.

¹⁶³ Isidore of Seville, *The Etymologies of Isidore of Seville*, trans. Stephen A. Barney et al (New York: Cambridge University Press, 2006), Bk. XVII, 7: 62.

people's praises. The first verse addresses the Redeemer as "*Iudex mortuorum*" ("judge of the dead"), yet he is the hope of all humans. It uses the word, "*mortalium*" ("mortals"), to describe humans in general, perhaps to acknowledge their humanity, humility and finitude. The verse calls upon the redeemer judge to hear the song which the people bring as a tribute as well as the gifts from the olive. The olive is qualified as the gift of peace. Curiously, this verse has been expunged from the 1965 *Ordo*. None of the post-Vatican II documents have assigned any reason for removing this verse from the original text. One could only assume that perhaps its apparent disconsolate words, "*Iudex mortuorum... mortalium*," are no longer thought to be appropriate to the hymn or the chrism in general.

The second verse (first, in the current *Ordo*), acknowledges the olive tree as fruitful and also filled with "gracious light" or "sweet light" ("*Arbor feta alma luce*"). It is the source of the produce which the suppliant crowd presents to the savior of the world. This verse also acknowledges the Redeemer as "*Salvatori saeculi*" ("Savior of the world"). The third verse follows with a portrayal of the vested bishop at the altar performing his sacred duties as the principal consecrator of the chrism. This verse is also eliminated by the 1965 revision. In verse four, the hymn acknowledges the Redeemer as "*Rex perennis patriae*" ("The king of the eternal homeland"). This verse seems to express eschatological sentiments. The homeland mentioned here points to heaven and not a reference to any nation on earth, and the king (*Rex*) definitely points to Christ. This eternal king comes down to the level of mankind to consecrate for

mankind the olive, which is portrayed as “*signum vivum*” (a living sign) against demonic powers. Although the previous verse acknowledges the bishop as the minister who performs the rite of consecration of the oil, this verse makes Christ the principal and actual consecrator, in whose name the bishop acts. This understanding leads to the assumption that verse three might have been expunged by the 1965 *Ordo* in order to eliminate any possible confusion over the consecratory roles between the Redeemer and the bishop. The latter’s role has thus been diminished in order that the praying assembly may focus its attention on the Redeemer. Verse five gives further reasons why the eternal king consecrates the chrism for mankind. First, it is for the renewal of mankind and, second, it is to heal the wounded glory of mankind’s dignity. In other words, the anointing with chrism has restorative effects. In verse six, the baptismal motives for the use of chrism are clearly spelt out, making the point that it is through the anointing with chrism that God imparts grace to mankind, after his sins (“wicked deeds”) are washed away in the baptismal font (“*Lota mente sacro fonte aufugantur crimina, uncta fronte sacrosancta influunt chrismata*”). It is curious to note that such baptismal motives are contained in the chrismal consecratory prayer. First, they reflect the biblical notion that God washed away the sins of the world by means of the deluge, during Noah’s time, and announcing the coming of peace with the olive branch in the beak of a dove. Second, the notion that God instructed Moses to anoint his brother, Aaron, with the sacred anointing oil, after he had washed him with water.¹⁶⁴

¹⁶⁴ Genesis 8: 11; Exodus 29: 1-7.

In verse seven, the song indirectly invokes the Redeemer (Christ), who was born from the heart of the Father (*Corde natus ex Parentis*) and fills the womb of the virgin (his mother Mary implied here). The song calls upon him to give light to those who participate in the chrism; that is, in the sacred anointing with the unction, and consequently, “close off death” for them; that is, to deliver them from death. In summary, this may be another way of requesting the Redeemer to save those who are anointed with the chrism from death and grant them eternal light. It might explain why earlier in verse two, the olive tree is described as “*Abor feta alma luce*” (“fruitful tree filled with dear light”). This verse could also be metaphorical. In the edited texts of 1965 and 1970, the words *Parentis* and *Virginis* are characteristically written with uppercase initial letters, which is not the case with the original text in the *PRG*.¹⁶⁵ Could it be that these words have been given new meanings in the two post-Vatican II texts? Could they be metaphors for the Church in whose virginal womb her children are conceived and born through baptism and anointed with the chrism? It is her children (members of the Church) who participate in the chrism; they are born as children of the light. They are saved from darkness and death and brought into the splendor of the kingdom of light, because they have the light of life.¹⁶⁶ The final verse acclaims the day in which the chrism is consecrated as “a festive day” for all Christ’s faithful. It is a day which will be celebrated for ages without end (“*sit haec dies festa*

¹⁶⁵ *PRG*, 99: 269, compared with, *VOHS*, 13 and the *Ordo*, 17.

¹⁶⁶ See John 8:12. See also the ending of the alternative chrismal consecratory prayer, which references the eternal light of God. This author is convinced that the capitalizations in those words must be for a reason.

nobis saeculorum saeculis”). The song prays that the chrism will always be consecrated with “worthy praise” and never be outdated with the passage of time (“*sit sacrata digna laude, nec senescat tempore*”).

IV. Renewal of Commitment to Priestly Service – 1970 Rite

This element in the Chrism Mass is also one of the last items to be inserted into the new *Roman Missal* before its final promulgation on March 26, 1970.¹⁶⁷ It began with a circular letter that was sent from the Congregation for the Clergy on November 4, 1969, to all the presidents of the conferences of bishops in the world, “on the continuing education and formation of the clergy.”¹⁶⁸ The objective of the Sacred Congregation for the Clergy was to “strengthen the life of God’s ministers and their sense of their priesthood.”¹⁶⁹ To realize that objective, a strong recommendation was made “that on Holy Thursday every priest should renew his dedication to Christ the Lord and his priestly promises.” The areas of special concern were celibacy and obedience.¹⁷⁰ The letter adds: “Also that in his spirit he celebrate [sic] the gift, sealed

¹⁶⁷ Records show that it was added after the April 3, 1969 approval of the *MR* by Pope Paul VI.

¹⁶⁸ Bugnini, *The Reform of the Liturgy*, 118.

¹⁶⁹ Ibid. See *DOL*, 315. The letter, published on March 6, 1970, required every priest to renew his commitment to priestly service on Holy Thursday morning, whether he is present at the Chrism Mass or not.

¹⁷⁰ Bugnini, *The Reform of the Liturgy*, 118. See *AAS* 62 (1970):127. *DOL*, 333 paragraphs 9 and 11 of the letter read, in part, as follows: (9) “To strengthen his spiritual life and sense of the priesthood it is strongly recommended that on the morning of Holy Thursday every priest, whether present at the Chrism Mass or not, renew the act by which he dedicated himself to Christ and promised to carry out his priestly obligations, especially to observe celibacy and to render obedience to his bishop (or superior). Let every priest celebrate in his heart the gift, consecrated by orders, of his calling to

by the sacrament of orders, that is his calling to the service of the Church.”¹⁷¹ The recommendation was fast-tracked to the Congregation for Divine Worship, which was given the responsibility of integrating it into the texts of the Chrism Mass of the new missal. There was a specific instruction “to have the new texts ready for Holy Week of the following year,” 1970.¹⁷² The outcome is the text for the Renewal of Priestly Commitments that has been inserted into the Chrism Mass rituals of the 1970 *Missale Romanum*.¹⁷³

According to the provisions of the 1970 *Ordo*, the bishop addresses the priests, after the homily, and invites them to renew their commitment to their priestly service. Then he proceeds to ask them three successive questions, to each of which they answer collectively but with the first person singular pronoun, meaning each one answering for himself, “*Volo*” (“I wish”). After those three interrogations and responses, the bishop requests the faithful to pray for their priests, and also for the bishop, that they may remain faithful ministers of Christ, the High Priest.

The bishop’s introductory exhortation and invitation to the priests, to renew their dedication to Christ, is worded in such a way that easily portrays the Chrism Mass as also commemorating the institution of the priesthood. Part of the opening

service in the Church.” (11) “A strong spiritual life and sound theological knowledge enliven and nurture pastoral motivation and ministry, an effective administration of the sacraments, a convincing preaching of God’s word, and every form of pastoral charity: in short, the entire service for which priests have received ordination.”

¹⁷¹ *DOL*, 315 no. 2556.

¹⁷² Bugnini, *The Reform of the Liturgy*, 118.

¹⁷³ *Ibid.* The full text was circulated in the publication that was released on March 6, 1970.

sentence reads: “Beloved sons, on the anniversary of that day when the Lord conferred his priesthood on his Apostles and on us.” The Chrism Mass is primarily celebrated to bless the oils that will be used for those sacramental rites of the Church which require sacred oil(s). However, as we saw in the previous chapter, the day has also become the celebration of the anniversary of the priesthood. The key to understanding the bishop’s exhortation rests on the words “*annua redeunte memoria diei*” (literally, “the coming again of the annual memorial of the day”). It talks about the day when Christ communicated with, or conferred on, his Apostles “and us” (“*nobisque*”). Here, the “us” seems to refer specifically to the ordained priests, including the bishop. Since Pope Paul VI specifically desired to transform the Chrism Mass into a celebration of the priesthood, it is most likely that the expression “*diei*” most probably refers to the day of the institution of, as well as the “feast of the priesthood.”¹⁷⁴

After the exhortation, the first question that the bishop asks the priests is whether they wish to renew, before the bishop and the holy people of God, the promises they once made. The second question reminds each priest about the responsibilities he took at his ordination “prompted by love for Christ and his Church.” It thus asks whether each priest wishes to be more closely united to Christ and becoming more like Christ by joyfully sacrificing his personal pleasure and ambition. Although the wording of this second question does not specifically use the

¹⁷⁴ Bugnini, *The Reform of the Liturgy*, 117. There is ample evidence to the background of these developments. According to Bugnini, Pope Paul VI, as Cardinal Giovanni Battista Montini and Archbishop of Milan, had annually impressed upon his priests to understand Holy Thursday as “the feast of the priesthood.”

word *celibacy*, its phraseology certainly implies a commitment to the celibate priesthood of the Latin Church. The third question concerns fidelity to the ministry of the sacraments and sound teaching in imitation of Christ, “the Head and Shepherd” of the Church.

The questions and pledges are followed by two prayerful exhortations to the assembly. The first one requests the faithful to pray for their priests, specifically to be blessed with the fullness of God’s love and to be faithful ministers who would lead the faithful to Christ the High Priest, described as “the fountain of salvation.” The second request is for a similar prayer. This time, it is for the bishop’s fidelity to his high priestly office, and that he should be modeled upon the image of Christ, “the Priest, Good Shepherd, the Teacher, and Servant of all.” To each of these appeals the faithful respond, “Christ, hear us. Christ, graciously hear us.” The bishop sums up the exhortations with a petition, that the Lord might keep all the assembly – clergy and laity – in his love, and lead them “to eternal life.” Everyone answers, “Amen.”

The full text is reproduced as follows:¹⁷⁵

LATIN

Episcopus:
Filii carissimi, annua redeunte memoria
diei, qua Christus Dominus sacerdotium
suum cum Apostolis nobisque
communicavit, vultis olim factas
promissiones coram Episcopo vestro et
populo sancto Dei renovare?

ENGLISH

Bishop
 Beloved sons, on the anniversary of that day when Christ our Lord conferred his priesthood on his Apostles and on us, are you resolved to renew, in the presence of your Bishop and God’s holy people, the promises you once made?

¹⁷⁵ The Latin text is taken from the *Missale Romanum*, editio typica Altera (1975), 240-241. English text is taken from *The Roman Missal*, 3rd edition (2011), 291-292, with some modifications.

Presbyteri: Volo.

Presbyters: I am.

*Episcopus:
Vultis Domino Iesu arctius coniungi et
conformari, vobismetipsis abrenuntiantes
atque promissa confirmantes sacrorum
officiorum, quae, Christi amore inducti,
erga eius Ecclesiam, sacerdotalis vestrae
ordinationis die, cum gaudio suscepistis?*

Bishop:
Are you resolved to be more united with
the Lord Jesus and more closely
conformed to him, denying yourselves
and confirming those promises about
sacred duties towards Christ's Church
which, prompted by love of him, you
willingly and joyfully pledged on the day
of your priestly ordination?

Presbyteri: Volo.

Presbyters: I am.

*Episcopus:
Vultis fideles esse dispensatores
mysteriorum Dei per sanctam
Eucharistiam ceterasque liturgicas
actiones, atque sacrum docendi munus,
Christum Caput atque Pastorem
sectando, fideliter implere, non bonorum
cupidi, sed animarum zelo tantum
inducti?*

Bishop:
Are you resolved to be faithful stewards
of the mysteries of God in the Holy
Eucharist and the other liturgical rites and
to discharge faithfully the sacred office of
teaching, following Christ the Head and
Shepherd, not seeking any gain, but
moved only by zeal for souls?

Presbyteri: Volo.

Presbyters: I am.

*Deinde, ad populum conversus,
Episcopus prosequitur:*

**Then, turned towards the people, the
Bishop continues:**

*Vos autem, filii dilectissimi, pro
presbyteris vestris orate: ut Dominus
super eos bona sua abundanter effundat,
quatenus fideles ministri Christi, Summi
Sacerdotis, vos ad eum perducant, qui
fons est salutis.*

As for you, dearest sons and daughters,
pray for your Priests, that the Lord may
pour out his gifts abundantly upon them,
and keep them faithful as ministers of
Christ, the High Priest, so that they may
lead you to him, who is the source of
salvation.

*Populus: Christe, audi nos. Christe,
exaudi nos.*

People: Christ, hear us. Christ, graciously
hear us.

*Episcopus:
Et pro me etiam orate: ut fidelis sim
muneri apostolico humilitati meae*

Bishop:
And pray also for me, that I may be
faithful to the apostolic office entrusted to
me in my lowliness and that in your midst

commissio, et inter vos efficiar viva et perfectior in dies imago Christi Sacerdotis, Boni Pastoris, Magistri et omnium Servi.

I may be made day by day a living and more perfect image of Christ, the Priest, the Good Shepherd, the Teacher and the Servant of all.

Populus: Christe, audi nos. Christe, exaudi nos.

People: Christ, hear us. Christ, graciously hear us.

Episcopus: Dominus nos omnes in sua caritate custodiat, et ipse nos universos, pastores et oves, ad vitam perducatur aeternam.

Bishop: May the Lord keep us all in his charity and lead all of us, Shepherds and flock, to eternal life.

Omnes: Amen.

All: Amen.

Some liturgical theologians and commentators have expressed serious reservations about the texts and form of the present chrismal liturgy. According to Annibale Bugnini, “the more austere liturgists were vexed by the new turn.”¹⁷⁶ Having the Pope behind its institution, the critics had but to “reluctantly” resign themselves to accepting the new order and let go of “the centuries-old liturgy” whose focus was the consecration of the oils. In a subtle way, Bugnini voices out the disappointments of some liturgical theologians who see the Chrism Mass as the unique occasion to focus attention on the blessing of the oils, “as the foundation of all consecrations in the Church and as an immediate preparation for the baptism of catechumens during the Easter Vigil.”¹⁷⁷ However, he did not fail to express the beauty, excellence and functions of the ministerial priesthood, especially “its character as service, and its

¹⁷⁶ Bugnini, *The Reform of the Liturgy*, 117.

¹⁷⁷ Ibid.

place in relation to the mission of Christ and the priesthood of the faithful,” all of which are clearly spelt out in the new Eucharistic preface.¹⁷⁸

Another critic is Frank Henderson of Edmonton, Canada. He criticized the 1970 rite with misgivings about the collect of the Mass, which he describes as “unfortunate” and “contrary to certain principles of liturgy.”¹⁷⁹ He then describes the whole chrismal liturgy as filled with “disparate themes and rites” that lack unity with the spirit of the Chrism Mass. He mentions the Renewal of Priestly Commitment as an example of the “disparate” themes in the rite, describing it as having the semblance of an “oath of allegiance” to the bishop. He is not pleased with what he describes as the undue emphasis given to the ordained priesthood to the neglect of the laity.¹⁸⁰

Gerard Austin is another critic, who sees the addition of the Renewal of Priestly Commitment to the Chrism Mass as dangerous. According to him, “it risks throwing attention off the chrism and putting undue emphasis on the ordained priesthood to the detriment of the priesthood of all believers.”¹⁸¹ Austin’s point is remarkable considering the fact that the selection of scripture readings for the Mass is applicable to all the people of God and not only to the select group of the ordained. In

¹⁷⁸ Bugnini, *The Reform of the Liturgy*, 118.

¹⁷⁹ J. Frank Henderson, “The Chrism Mass of Holy Thursday,” *Worship* 51 no. 2 (March, 1977): 149-158. In his criticism, Henderson argues that undue emphasis has been given to the ordained priesthood which, consequently, has given a clerical context to the whole chrismal liturgy and has influenced the opening collect which he describes as divisive and excludes the assembly from full participation. Although the clerical emphasis in the 1970 Chrism Mass is apparent, Henderson’s criticism and description of the opening collect is untenable because he seems to have dwelt solely on the English translation in the Sacramentary, without any reference to the original Latin text.

¹⁸⁰ Henderson, “The Chrism Mass of Holy Thursday,” 149-158.

¹⁸¹ Gerard Austin, *Anointing with the Spirit*, 113.

summary, Austin sees the addition of the Renewal of Priestly Commitment as a clericalization of the Chrism Mass.

These views on the clericalization of the Chrism Mass are shared by Niels Rasmussen.¹⁸² In an appraisal of the new (1970) Chrism Mass, Rasmussen expresses mixed sentiments about the revised liturgy. On the one hand, he more than likes what he describes as the “greater simplicity” accomplished by the 1970 *Ordo*, including the alternative formula for the consecration of the chrism, which he describes as “more clearly Christological.” He also likes the gestural manner in which concelebrating clergy are allowed to participate in the consecratory act by extending their right hands toward the chrism during the epiclesis of the prayer. But on the other hand, Rasmussen expresses strong reservations about the inclusion of the Renewal of Priestly Commitment in the Chrism Mass. According to him, there was “an uproar among priests” in Europe who felt that the introduction of the Renewal of Priestly Commitment “was a kind of political event,” an attempt to use the liturgical texts to influence a discussion which was very delicate at the time.¹⁸³

In another commentary on the new chrisimal liturgy, Bruno Kleinheyer did not hesitate to point out that although the Chrism Mass is not, strictly speaking, part of the sacred triduum, the bishop’s introductory address for the Renewal of Priestly Commitment does link the Chrism Mass to the paschal triduum. He therefore states that it is a big mistake that assigns a paschal motif to a celebration which is not

¹⁸² Niels Rasmussen, “The Chrism Mass: Tradition and Renewal,” 31.

¹⁸³ *Ibid.*

paschal at all. According to him, the whole exercise of the Renewal of Priestly Commitment within the Chrism Mass is simply “questionable.”¹⁸⁴

Last, but not the least, Patrick Regan also sees a number of incongruent additions to the once revered Chrism Mass, the major one being the priestly vows. In fact, the title of his article is a question: “The Chrism Mass: Festival of the Priesthood. But Which One?” In this article, Regan identifies three instances of what he describes as “presbyteral intrusion into the Chrism Mass.”¹⁸⁵ The three instances are Eucharistic concelebration of presbyters with the bishop. Although it was a welcome event, Eucharistic concelebration at the Chrism Mass also became the introduction of a priestly festival of the ordained.¹⁸⁶ The second instance of presbyteral intrusion is the introduction of the Renewal of Priestly Commitment which, like the other critics mentioned above, is not to the liking of Regan. Closely following that is the Eucharistic preface which Regan also sees as too much loaded with presbyteral themes.¹⁸⁷

Conclusion

To conclude this chapter, an analytical presentation may be helpful to recapitulate the flow of thought in the chrismal liturgies present in the 1962 and 1970

¹⁸⁴ Kleinheyer, “Chrismmesse Oder Erneuerung Der Priesterlichen Versprechen?” 15.

¹⁸⁵ Regan, “The Chrism Mass,” 128-131. See also his book, *Advent to Pentecost*, 142-143.

¹⁸⁶ Regan, “The Chrism Mass,” 128-129; Bugnini, *The Reform of the Liturgy*, 117.

¹⁸⁷ Regan, “The Chrism Mass,” 129-131.

Roman Missals; especially the major areas discussed, namely, the euchological texts and the liturgy of the word, among others.

In each of the Roman Missals studied, the traditional name of the Mass, *Missa Chrismatis* (Chrism Mass), has been retained as the proper title of the liturgy.

Although three oils are ordinarily blessed at this Mass, the theme and name of chrism predominates because it is the most important of the three.¹⁸⁸ Chrism also has more usages in the Church's sacramental rites and, as noted in the introductory chapter, it is the oil which gives the name to the liturgy at which it is consecrated. The consecration of chrism has always been reserved to the bishop.¹⁸⁹ In the foregoing evaluation, it is observable that the text in *MR-1962* begun with the subject of the main oil. For example, the entrance antiphon mentions the anointing oil which, for all intents and purposes, was the principal oil of the Old Testament era. Like the chrism of the Christian era, it served as the consecratory oil for both objects and persons set aside for divine worship. Although the opening collect does not mention oil specifically, it emphasizes the regeneration of God's people. The offertory antiphon returns to the theme of the oil, with specific reference to the "oil of gladness" from psalm 44:7 (45:8). The specific prayer that focuses directly on the chrism is the Eucharistic preface which, as mentioned earlier in this study, was originally used for the blessing of the chrism. However, when it was transplanted from its Gallican sources, it came to

¹⁸⁸ This fact is attested to in the Roman Pontificals. "... *Tres ampullas oleo mundissimo plenas, quas in sacrario ponit, et diligenter custodit; unam ad Oleum Infirmorum, aliam ad Oleum Catechumenorum, tertiam quae major sit, ad Chrisma.*" See *PR-1595*, 1168; Schmidt, *HS*, 1: 67.

¹⁸⁹ *Ordo*, 6.

be applied as a Eucharistic preface while maintaining its chrismal consecratory theme and content.¹⁹⁰

Regarding the liturgy of the word, the chrism lost its place completely to the oil of the sick, which features in both readings. It can, thus, be concluded that the reconstructed Chrism Mass of 1955-56, which was reproduced in the 1962 *Missale Romanum*, has a split focus. It yielded the place of chrism to the oil that may be regarded as the lowest ranked among the holy oils.¹⁹¹ It was a shift of focus from one theme to another, which was considered an unhappy diversion from the principal oil, the sacred chrism, to the oil of the sick.

In the 1970 *Missale Romanum*, the multifaceted theme of priesthood predominates the whole Chrism Mass. It begins with the priesthood of Christ, and then it extends that theme briefly to the royal priesthood of Christ's followers and, finally, settles on the ordained priesthood, which is given the central focus in the rest of the liturgy. There is hardly any attention given to the chrism in the Mass formulary.¹⁹² For example, the entrance antiphon talks about the priesthood that Christ has conferred upon his followers to enable them to serve "his God and Father." For its part, the opening collect dwells upon three themes - the consecration of Christ through the anointing of the Holy Spirit. It also mentions the privilege given to all Christ's

¹⁹⁰ Chavasse, *SG*, 135; Schmidt, *HS*, 2: 727; Rogues, "La préface consécatoire du chrême," 35; Béraud, "L'initiation chrétienne," 559.

¹⁹¹ Bugnini, *The Reform of the Liturgy*, 117.

¹⁹² The main areas of focus on the chrism in the 1970 *Ordo* are the two consecratory prayers, which are discussed in the next chapter.

followers to share in his consecration, although the prayer does not say anything specifically about the sacramental anointing of Christ's faithful in baptism. The rest of the text is devoted to the ordained priesthood.

The 1970 Eucharistic preface raises the accent on the theme of priesthood. First, it mentions Jesus as having been anointed "High Priest" of the new and eternal covenant. This idea could be understood either as a shift from the theme of the opening collect which says Jesus is anointed as "Christ and Lord," or it could be taken as a possible interpretation of his anointing – perhaps as a high-priestly anointing. Whatever the case might be, it introduces a new theological idea. Then it follows up on that new idea by saying that it is God's plan to perpetuate the "one priesthood" of Christ in the Church ("*... Et ineffabili dignatus es dispositione sancire, ut unicum eius sacerdotium in Ecclesia servaretur*"). Second, as a consequence of that divine plan, Christ bestows the "dignity of a royal priesthood" on his followers. Third, Christ calls men from the midst of the royal priesthood and gives them a share in his ministerial priesthood "by the laying on of hands" (ordination). He does this to continually nourish his Church through the life and ministry of these chosen men.

Beautiful as its ideas may be, the 1970 preface's over-emphasis on the ministerial priesthood does not sit well with some scholars, especially where it hits the controversial note of "renewal" of the sacrifice of the cross. While Bruno Kleinheyer thinks it is only a stylized exhortation on the ministerial priesthood, Peter Maier thinks it gives the impression that only the ministerial priesthood matters, and that even

contradicts part of the proper of the Mass, especially the opening collect which states, among other things, that all the baptized participate in the consecration of Christ and, *ipso facto*, have a role in witnessing his salvation in the world.

The text and rite for the renewal of priestly vows is one of the new insertions in the current *Ordo*, but which has hardly anything to do with chrism or any of the other oils. Although one might differ with Frank Henderson's criticism that the opening collect is divisive and refers only to the ordained priests, his criticism of the other new elements - the preface and Renewal of Priestly Commitments - may hold sway. One could not agree less with his claims that they are too priest-centered. One could also agree that several disparate themes and ritual ceremonies have literally been interwoven with the 1970 chrisimal liturgy, resulting in some form of incoherence in the ritual Mass. The only area of marked coherence and consistency is in the blessing prayers of the oils, as well as the consecratory prayers of the chrism, which will be discussed in the next chapter. Regarding the alleged overt clericalization of the 1970 Chrism Mass, it is explained that the Chrism Mass was purposefully transformed into a celebration of the ministerial priesthood, "on the very anniversary of the institution of the Eucharist and the priesthood."¹⁹³

Much as the 1970 Chrism Mass has been made into a festival of the priesthood, it is noteworthy that the laity has not been left out completely. Although their

¹⁹³ Bugnini, *The Reform of the Liturgy*, 117. Although the text does not say it precisely that the Chrism Mass has become a clerical celebration, it echoes the truth of what Bugnini had to say. It expresses the involvement of the priests in these words: "It is desirable that there be some priests from the various sections of the diocese among the priests who concelebrate with the bishop and are his witnesses and the co-workers in the ministry of the holy chrism." See *Ordo*, 14.

participation is somehow subdued, their presence and participation are explicitly accounted for in at least two areas of the liturgy. First, they are included in the text for the Renewal of Priestly Commitment. They are asked to pray for their priests and bishop,¹⁹⁴ which demonstrates that the current *Ordo* has not completely forgotten (or side-lined) the laity, even if their presence and participation seem to be overshadowed by the ordained priests. Second, in the order of Mass the laity is mentioned as participants in the presentation of the principal gifts of bread, wine and water.¹⁹⁵ These instances, minimal though they may seem, are indications that the participation of the laity in the new Chrism Mass has not been ignored completely. On the contrary, in practice, there is much more lay participation in the Chrism Mass around the globe than is apparent in the texts. In most Cathedral churches, it is the laity who minister as lectors, ushers, altar servers, cantor and choristers; their participation in the Chrism Mass is no less than in other pontifical solemn Masses. It can be argued, then, that the 1970 Chrism Mass is way ahead of its predecessor (*OHS-1956/MR-1962*) in terms of lay participation. For instance, there is little said about lay participation in the 1956 Chrism Mass. It was even unlawful to distribute Holy Communion at that Mass;¹⁹⁶ whereas in the 1970 rite there is no mention that any baptized member of the Church is excluded from the reception of communion. Already in 1967, the Sacred

¹⁹⁴ “*Vos autem, filii dilectissimi, pro presbyteris vesteris orate.... Et pro me etiam orate....*” See *MR-1975*, 240-241.

¹⁹⁵ *Ordo*, 16; “Blessing of Oils,” *The Rites of the Catholic Church*, Vol. 2, p. 332, no. 16.

¹⁹⁶ *OHS-1956*, 14; Schmidt, *HS*, I: 65, no. 14.

Congregation of Rites issued an instruction that allowed the faithful to receive communion both at the Chrism Mass and at the evening Mass of the Lord's Supper on Holy Thursday.¹⁹⁷ It is therefore deducible from the texts of the current *Ordo*, and conclusive from the instruction just cited, that every communicant present at the Chrism Mass receives communion.

¹⁹⁷ See *Tres abhinc annos* (4 May, 1967): 14; *Notitiae* 3 (1967): 184-185; *DOL*, 39:14.

CHAPTER THREE

THE LITURGICAL THEOLOGY OF THE 1970 CHRISMAL LITURGY

Introduction

In the previous two chapters, this dissertation reviewed the history of the chrismal liturgy over the centuries, including the texts and ritual procedure in every epoch. It also evaluated the proper texts of the Mass, in its latest pre-Vatican II edition of the 1962 *Missale Romanum*, as well as in its current post-Vatican II form in the *MR-1970*. It took into account the changes that have been introduced to revise the liturgy, including the scriptural readings and antiphonal verses. The additions to the rubrics that guide the Chrism Mass in its present form have also been acknowledged and commented upon. In this chapter, the study shifts attention to the individual formulae for the blessing of the oils of the sick and of catechumens, and the two alternate prayers for the consecration of the chrism. The objective is to analyze theologically the blessing prayers of the current (1970) *Ordo*.

Liturgical theologians are convinced that liturgy is an act of theology, inasmuch as it uses symbols, words and gestures to address God directly, or make statements about God. Explaining how liturgy is an act of theology, Kevin Irwin states that “the act of liturgy is *primary* theology in the sense that the experience of liturgy

concerns direct address to God and encounter with God.”¹ A people’s religious experience of God leads them to worship – praise and thanksgiving, the recalling of saving events in anamnestic narratives or the reading of the history of God’s saving acts in the sacred scriptures. The religious experience also results in sacrificial offerings and petition. Words, gestures, symbols and articles of creation are also involved in communicating faith and worship.² Aidan Kavanagh believes that what underlies that external religious encounter is some form of “deep change in the very lives of those who participate in the liturgical act.”³ As a result of its being a theological event, the act of liturgy is also understood to be primary theology, or *theologia prima*, while the theoretical reflection on the act of liturgy is generally accepted by many scholars as secondary theology, or *theologia secunda*.⁴ Liturgical texts are therefore regarded as sources of theology because they contain rich data that can be appropriated for further theological reflection and interpretation.⁵

The analyses that follow aim to provide a deeper and wider understanding of the texts of the current *Ordo*, and also help to delineate the theological data contained in the 1970 Chrism Mass in general. The exercise of examining and analyzing

¹ Irwin, *Context and Text*, 44-45.

² Ibid.

³ Kavanagh, *On Liturgical Theology*, 73.

⁴ Kavanagh, *On Liturgical Theology*, 74-77; Irwin, *Context and Text*, 45.

⁵ Irwin, *Context and Text*, 45-46.

liturgical texts in order to indicate their theological content relates to the subject of liturgical theology which, admittedly, has various definitions and approaches.

Definition of Liturgical Theology

Theologians and scholars of the liturgy have, in various ways, discussed and written about the relationship between worship and theology over the centuries.⁶ Important and intriguing as the topic appears, the relationship between the two disciplines is complex and, consequently, renders it difficult to define. The Orthodox liturgical theologian, Alexander Schmemmann, was on target when he acknowledged the existence of the problem in his landmark essay of 1963, “Theology and Liturgical Tradition.” In that article, he makes two issues very clear. He acknowledges the need for theological discourse on the relationship between worship and theology. He also observes that the relationship between the two disciplines poses a problem for theologians, yet it is difficult to define it in exact terms. He mentions some of the difficulties as emanating from “confusion and ambiguity in the use of certain terms,”

⁶ Such discussions can be found in various sources. Here is a representative list of recent authors on the subject: Alexander Schmemmann, *Introduction to Liturgical Theology*; David Power, “Cult to Culture: The Liturgical Foundation of Theology,” *Worship* 54 (Nov., 1980), 482-495; Aidan Kavanagh, *On Liturgical Theology*; Kevin Irwin, *Context and Text: Method in Liturgical Theology*; *Liturgical Theology: A Primer*; Cyprian Vagaggini, *Theological Dimensions of the Liturgy*, trans. L. J. Doyle and W. A. Jurgens (Collegeville, MN: The Liturgical Press, 1976); Bruce T. Morrill, *Divine Worship and Human Healing: Liturgical Theology at the Margins of Life and Death* (Collegeville, MN: The Liturgical Press, 2009); Gordon W. Lathrop, *Holy things: A Liturgical Theology* (Minneapolis, MN: Fortress Press, 1993); Dwight W. Vogel, ed. *Primary Sources of Liturgical Theology: A Reader* (Collegeville, MN: The Liturgical Press, 2000); Jill Y. Crainshaw, *Wise and Discerning Hearts: An Introduction to Wisdom Liturgical Theology* (Collegeville, MN: The Liturgical Press, 2000); David Fagerberg, *What is Liturgical Theology? A Study in methodology* (Collegeville, MN: The Liturgical Press, 1992); *Theologia Prima: What is Liturgical Theology?* 2nd ed. (Chicago: Liturgy Training Publications, 2004); Bryan D. Spinks, ed., *The Place of Christ in Liturgical Prayer: Trinity, Christology and Liturgical Theology* (Collegeville, MN: The Liturgical Press, 2008).

giving examples of such terms as, “liturgical theology” and “a liturgical ‘resourcement’ of theology.”⁷

Perhaps the difficulty Schmemmann talks about may explain why there are several strands of definition as well as the approach to the subject. For example, in his first book on the subject, David Fagerberg acknowledged the existence of various theologies of worship which he described as having “assorted forms and purposes.”⁸ He thus distinguished four related strands of approach to the relationship between liturgy and worship as: (a) theology of worship, (b) theology from worship, (c) liturgical theology, and (d) the study of liturgical theology. Fagerberg, however, concluded that not all of the above strands could properly be called liturgical theology.⁹ What he described as liturgical theology actually derives from and is based upon Alexander Schmemmann’s understanding of liturgy as “the ontological condition of theology.” For Schmemmann, the liturgy (“*leitourgia*”) is both the expression of the Church and its life. Consequently, it is in the liturgy that “the sources of theology are functioning as precisely ‘sources’.”¹⁰

In the second edition of his book, Fagerberg clarified and expanded his view on liturgical theology by acknowledging that liturgical theology resides in the liturgical action itself. He states that liturgical theology must begin with liturgies, and

⁷ Schmemmann, “Theology and Liturgical Tradition,” 165-166.

⁸ Fagerberg, *What is Liturgical Theology?* 9.

⁹ Fagerberg, *What is Liturgical Theology?* 11-12.

¹⁰ Alexander Schmemmann, “Theology and Liturgical Tradition,” 175.

it must begin with the meaning of the whole rite, not merely with texts and rubrics. Liturgical theology does not search for a symbolic interpretation of liturgy, but for its meaning, and the meaning of a liturgy resides in its structure.¹¹ With this understanding, Fagerberg now bases his definition of liturgical theology on what he terms “two crucial affirmations” about the theology done by the liturgical community. First of all, he acknowledges what the liturgical community does as “genuine theology” or “*theologia prima*.” Regarding this first affirmation, he acknowledges the liturgical rite as “the ontological condition for what is itself a genuine theology,” admitting that it is “primary theology and not secondary theology.”¹² Secondly, Fagerberg acknowledges the activity of the liturgical community as its “*lex orandi*.” Regarding this affirmation, he says that “as *lex orandi*,” the liturgy is the *locus* where “human words about God are grounded in the Word of God.”¹³ He therefore concludes agreeing with Schmemmann that it is in the liturgy of the Church that “the sources of theology function precisely as sources.”¹⁴

On his part, Kevin Irwin also acknowledges that liturgical theology concerns the relationship between liturgy and theology, stating that it is a relationship that can mean one of three strands of emphases: one that gives priority to liturgy over theology; one that gives priority to theology over liturgy; or one that emphasizes the

¹¹ Fagerberg, *Theologia Prima*, 41.

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ Fagerberg, *Theologia Prima*, 41-42; Schmemmann, “Theology and Liturgical Tradition,” 175.

mutual relationship between liturgy and theology.¹⁵ In order to give a firm foundation to the delineation of liturgical theology, he examines the old adage ascribed to Prosper of Aquitaine, *Ut legem credendi lex statuat supplicandi*, and notes that the swing of arguing for a priority of liturgy over theology or vice versa depends upon the way theologians interpret *statuat*. By this statement, Irwin points to this old adage as the foundation stone of liturgical theology.¹⁶

Irwin explains that in its original context, the adage ascribed to Prosper means “the liturgy manifests the Church’s faith.”¹⁷ With reference to the interpretative arguments of such scholars as De Clerck and Karl Federer on the understanding of Prosper’s adage, Irwin explains that prayer for God’s grace, as referred to by Prosper in the *Indiculus*, reflects the Church’s belief in grace which comes from God,¹⁸ and concludes that the adage means “liturgy is a theological source.”¹⁹ This meaning is supported by several other arguments, such as the scriptural foundation of liturgy, liturgy being the faith expression of a praying Church, and the authentic composition of liturgical texts.²⁰

On the specific relationship between liturgy and theology, Irwin argues that liturgy is a theological event. For the reason of being a theological event, liturgy is

¹⁵ Irwin, *Context and Text*, 3.

¹⁶ Ibid. Also his endnote no. 2 on page 33.

¹⁷ Irwin, *Context and Text*, 6.

¹⁸ Irwin, *Context and Text*, 5.

¹⁹ Irwin, *A Primer*, 11-12.

²⁰ Ibid.

fundamentally *orthodoxia prima* or *theologia prima*.²¹ He distinguishes between primary theology and secondary theology, the latter being a theoretical reflection on the primary theology.²² After a thorough review of several authors, Kevin Irwin concludes that there are at least two possible understandings of liturgical theology. This is where Irwin differs from Fagerberg, who sees only one avenue to liturgical theology. The two possible understandings of liturgical theology, propounded by Irwin, are “theology of liturgy” and “theology drawn from the liturgy.” These are explained as follows:

Theology of Liturgy

Irwin names the first understanding of liturgical theology as *Theology of Liturgy*. This strand of liturgical theology, according to Irwin, describes what the liturgy essentially is, in terms of what it does in enacting the paschal mystery of Christ in the here and now.²³ Understood as ritually enacting Christ’s paschal mystery, the liturgy draws believers into a living experience of Christ’s redemptive death and resurrection. In other words, although the Christ event took place more than two millennia ago, through the ritual action of the liturgy, believing communities have the opportunity to make present to themselves in a new and practical way the merits of

²¹ Irwin, *Context and Text*, 44-45.

²² Ibid.

²³ Irwin, *A Primer*, 64; *Context and Text*, 46.

Christ's salvific action. This enlivening of Christ's redemptive action happens in the midst of the believing and praying assembly.²⁴

In this understanding, three theological principles are underscored as essential elements. The first of these principles sees liturgy as essentially anamnetic. What this means is that liturgy actualizes the redemptive activity of Christ – his life, death, resurrection and ascension – and evokes their relevance in the midst of a living community of believers who experience these paschal events of Christ anew in their lives here and now.²⁵ The anamnetic aspect of liturgy is seen in most prefaces of liturgical celebrations in which God's redemptive works in, and through, Christ are narrated and presented as motives for the worshipping assembly's praise and thanksgiving. For example, in addition to the Eucharistic preface of the Chrism Mass (the proper context for the blessing of the oils), it is observable in some of the euchological texts under discussion in this chapter that anamnesis is inextricably linked with the whole prayer text. It is the reason why the assembly desires to give thanks to God for the benefits God bestows upon believers through the sacred sign of the oil, and to praise God for his love, care and protection. It is also the reason why the assembly requests God for further assistance.

The second principle is that liturgy is essentially epicletic. This means that although liturgy is an action carried out by human assemblies, it is nonetheless dependent on the power of the Holy Spirit. Every liturgical event is thus made possible

²⁴ Irwin, *Context and Text*, 46-47.

²⁵ Ibid.

by the power of the Holy Spirit, as it is believed to effect the transformation of symbolic elements, like bread, wine, water, and oil, into sacramental ones; as well as transforming believing people into families of faith and apostolic witnesses.²⁶ For example, in the Eucharistic liturgy, the Holy Spirit is invoked to sanctify the gifts of ordinary bread and wine and to transform them into the Body and Blood of Christ. The Holy Spirit is also invoked upon the participants for “fruitful communion,” so that they “may receive them [the consecrated gifts] with real spiritual profit,”²⁷ that is, become effective living witnesses of apostolic life.²⁸ Another example is the blessing of water during baptismal liturgies. It is the Holy Spirit that is invoked to bless the water that is used to baptize new members into the Church.²⁹ In the liturgy of the oils, God is requested to either send down his Spirit, the Holy Paraclete, into the oil and

²⁶ Irwin, *Context and Text*, 48.

²⁷ Cyprian Vagaggini, *The Canon of the Mass and Liturgical Reform*, trans. Peter Coughlan (Staten Island, NY: Alba House, 1967), 91.

²⁸ See two examples of epicleses in *The Roman Missal* (3rd edition, 2011): “Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the body and blood of our Lord Jesus Christ.... Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit” (2nd Eucharistic Prayer [pp. 646, 648]); “Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ.... Grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ” (3rd Eucharistic Prayer [pp. 650, 653]).

²⁹ *OICA*, no. 215: “*Descendat, quaesumus, Domine, in hanc plenitudinem fontis per Filium tuum virtus Spiritus Sancti, ut omnes, cum Christo consepulti per Baptismum in mortem, ad vitam cum ipso resurgant*” (“May the power of the Holy Spirit, O Lord, we pray, come down through your Son into the fullness of this font, so that all who have been buried with Christ by Baptism into death may rise again to life with him”). English translation: The epiclesis of “Blessing of Baptismal Water” at the Easter Vigil. See *The Roman Missal*, 3rd edition (2011), 378.

make it the effective means of healing, protection, and safety for his people,³⁰ or bless the oil by instilling the power of the Holy Spirit into it,³¹ and pour the gift of his Holy Spirit on those anointed with the oil.³²

On the subject of the epiclesis, it is important to note the definitions and distinctions made by liturgical theologians, especially regarding what is termed the “explicit” epiclesis of the Holy Spirit and an “indirect” epiclesis.³³

The third principle in the understanding of the theology of liturgy is ecclesiological. Liturgy is essentially ecclesiological. This is underscored by the Church’s communal self-expression and understanding, which is manifested in her liturgical activity.³⁴ In other words, liturgy is always the activity of the entire Church community; it is never a private function. One of the major undertakings of the Second Vatican Council’s Constitution on the Sacred Liturgy was to emphasize this understanding of liturgy.³⁵

Theology Drawn from the Liturgy

The second understanding of liturgical theology is described as *theology drawn from the liturgy*. According Irwin, this involves the use of “the means of

³⁰ *Ordo*, 20: 5-10.

³¹ *Ordo*, 25 A: 7.

³² *Ordo*, 25 B: 4.

³³ See some details on epiclesis on page 293, footnotes 134 & 135, below. Also Irwin, *Models of the Eucharist*, 274.

³⁴ Irwin, *Context and Text*, 48.

³⁵ See *SC*, 14 – on the nature of participation in the liturgy, and *SC*, 26-32 – on the hierarchical and communal nature of the liturgy.

communication and interaction in the liturgy” to facilitate the development of systematic theological thought.³⁶ He specifically mentions *words* and *symbols*, and how these are used to describe, or communicate ideas about, God, Christ, the Holy Spirit, and the Church in liturgical rites. In other words, the imagery given to theological concepts in liturgical texts through the use of words and symbols provide ready systematic theological data that can be appropriated for further theological reflection (*theologia secunda*). For example, the description or imagery given about the above concepts in the liturgical text can lead to the development of the theology of God, or Christology, or Pneumatology, or Ecclesiology, or Soteriology, among others.³⁷

Having given these principles for the understanding of liturgical theology, the dissertation will now articulate the theology of the chrismal liturgy. The procedure employed in this chapter presents each blessing formula, followed by a textual analysis of the formula. Then the main objective for researching the chrismal liturgy is delved into. This is where the methodology of liturgical theology proposed by Kevin Irwin in *Context and Text* is applied to delineate the liturgical themes contained in the current (1970) *Ordo*.³⁸

³⁶ Irwin, *Context and Text*, 50.

³⁷ *Ibid.*

³⁸ It needs to be pointed out that delineating the theological content of liturgical texts is only the first stage of liturgical theology. That is the main objective of this dissertation. The other aspect of it, appropriating the identified data in further theological reflection, falls under *theologia secunda* or secondary theology. That is another level of study which is beyond the purview of this dissertation.

A. The Blessing Prayers of the 1970 *Ordo*I. The Oil of the Sick³⁹

BENEDICTIO OLEI INFIRMORUM	BLESSING OF THE OIL OF THE SICK
1 <i>Deus, totius consolationis Pater, qui per Filium tuum infirmantium languoribus mederi voluisti, orationi fidei adesto propitius:</i>	O God, Father of all consolation, who through your Son, wished to give healing to the pains of those who are sick, be favorable to the prayer of faith:
5 <i>Emitte, quaesumus, Spiritum tuum Sanctum Paraclitum de caelis in hanc pinguedinem olei, quam de viridi ligno producere dignatus es ad refectionem corporis,</i>	Send forth, we beseech you, your Spirit, the Holy Paraclete from heaven into this richness of oil, which you deign to produce from the green wood for the refreshment of our body,
10 <i>Ut tua sancta benedictione † sit omni qui hoc unguento perungitur, tutamen corporis, animae ac spiritus, ad evacuandos omnes dolores, omnes infirmitates, omnemque 15 aegritudinem.</i>	So that by your holy blessing † it may be for everyone who is anointed with this ointment a safety of body, of soul and spirit, that it may eliminate all pain, all infirmity, and all sickness.
<i>Sit oleum tuum sanctum, Domine, nobis a te benedictum in nomine Domini nostri Iesu Christi.</i>	Let this oil be holy, O Lord, blessed for us by you in the name of our Lord, Jesus Christ.
<i>(Qui tecum vivit et regnat in saecula 20 saeculorum. R/ Amen.)</i>	(Who lives and reigns with you unto ages of ages [forever and ever]. R/. Amen.)

Introductory Statement

The prayer of the current *Ordo* begins with what can be described as an introductory statement: “*Deus, totius consolationis Pater . . . orationi fidei adesto*

³⁹ *Ordo*, 20. The arrangement of the text into stanzas with numbered lines, including the capitalization of the opening words to every new stanza is mine. It is to facilitate easy reference in the textual analysis. Also, as in the previous chapters, all translations are mine, unless otherwise stated.

*propitius.*⁴⁰ This portion of the prayer serves as introductory because it is a recent addition to the original prayer in the medieval sacramentaries, which began with “*Emitte, quaesumus, domine.*”⁴¹ This opening statement thus serves as a preamble to the high point of the prayer. Peter Maier describes it as “an anamnestic praise.”⁴² It acknowledges God as the Father of all consolation and healer of the sick – a theme which naturally leads to the direct invocation of God to send his Holy Spirit to bless the oil for use for the sick and infirm. It expresses the confidence that God wishes to bring healing to the sick, calling out in what seems like a loud cry of a believing person to the God in whom he or she trusts. In this case, it represents the cry of faith of the entire holy people of God and of the assembly of the local Church, and of all present, in whose name the bishop enunciates the prayer. The bishop does this also as priest (*sacerdos*), who, “in the person of Christ, presides over the assembly.”⁴³ The expression, “*totius consolationis Pater,*” also means that God is the source of all that brings consolation to mankind, such as the healing of sickness and the eradication of disease and pain. Additionally, the introductory statement acknowledges the Son of God as the one through whom God comes to aid the sick with healing power to cure their diseases.

⁴⁰ *Ordo*, 20: Lines 1-4.

⁴¹ *GeV*, 382; *GrH*, 334. The Consilium for the implementation of the Vatican II liturgical reforms is responsible for the composition of this part of the prayer, certainly with the approval of the Holy Father, Pope Paul VI, who is the highest authority on the sacred liturgy. See *SC*, 22:1

⁴² Maier, *Die Feier der Missa Chrismatis*, 205. “Er wurde um eine anamnestiche Preisung erweitert.”

⁴³ *SC*, 33; *GIRM* (2002), no. 30.

There is hardly any indication in the documents of *Coetus a studiis XXI*, as to how this introductory statement came to be considered and adopted for this purpose in the blessing of the oil of the sick.⁴⁴ What is clear in the notes, however, is that the members of the committee, in reference to the “old tradition,” unanimously voted to suggest the suppression of the exorcism that had preceded the blessing prayer in the previous documents. A major reason assigned for its suppression is its absence in the “old Roman rite.”⁴⁵ Another reason is that it would be altogether repugnant to put the exorcism in the midst of the Canon, if the blessing of the oil of the sick takes place within the Canon. Finally, the committee thought that the “*emitte*” formula was worth retaining without encumbrances because it is “a beautiful form of the epiclesis which could carry a certain ecumenical weight.”⁴⁶

The introductory statement in the current *Ordo* is probably a better preface to the ancient blessing text than the formula of exorcism, which came to be used in the

⁴⁴ The study committee (*Coetus a studiis XXI*) was not responsible for the composition of texts; it only made recommendations to the Consilium which, as mentioned above, was the commission responsible for the implementation of the Liturgical Reforms of Vatican II.

⁴⁵ The ancient formula presented in the medieval Sacramentaries does not have the exorcism. See *GrH*, 334; *GeV*, 382.

⁴⁶ “*Iuxta vota omnium et etiam secundum antiquam traditionem, similiter suppressimus hunc exorcismum, qui minime invenitur in antiquo ritu romano, neque in pluribus Pontificalibus posterioribus.... Si revera benedictio olei infirmorum intra Canonem fit, omnino repugnat ibi exorcismus proferr...* *Addi adhuc potest quod oratio Emitte, quaesumus Domine, Spiritum Sanctum tuum... est pulchra forma epiclectica quae hodie non caret momento oecumenico.*” See *Coetus XXI Files*, Schema 181 (25 August, 1966): 12.

The committee does not explain what it terms “ecumenical weight.” However, it can be posited that the simplicity of the prayer might be a factor. Secondly, it is theologically open and incontrovertible, which makes it adoptable or endorsable by any Christian community.

medieval pontificals described in chapter one above.⁴⁷ In coming up with this introductory addition to the ancient formula, the composers might have been inspired by the Sacred Scriptures. The first sentence of the text is most likely borrowed from the opening statement of Saint Paul's Second Letter to the Corinthians: "*Benedictus Deus et Pater Domini nostri Iesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra, ut possimus et ipsi consolari eos, qui in omni pressura sunt, per exhortationem, qua exhortamur et ipsi a Deo*" ("Blessed be the God and Father of our Lord Jesus Christ, **the Father of all compassion and the God of all consolation**, who consoles us in our every affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God").⁴⁸

Anthony Ward describes the opening lines of the current text as having been "reinforced ... with the help of some biblical material," identifying some of its words and phrases with biblical verses, the first of which is 2nd Corinthians 1: 3-7, underscoring especially expressions such as "*Deus et Pater*" and "*Deus totius consolationis*."⁴⁹ The other biblical texts that Wards cites are, Isaiah 53: 4-5, which states: "*Vere languores nostros ipse tulit et dolores nostros ipse portavit ... disciplina pacis nostrae super eum et livore eius sanati sumus*" ("Yet it was our **infirmities** that

⁴⁷ See *PRG*, 99: 260-261; *PRxii*, XXX A: 38-39; XXX B: 2-3; XXX C: 8-9; *PRC*, 42: 12-13; *PGD*, III, 2: 57-58; *PR*-1595, 1178-1179.

⁴⁸ 2nd Cor 1: 3-4. The English translation has been modified from the NAB. Emphasis mine.

⁴⁹ Anthony Ward, "Sources of the Postconciliar Blessings of the Holy Oils and the Chrism," *EL* 125 (2011): 199.

he bore, our *sufferings* that he endured ... upon him was the chastisement that makes us whole, by his stripes we were healed”); and 1 Peter 2: 24, which says: “*Qui peccata nostra ipse pertulit in corpore suo super lignum ut peccatis mortui iustitiae viveremus, cuius livore sanati estis*” (“He himself bore our sins in his body upon **the cross**, so that, free from sin, we might live for righteousness. By his wounds you have been healed”).⁵⁰

In addition to biblical references that might have influenced, or “reinforced,” the formulation of the introductory statement of this prayer, there are liturgical prayers that also might have inspired its formulation. For example, the opening sentence of the memorial feast of Saint Monica in the 1962 Missal has, “*Deus, maerentium consolator et in te sperantium salus*” (“O God, consoler of the sorrowful and the salvation of the hopeful”).⁵¹

Saint Ambrose intimates that addressing God as the “God of consolation” is an affectionate way of addressing him.⁵² Peter Maier references the above quoted Pauline text of 2nd Corinthians and adds that the statement that follows it in the prayer formula, “*Qui per Filium tuum infirmantium languoribus mederi voluisti*”⁵³ (“who through your Son wished to give healing to the pains of those who are sick”), reflects Jesus’s

⁵⁰ Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” 199. Emphasis mine.

⁵¹ *MR-1962*, 3351 (p. 519). In the *MR-1962* the feast of St. Monica was celebrated on May 4. It has been moved to August 27 in the *MR-1970* (unchanged in its subsequent editions), and the prayer slightly revised.

⁵² Ambrose, *De sacramentis*, VI: 10.

⁵³ *Ordo*, 20: Lines 2 and 3.

pastoral and healing ministry in Galilee where it is reported that he taught in their synagogues, proclaimed the gospel of the kingdom and cured every disease and illness among the people.⁵⁴

The appropriateness of the introductory addition to the ancient “*emitte*” formula is noteworthy. The oil of the sick is used for those who are in need of such sentiments of consolation as well as healing. Therefore, by beginning the blessing of this oil with such consoling words it puts the prayer text into its proper context. It adds the required humaneness to the act of blessing and drawing the liturgical act spiritually closer to those who would be anointed with the oil, even as the blessing takes place in a physical location far removed from them.

Having enunciated that conviction, the prayer then requests God to answer the prayer made in faith: “*Orationi fidei adesto propitius*” (“be favorable to the prayer of faith”). In other words, God is requested to answer his people who approach him with their needs because they believe in him to save the sick and infirm. The appeal reflects instances in biblical history when people of faith cried out to God because they believed God heard their prayers. For example, “*Dirigatur [Domine] oratio mea sicut incensum in conspectu tuo*” (“Let my prayer come like incense before you [O Lord]”).⁵⁵ Another example of a cry to God to listen to his people’s prayers is traceable to the prayer, *Super populum*, in Feria III *Ad Sanctam Anastasiam* of the

⁵⁴ Maier, *Die Feier der Missa Chrismatis*, 205. See Matt. 4: 23.

⁵⁵ Psalm 140 (141): 2.

Hadrianum: “*Ascendant ad te, Domine, preces nostrae*” (“May our prayers ascend to you, O Lord”).⁵⁶ This particular plea of the prayer formula, “*Orationi fidei adesto propitius*,” reflects the Letter of James, in the New Testament, which also underscores the importance of the *oratio fidei* in the healing of the sick. In the letter of James, the Apostle exhorts any member of the faith community who might be sick to call for the elders of the Church who would pray for that sick member, with the assurance that “the prayer of faith will save the sick person, and the Lord will raise him [her] up” (“*Et oratio fidei salvabit infirmum, et allevabit eum Dominus*”).⁵⁷ The significance of faith is the basic point of the exhortation. In other words, faith is the foundation and power of all prayer. It is the essential ingredient that makes prayer effective.⁵⁸ In the Sacred Scriptures, Jesus is reported to have told most of the people he healed that it was their faith that either “healed” or “saved” them.⁵⁹

The Epiiclesis

After the introductory preamble, the prayer moves into the epiiclesis, applying the ancient formula, “*Emitte, quaesumus, Spiritum tuum Sanctum Paraclitum de caelis*

⁵⁶ *GrH*, 178. For more examples, see Albert Blaise, *Le Vocabulaire Latin: des principaux themes liturgiques* (Turnhout, Belgium: Brepols S.A., 1966), 192: 77.

⁵⁷ See James 5: 15.

⁵⁸ Friedrich Heiler, *Prayer: A Study in the History and Psychology of Religion*, trans. & ed. by Samuel McComb and J. Edgar Park (New York: Oxford University Press, 1932), 356-357.

⁵⁹ Matthew 9: 22; Mark 5: 34; Luke 8: 48 (the healing of the hemorrhaged woman); Mark 10: 52; Luke 18: 42 (the healing of the blind man at Jericho [Bartimaeus]); Luke 7: 50 (the sinful woman at the house of Simon the Pharisee).

in hanc pinguedinem olei....” It requests God to send forth the Holy Spirit from heaven into the oil. The request is made with some urgency. It expresses the existence of some fervent need for God to act without delay, “*Emitte, quaesumus.*” Although its original composer is unknown, it is important to note the antiquity of this prayer, which is recorded in the *Gelasianum Vetus*, the *Hadrianum* and the *Gellonensis*.⁶⁰ From its ancient sources, it was passed on through these medieval sacramentaries into the *PRG* and then, successively, through the Roman pontificals of the 12th and 13th centuries, into the Tridentine pontifical, from which it was transmitted to subsequent generations.⁶¹ There is also a record of its use in *Ordo Romanus*.⁶² Then, in the liturgical reforms of the mid-twentieth century, it has again been recouped in full measure.⁶³

Examining this prayer critically, it is important to record some of the curious observations about its evolution. As noted earlier, the ancient version that came to us through the medieval sacramentaries begins directly with the epiclesis: “*Emitte, quaesumus, domine, spiritum sanctum paraclitum de caelis....*” (“Send forth, we beseech you, O Lord, the Holy Spirit, the Paraclete, from heaven....”).⁶⁴ It has

⁶⁰ The *Concordances et tableaux pour l'étude des Grands Sacramentaires* of Jean Deshusses and Benoit Darragon traces it to these medieval sacramentaries which have been studied in chapter one above. See *GeV*, 382; *GrH*, 334; *GeG*, 619.

⁶¹ *PRG*, 99: 261; *PRxii*, XXX A: 39; *PRC*, XLII: 13; *PDG*, III, 2: 58; *PR-1595*, 1179.

⁶² *OR*, XXX B: 13.

⁶³ Schmidt, *HS*, 69; *PR-1962*, 8; *Ordo*, 20.

⁶⁴ *GeV*, 382.

generally been that way throughout the centuries until 1970, when the introductory part was added, probably to give a reason or motive for the epiclesis.

It needs to be pointed out, however, that its word structure has never been uniform in all the documents; there are noticeable nuances in the various documents which, in some cases, impact the meaning as well. For example, in the *GeV*, the first sentence was: “*Emitte, quaesumus, domine, spiritum sanctum paraclitum.*” Then in the *PRG*, the wording changed quite significantly. It became, “*Emitte, domine, spiritum tuum paraclitum....*” (“Send forth, O Lord, your spirit the paraclete....”). The supplicative *quaesumus*, as well as *sanctum*, which are present in the *GeV*’s version, have been eliminated, and the possessive *tuum* has been added. While the elimination of *sanctum* seems to have a depreciative effect on the sanctity of the spirit, the addition of *tuum* is of great significance. *Spiritum tuum* indicates that the spirit being requested is acknowledged to be of God; it is God’s own spirit and, for that matter, its sanctity is without question, since it is implied in the phrase *spiritum tuum*. The *Hadrianum* also eliminated the *quaesumus* but added *tuum*, while the *PGD* finds it expedient to predicate the *paraclitum* with *sanctum*, perhaps to make it emphatic that the spirit of God, the Paraclete, is holy. It is the phraseology of the current *Ordo* as well: “*Emitte, quaesumus, Spiritum tuum Sanctum Paraclitum.*”

These versions of the epiclesis in the “*emitte*” prayer have been replicated in the other documents throughout the history of the ritual. A short synopsis shows how

the “*emitte*” invocation has been used by most of the documents studied in this dissertation:⁶⁵

<i>GeV</i>	- <i>Emitte quaesumus domine spiritum sanctum</i> - - - - - - - <i>-paraclytum.</i>
<i>GrH</i>	- <i>Emitte</i> - - - - - - - <i>domine spiritum sanctum-</i> - <i>tuum</i> - - - <i>-paraclytum.</i>
<i>PRG</i>	- <i>Emitte</i> - - - - - - - <i>domine spiritum</i> - - - - - <i>tuum</i> - - <i>paraclitum.</i>
<i>PRxii</i>	- <i>Emitte</i> - - - - - - - <i>domine spiritum</i> - - - - - <i>tuum</i> - - - <i>paraclytum.</i>
<i>PRC</i>	- <i>Emitte quesumus domine spiritum sanctum</i> - - - - - <i>paraclitum.</i>
<i>PGD</i>	- <i>Emitte quesumus domine spiritum tuum</i> - - - - - <i>sanctum-</i> <i>paraclitum.</i>
<i>PR-1595</i>	- <i>Emitte quaesumus domine spiritum sanctum</i> — <i>tuum</i> - - - - - <i>paraclitum.</i>
<i>OHS-1956</i>	- <i>Emitte quaesumus domine spiritum sanctum</i> — <i>tuum</i> - - - - - <i>paraclitum.</i>
<i>PR-1962</i>	- <i>Emitte quaesumus domine spiritum sanctum</i> — <i>tuum</i> - - - - - <i>paraclitum.</i>
<i>Ordo 1970</i>	- <i>Emitte quaesumus</i> - - - - - <i>spiritum tuum</i> - - - - - <i>sanctum-</i> <i>paraclitum.</i>

As can be observed, there is a very close connection between the formula in the Tridentine pontifical (*PR-1595*) and the two versions of the pre-Vatican II reformed rite (*OHS-1956* and *PR-1962*). They have used the same format in the invocation, “*Emitte, quaesumus, domine, spiritum sanctum tuum paraclitum.*” The reason is that there was no change in the text from 1595 to 1962. It is also obvious that all the documents have “*Domine*” in the epiclesis, except the current *Ordo*. The reason for that absence is also very clear; because the current *Ordo* begins the prayer with a direct address to God: “*Deus, totius consolationis Pater, qui per Filium tuum...*” However, in the case of the previous documents, because each of them began the prayer directly with the opening words of the epiclesis, “*Emitte, quaesumus,*” they have chosen to mention the addressee, “*Domine,*” to whom the request is made. The current *Ordo* also mentions God’s Son (“*Filium tuum*” – “your Son”), the second person of the Trinity, as the one through whom God acts compassionately to bring healing to the

⁶⁵ *GeV*, 382; *GrH*, 334; *PRG*, 99: 261; *PRxii*, XXX A: 39; *PRC*, XLII: 13; *PGD*, III, 2: 58; *PR-1595*, 1179; *PR-1962*, 8; the *Ordo*, 20. Note also that *PRxii*, XXX B: 3, takes after the XXX A, while the XXX C: 9, takes after the *GeV*.

sick. Thus, at the invocation of the Holy Spirit in the epicletic part of the prayer, the trinity of persons is textually presented to be at work.⁶⁶

The 1970 *Ordo* also acknowledges the Holy Spirit, which is requested of God to be sent into the oil, as God's own spirit: "*Spiritum tuum Sanctum Paraclitum de caelis in hanc pinguedinem olei...*" The spirit is of God, God's spirit, "*Spiritum tuum*" ("your Spirit"). Then it goes on to describe the spirit as the Holy Paraclete ("*Sanctum Paraclitum*"). The name Paraclete, by which the spirit is also called, is scriptural and derives from the Greek *παράκλητος* (*paraclitos*).⁶⁷ The New Vulgate has *Paraclitus*, which *The New American Bible* translates as "Advocate." The New Revised Standard Version of the bible also translates "Paraclete" as "Advocate." However, the New Jerusalem Bible renders it as "Paraclete."

John's Gospel records Jesus's use of this term in several instances: First, in John 14: 16, "... *Ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum aeternum*" ("... I will ask the Father, and he will give you another Advocate to be with you always"). Second, in John 15: 26, it says, "*Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit...*" ("When the Advocate [Paraclete] comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father..."). In each case, the point is made clear

⁶⁶ See a brief exposition on the Holy Trinity below (pages 326-328).

⁶⁷ This is another name by which the Holy Spirit is called. The Greek name, *Παράκλητος*, rendered "Paraclete" in English, is defined as "Helper." See Barbara Aland et al, eds., *The Greek New Testament and Dictionary*, 4th edition (Stuttgart: Deutsche Bibelgesellschaft, 1998), 133.

that the Paraclete will come from the Father. A third example is found in John 16: 7 which practically says almost the same thing.⁶⁸

The name, *Paraclitus* (or *Spiritus Sanctus*), for the Holy Spirit, has been used in liturgical texts since ancient times. In addition to the above text, it is also used in the *Gelasianum Vetus* as, “... *spiritum sanctum paraclytum*...,” in the collect of the liturgy titled, *Item oraciones ad vespers infra octabas pentecosten*.⁶⁹ The *Gellonensis* also has the same prayer, albeit with a different spelling: “*spiritum sanctum paraclitum*.”⁷⁰ Blaise’s *Vocabulaire Latin* also lists a number of documents and biblical references in which the name or its synonyms have been used, including documents that are outside the purview of this study.⁷¹

The oil, into which the Holy Spirit is to descend, is described as a rich produce of the green wood, and it is to refresh the bodies of humans, “*quam de viridi ligno producere dignatus es ad refectionem corporis*” (“which you deign to produce from the green wood for the refreshment of our body”). The use of *ligno* [*lignum*] in reference to the olive tree instead of *arbor* or *oliva* is very challenging as well as enlightening. Ordinarily, *arbor oliva* would have been the best choice of words to

⁶⁸ Blaise, *Le Vocabulaire Latin*, 360-365. He gives many examples of the interchangeable usage of *Paracletus* and *Sanctus Spiritus*.

⁶⁹ *GeV*, 646.

⁷⁰ *GeG*, 1036.

⁷¹ *Ibid.* Some of the listed documents and biblical references are: *Leonianum*, 202: Preface of Pentecost; 753: an alternative post communion prayer on the feast of St. Lawrence; *GrH*, 532: Collect, *Feria II ad Vincula*; *GrH*, 816: *Oratio post velandum altare*; Joel, 7: 38-39; 16: 7; John: 22. See also *Corpus Orationum*, 298, no. 1535.

describe the olive tree, from whose fruits olive oil is produced. It is not by accident, though, that the expression *viridi ligno* (“green wood”) is used. It is a metaphor for the cross of Christ,⁷² drawn from the scriptures. Blaise explains that when these words “*lignum*, bois, arbre, and *arbor*,” are used with or without the genitive *crucis*, they often designate the cross.⁷³ He gives examples from the scriptures and medieval liturgical literature. For example, during Peter’s speech in the house of Cornelius, he said among other testimonies, that Jesus was killed and hung on a tree (“*occiderunt suspendentes in lingo*”).⁷⁴ Again, Blaise says that inasmuch as it refers to the redemptive death of Jesus, the same word evokes original sin and the gibbet of the condemned under the old law, citing Deuteronomy 21:23 and Galatians 3: 13: “Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, ‘Cursed be everyone who hangs on a tree’,” (“*Christus nos redemit de maledicto legis factus pro nobis maledictum, quia scriptum est: ‘Maledictus qui pendet in lingo’*”).⁷⁵

Additionally, the metaphor *lignum* also evokes the command of God concerning the tree in the Garden of Eden, which the first human couple failed to obey: “*Dominus Deus homini dicens: ‘Ex omni ligno paradise comede; de ligno autem scientiae boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris’*” (“The Lord God gave man this order: ‘You are free to eat from any of the

⁷² Wilfred Diamond, *Dictionary of Liturgical Latin* (Milwaukee, WI: The Bruce Publishing Company, 1961), 82.

⁷³ Blaise, *Le Vocabulaire Latin*, 325. “Les mots *lignum*, bois, arbre, et *arbor*, avec ou sans le genitive *crucis*, désignent souvent la croix.”

⁷⁴ Acts 10: 39.

⁷⁵ Blaise, *Le Vocabulaire Latin*, 325.

trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die'...."); a precept which the first humans failed to keep and, therefore, disobeyed God, as exemplified in the ensuing encounter: "*Cui dixit: 'Quis enim indicavit tibi quod nudus esses, nisi quod ex ligno, de quo tibi praeceperam, ne comederes, comedisti?'*" ("Then he asked, 'Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!'").⁷⁶

In liturgical language there is an example of the use of *lignum* in the preface of the Passion (or preface of the Holy Cross; *praefatio de sancta cruce*), which was the preface used for the Mass of the Lord's Supper from the middle ages until the very threshold of the Vatican II liturgical reforms in the 1962 edition of the *Missale Romanum*.⁷⁷ It is the same preface which is used for the feast of the Holy Cross on September 14 in the current *Missale Romanum*. It says: "*VD... Qui salutem humani generis in ligno Crucis constituisti, ut unde mors oriebatur, inde vita resurgeret; et qui in ligno vincebat, in ligno quoque vinceretur, per Christum Dominum nostrum*" ("For you placed the salvation of the human race on the wood of the Cross, so that,

⁷⁶ Genesis 2:16-17; 3: 11. See Blaise, *Le Vocabulaire Latin*, 325. In an article on Genesis, Richard Clifford and Roland Murphy comment that although the first humans were given the freedom to cultivate and use the garden in which God placed them, two trees have been placed beyond their use, namely, "the tree of life and the tree of the knowledge of good and bad." The story, however, centers on the second tree, "the tree of the knowledge of good and evil," the fruits of which they are not to eat lest they die; for God says: "The moment you eat from it you are surely doomed to die." According to these authors, "to die" in this context does not mean that they will "be killed." Rather, it means they will be "cut off, excluded from the community with God." In other words, they will be driven away from the garden of God. See Richard J. Clifford and Roland E. Murphy, "The Book of Genesis" in *NJBC* 2: 8-9; 16-17, p. 12.

⁷⁷ *MR*-1570, 1184 & 1445; *MR*-1962, p. 144, no. 25 & p. 277.

where death arose, life might again spring forth and the evil one, who conquered on a tree, might likewise on a tree be conquered, through Christ our Lord”).⁷⁸

Again, the *Gelasian Sacramentary* describes other liturgical usages of *lignum*, for the cross, in *De Inventione Sanctae Crucis* (9th May), as “*vitalis ligni*” (“of a living tree/wood”) and “*lignum vitae*” (“the tree/wood of life”).⁷⁹ It was common among the patristics, as well as in the liturgical tradition of the ancient Church, to use such metaphoric expressions to refer to the cross of Christ.⁸⁰ It can be summarized then, that, by the use of this metaphor in the prayer, the text seems to be saying more than just olive oil for the refreshment of our bodies. Perhaps it is looking beyond the earthly refreshment of our bodies to the ultimate and eternal refreshment that Christ has obtained for humanity through his death on the wood of the cross. By his disobedience, the first man fell at the tree in the Garden of Eden, but through the obedience of the second man, Jesus Christ, victory was won for all mankind on the wood of the cross.

Intercessions

After the epiclesis, the prayer moves to intercessions. Beginning with the “*Ut*” clause,⁸¹ the prayer petitions God for the specific health needs of those who would be

⁷⁸ *MR*-1962, 277; *MR*-2008 (3rd ed.), 828. Translation: *Roman Missal*, 3rd ed. (2011), 247.

⁷⁹ *GeV*, 869 & 870.

⁸⁰ See Blaise, *Le Vocabulaire Latin*, 325, for more examples.

⁸¹ *Ordo*, 20, line 10 onwards.

anointed with the blessed oil; such needs as the protection of body, soul and spirit; the elimination of all pain, all infirmity and all sickness (“*Ut tua sancta benedictione sit omni qui hoc unguento perungitur, tutamen corporis, animae ac spiritus, ad evacuandos omnes dolores, omnes infirmitates, omnemque aegritudinem*”).

Compared with the version of the prayer in the previous documents, textual differences are noticeable in this part of the text also, which most probably occurred in the course of its evolution over the centuries. The carefully constructed chart in the appendix might help to demonstrate these differences, as it places the current text in juxtaposition with some of the ancient and medieval versions.⁸² It is notable from the chart that the last phrase of the epiclesis in the current *Ordo* says: “*Ad refectionem corporis*” (“for the refreshment of the body”). This is slightly different from the previous documents, most of which have, “*ad refectionem mentis et corporis,*” that is, adding “*mentis*” (“of the mind”) to the sentence.

It is also apparent that the phrase, “*ad refectionem corporis,*” in the current *Ordo*,⁸³ is identical with the version in the *GrH*, which differs from the other older documents.⁸⁴ It is to be noted that the *GrH* represents the official papal liturgy at the Lateran Basilica, while the *GeV* represents its adaptation for presbyteral use.⁸⁵ The records of *Coetus a studii XXI* acknowledge the close identity of the current *Ordo* to

⁸² See appendix 1 for a synoptic presentation of the text in some of the major documents.

⁸³ *Ordo*, 20: Line 9.

⁸⁴ *GrH*, 334.

⁸⁵ Deshusses, ed. *Le sacramentaire grégorien*, 54; Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” 190-191.

the *GrH*, noting the absence of “*mentis*” from the latter.⁸⁶ The reason for adopting the phraseology of the *GrH* might be due to one of the principles upon which *Coetus a studiis XXI* carried out its work, which is summed up in the following statement:

Omniū consensus, sive ritus sive textus benedictionis oleorum profundam recognitionem indigebant. Ad quam obtinendam cenati sumus simplicitatem et perspicuitatem primigenii ritus romani instaurare, et omnes additiones et reduplications gallicanas et mediaevales suppressere. Nobis visum est textum venerabilium formularum romanarum mutandum non esse, quia in ipso optime sensus et effectus benedictionum oleorum continentur.

*Utpote purior, et in genere magis authenticus, textus Sacramentarii Gregoriani adhibetur, paucis quae in notis indicantur exceptis, qui textus fere identicus invenitur in omnibus Sacramentariis et Pontificalibus. Notum est Sacramentarium Gelasianum, in hoc ritu, mixtificationem quondam infelicem ex elementis romanis et gallicanis repraesentare, quae magnum influxum habuerunt usque ad hodiernum Pontificale Romanum.*⁸⁷

In requesting God’s blessing upon the oil, the current *Ordo* again differs slightly from its predecessors. Here, the difference lies in the emphasis placed on the efficacy of the oil. The first part of the petition says, “*ut tua sancta benedictione sit omni qui hoc unguento perungitur, tutamen corporis, animae ac spiritus*” (“so that by your holy blessing everyone who is anointed with this ointment may have safety of

⁸⁶ *Coetus XXI Files*, Schema 181 (25 August, 1966): 19.

⁸⁷ *Coetus XXI Files*, Schema 181 (25 August, 1966): 7-8. “By the consent of all, either the rite or the text of the blessing of the oils enjoyed a deep familiarity. To maintain this, we tried to restore a simplicity and the exactness of the original Roman rite, and to suppress all the additions and all the Gallican and Medieval additions and reduplications. It seemed to us that the venerable text of the Roman formulation ought not to be changed, because in it the sense and the effect of the blessings of the oil are contained in the best manner.

And even purer and in general more authentic, the text of the Sacramentary of Gregory is used, with a few exceptions which are indicated in the notes, which text is found almost identical in all the Sacramentaries and Pontificals. It is to be noted that the *Gelasian Sacramentary*, in this rite, represents a certain unhappy mixture from Roman and Gallican elements, which had a great influence even up to the *Roman Pontifical* of today.”

body, of soul and also the spirit”). That is, “body,” “soul,” and “spirit,” are the targets of healing underscored by the 1970 *Ordo*. In majority of the documents prior to the 1970 revision, however, the oil is presented as “*caelestis medicinae*” (“heavenly medicine”), and its efficacy was for the protection of the “mind” and “body” of those anointed with it: “*ut tua sancta benedictione sit omni hoc unguento caelestis medicinae peruncto tutamen mentis et corporis.*”⁸⁸

Further differences indicate what might have been a more primitive use of the oil, so that it was not only those who were anointed with it, but also those who might have tasted the oil (“... *unguenti, gustanti...*”), an expression peculiar to the *GeV*,⁸⁹ or touched the oil (“... *unguenti tangenti...*”), a formulation of the *GrH*.⁹⁰ All these people were expected to receive protection of body, soul and spirit (“... *tutamentum corporis animae et spiritus*”). This version of the text appears to have derived from an older form because of its closeness to the text in the *Apostolic Tradition*, which has such expressions in its formula, including reference to the anointing of “kings, priests, and prophets.”⁹¹ All those earlier forms of the text are omitted by the current *Ordo*.

In summary, this portion of the prayer appears to be its focal point, in addition to the epicletic part. It gives the understanding that God’s blessing makes the oil efficacious in several ways for all who are anointed with it. First, it provides bodily

⁸⁸ *Ordo*, 20: Lines 10-12; *PRG*, 99: 260; *PGD*, III, 2: 57-58; *PR*-1595, 1178-1179; *OHS*-1956, 69; *PR*-1962, 8.

⁸⁹ *GeV*, 382.

⁹⁰ *GrH*, 334.

⁹¹ *AT*, 5: 2.

protection. The word *tutamen* (or *tutamentum*, as used by the *GeV* and *GrH*), means protection, safety or defense.⁹² It is the protection of God transmitted to his people through the anointing with the oil. That is the sense of the expression “*ut tua sancta benedictione sit omni qui hoc unguento perungitur, tutamen corporis, animae ac spiritus*” (“so that through your blessing it may be for everyone who is anointed with this ointment a safety of body, of soul and spirit”). Blaise points to instances where *tutamen*, including its synonyms, have been used in both biblical and liturgical texts, all of which demonstrate God’s protection and defense for his people. For example, “*Tua nos, Domine, protectione defende, et ab omni semper iniquitate custodi. Per dominum.*”⁹³ “*Deprecationem nostram quaesumus domine benignus exaudi, et quibus supplicandi praestas affectum, tribue defensionis auxilium. Per.*”⁹⁴ “*Esto mihi in rupem praesidii et in donum munitam, ut salvum me facias, quoniam fortitude mea et refugium meum est tu.*”⁹⁵ “... *Sit omni unguentum tangenti tutamentum mentis et corporis....*”⁹⁶

⁹² Leo F. Stelten, *Dictionary of Ecclesiastical Latin* (Peabody, MA: Hendrickson Publishers, Inc., 1995), 275.

⁹³ *Oratio super populum*, Feria III Ad Sanctam Pudentianam. See *GrH*, 239. “Your watchful care, O Lord, is always our protection and defense from every evil.”

⁹⁴ *Oratio super populum*, Feria II Ad Sanctos Quattuor Coronat. See *GrH*, 263. “We beseech you, O merciful Lord, that you graciously hear our supplication and the prayers we offer with devotion. Through.”

⁹⁵ Psalm 71: 3. “Be my rock of refuge, a stronghold to give me safety, for you are my rock and my fortress.”

⁹⁶ Part of the “*emitte*” prayer. See *GrH*, 334. “... May it be for everyone touched (anointed) with this ointment, a protection of mind and body.” See Blaise, *Le Vocabulaire Latin*, 185-186.

Moreover, the protection provided by the oil is not only physical but also a spiritual protection. In this instance, the prayer presents an understanding that is not easy to unravel; where to draw the line between “soul” and “spirit,” because after mentioning “*corporis*,” it adds “*animae ac spiritus*.” This is found only in the current *Ordo*.⁹⁷ The text of the *GeV* has *corporis animae et spiritus*. The other documents listed have *mentis et corporis*.⁹⁸ Blaise explains that in Christian Latin, “*anima*” is often used to designate the soul.⁹⁹ Another example of the notion of the oil providing God’s protection is that the blessed oil will eliminate “all pain, all infirmity, and all sickness,” from those who are anointed with it. In short, it will be a healing balm for the sick (“*ad evacuandos omnes dolores, omnes infirmitates, omnemque aegritudinem*”). Finally, the text prays that the oil may be holy, blessed by God for his people, in the name of Jesus Christ: “*Sit oleum tuum sanctum, Domine, nobis a te benedictum in nomine Domini nostri Iesu Christi*.” By the use of “*tuum*” (“*sit oleum tuum sanctum...*”), the text indicates that the oil now belongs to God. In other words, it has become “the holy oil of God,” by means of God’s blessing; another way of saying that it has been set apart for sacred use.

The next segment of the prayer is the expression, “*unde unxisti Sacerdotes, Reges, Prophetas et Martyres*,” which is present in all the documents listed, except the

⁹⁷ The use of the conjunction *ac* (*atque* before a vowel), has the meaning “and also” or “and even.” See *Cassell’s Latin Dictionary: Latin-English and English-Latin*, eds. J. R. V. Merchant and Joseph F. Charles (New York: Funk and Wagnalls Company, 1959), 59.

⁹⁸ *PRG*, 99; PRxii, XXX A: PGD, III, 2: *PR*-1595, 1179; *OHS*-1956, see Schmidt, *HS*, I: 69; *PR*-1962, 8-9.

⁹⁹ Blaise, *Le Vocabulaire Latin*, 534: 397.

current *Ordo*, which omits it. The same applies to the expression, “*permanens in visceribus nostris*.” In addition to the changes in the epicletic part, which are the causes of the differences discussed above, the elimination of these expressions puts some distance between the current *Ordo* and its predecessors.¹⁰⁰ In comments on the same prayer text, Peter Maier does not think that those portions really belong in the prayer for the blessing of the oil of the sick, and that might have been the reason for their omission by the current *Ordo*.¹⁰¹ It seems the distinctive use of terms for the different oils was not strictly applied in ancient and medieval times. Consequently, we have the term “chrism” applied to the oil of the sick, which is also labeled in the text as the oil by which God “anointed priests, kings, prophets and martyrs” (“*unde unxcisti sacerdotes, reges, prophetas et martyres*”), a laxity that is not accepted by the 1970 *Ordo*. Anthony Ward comments on this particular issue as follows:

It can be seen how the postconciliar revisers tried to steer a path that proceeded by choices, omissions and readjustments and which left a text that was substantially traditional, avoided internal repetitions such as the double and triple expressions for the parts of the human person (mind-body, body-soul-spirit), and did not repeat material retained for use elsewhere, such as the reference to the anointing of priests, kings, prophets and martyrs. The aim, furthermore, was a text that did not create difficulties for modern pastoral contexts.¹⁰²

A particular example he cites is the use of “olive” (“*olivae*”) by the *PR*-1595, and retained by the 1956/1962 documents, but which was not in the

¹⁰⁰ *Ordo*, 20; *PR*-1595, 1179; *PR*-1962, 8-9. For *OHS*-1956, see Schmidt, *HS* I: 69.

¹⁰¹ Maier, *Die Feier der Missa Chrismatis*, 205.

¹⁰² Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” 200.

ancient text. The original text in the *GeV* used the generic name “oil” (“*olei*”) which is reinstated by the current *Ordo* – a general term which Ward sees as “coherent with the admission of use of vegetable oils rather than olive oil.”¹⁰³

In concluding the prayer, the current *Ordo* gives two alternative endings to the text. The traditional ending blends into the conclusion of the Canon: “... *In nomine Domini nostri Iesu Christi per quem haec omnia, domine, semper bona creas, sanctificas, vivificas, benedixis, et praestas nobis. Per ipsum, et cum ipso, et in ipso, Deo Patri*”¹⁰⁴ Since the current *Ordo* gives the option for the oil to be blessed outside the Eucharistic prayer, it provides a corresponding optional ending, to be applied if the blessing takes place after the liturgy of the Word, which says: “... *In nomine Domini nostri Iesu Christi, qui tecum vivit et regnat in saecula saeculorum. R/. Amen.*”¹⁰⁵ However, if the blessing takes place within the canon, the above formula is omitted, giving way to the usual formula, “*per quem haec omnia...*” which properly belongs to the conclusion of the Roman Canon.¹⁰⁶ Patrick Regan suggests that the

¹⁰³ Ibid. See *Ordo*, 3.

¹⁰⁴ *Ordo*, 20: Lines 16-18, and the ending of the Roman Canon in *Missale Romanum* (2008), p. 578, nos. 97-98.

¹⁰⁵ *Ordo*, 20: Lines 16-20.

¹⁰⁶ Enrico Mazza gives the theological and liturgical value of the short prayer, *per quem haec omnia...* It is one of two formulas that conclude the Roman Canon. The other formula is the doxology, *per ipsum, et cum ipso, et in ipso...* Both prayers begin with identical words, “Through Christ.” According to Mazza, the former “commemorates the goodness of God who is described as the one who creates all good things, sanctifies them, endows them with life, blesses them, and bestows them on us.” It is the summary of God’s magnanimity towards his children through his Son, Jesus Christ. It is definitely Christocentric. Jungmann classifies the formula, *per quem haec omnia*, under doxologies (with *per ipsum...*), and says that it depicts God’s gifts “streaming down from heaven through Christ’s mediatorship... the invisible high-priest who has exercised His office anew and is exercising it; through Him, God has sanctified these gifts once more and is now ready to distribute them.” Jungmann recalls

option of blessing the oils after the Liturgy of the Word should be preferred to the traditional one, “otherwise there is the danger of oil of the sick seeming to be the most important one whereas in fact sacred chrism has that distinction.”¹⁰⁷ He also reasons that a blessing given after communion is technically “performed after Mass.”¹⁰⁸

II. The Oil of Catechumens¹⁰⁹

BENEDICTIO OLEI CATECHUMENORUM

1 *Deus, plebis tuae virtus et praesidium,*

*Qui signum roboris in olei creatura
posuisti,*

Hoc oleum benedicere † digneris;

5 *Et catechumenis, qui eo linientur,
concede fortitudinem,*

*Ut, divinam sapientiam et virtutem
accipientes,*

Evangelium Christi tui altius

10 *intellegant,*

*Magno animo labores vitae
christianae aggrediantur,*

*et, digni adoptionis filiorum effecti,
se in Ecclesia tua renasci et vivere*

15 *laetentur.*

Per Christum Dominum nostrum.

R/. Amen.

BLESSING OF THE OIL OF CATECHUMENS

O God, the power and protection of your people,

You who have placed a sign of strength in this creature of oil,

Deign to bless † this oil

And grant strength to those catechumens who are anointed with it,

So that, receiving divine wisdom and power,

They may understand the Gospel of your Christ more deeply.

With a magnanimous spirit, may they take on the labors of the Christian life and, having been made worthy of filial adoption, rejoice to be born and to live in your Church.

Through Christ our Lord. R/. Amen.

an earlier practice in the Roman liturgy when the blessing of natural products was “inserted in this spot” during the canon. See Mazza, *The Eucharistic Prayers of the Roman Rite*, 87; Jungmann, *The Mass of the Roman Rite*, II: 259-60.

¹⁰⁷ Regan, “The Chrism Mass,” 126.

¹⁰⁸ Ibid.

¹⁰⁹ *Ordo*, 22. The arrangement of the text to match the translation sentence by sentence and the capitalization of the opening words to every new line is the style of this dissertation.

Characteristics of the Prayer

As mentioned in chapter one above, this prayer is newly composed for the blessing of the oil of catechumens.¹¹⁰ Anthony Ward describes it as “substantially a new and largely free composition,” whose opening sentence he identifies as “modelled generically” on some medieval texts.¹¹¹ He cites the following texts, among a host of others:¹¹²

*Deus, infirmitatis humanae singulare praesidium,
auxilii tui super infirmos nostros ostende virtutem,
ut, ope misericordiae tuae adiutae,
Ecclesiae tuae sanctae repraesentare mereantur.
Per Dominum nostrum.*¹¹³

*Deus, refugium nostrum et virtus,
adesto pius Ecclesiae tuae precibus,
auctor ipse pietatis, et praestas,
ut, quod fideliter petimus, efficaciter consequamur. Per.*¹¹⁴

Whichever way one looks at the current text, its exact source is unknown.

What can be said, for a fact, is that it has replaced the ancient formula, “*Deus, incrementorum omnium et profectuum spiritualium remunerator,*” which was inherited from *PR-1595* and was last used for the oil of catechumens by the 1956/1962

¹¹⁰ A search through the *Concordances* of Deshusses and Darragon, and the *Corpus Orationum*, yielded no previous records.

¹¹¹ Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” 207.

¹¹² It is debatable whether this new prayer is actually modelled upon the cited texts. Perhaps it is safer to point to the resemblance in the opening lines between this prayer and those cited by Ward.

¹¹³ *GeV*, 1542: III, LXX: *Item orations ad Missam pro infirmum, Post communionem*. Emphasis mine.

¹¹⁴ *GeG*, 1615: CCLXI (270) . *Ebd[omada] XXV p[ost] Pentecosten, [Oratio]*.

rituals.¹¹⁵ There is evidence that *Coetus a studii XXI* proposed several prayer texts to the Consilium for consideration and adoption as the blessing formula for the oil of catechumens. There are three of such new draft texts in the *Coetus* files. The first two drafts under the title, “*Benedictio Olei Catechumenorum – Textus novi*,” appeared in a 1969 folder. The first one begins: “*Deus omnium bonorum munerum largitor*” (“O God, giver of every good gift”), and the second one has: “*Bonorum omnium largitor Deus*” (O God, giver of all that is good”).¹¹⁶

The third proposed text might have met the requirements of the Consilium. Its modified form is the present text: “*Deus, plebis tuae virtus et praesidium....*”¹¹⁷ In comparison with its predecessor, this prayer is much simpler. Secondly, it is neither preceded by any exorcistic prayer nor is it breathed upon. On the contrary, in all of the previous documents, the oil of catechumens was accompanied by varied forms of exorcistic rituals and adulation before and after it was blessed. For example, in the *PRG* and the three recensions of the *PRxii* (XXX A, XXX B and XXX C), it was breathed upon three times by the pontiff, followed by a prayer of exorcism, “*Exorcizo te, creatura olei, in nomine Dei patris omnipotentis....*,” and then, the prayer of

¹¹⁵ Schmidt, *HS*, I: 75-76; *PR*-1962, 18-19. It was the prayer used by the *GeV* to exorcize the chrism, but used by the *GrH* and other documents to bless the oil of catechumens (“*Deus qui virtute...*” in the *GrH*). See *GeV*, 384 and *GrH*, 336.

¹¹⁶ *Coetus XXI Files*, Schema 354 (22 October, 1969): 13-14.

¹¹⁷ *Coetus XXI Files*, Schema 368 (23 May, 1970): 4-5.

blessing followed. After the blessing the oil was revered by the pontiff and the concelebrating presbyters and prelates.¹¹⁸

In the *PRC*, the oil of catechumens was breathed upon by the pontiff, followed by the cardinal bishops and presbyters, and then the prayers of exorcism and blessing followed. At the end of the blessing, the pontiff, followed by the same prelates, revered the blessed oil.¹¹⁹

In the *PGD* and the *PR-1595*, the bishop breathed over the oil three times, followed by the twelve presbyters associated with the chrismal liturgy, and then the exorcism, the blessing, and the reverence followed in that order. For the latter, each of them said: “*Ave sanctum oleum,*” and kissed the mouth of the vessel.¹²⁰ These latter ritual practices did not change in the 1956 and 1962 documents.¹²¹

Although the *VOHS-1965* introduced some changes in the chrismal rite, it did not do away with the exorcistic elements. It had the oil breathed upon once by the pontiff in the form of a cross, followed by the concelebrating presbyters in the same manner, then the exorcism and blessing followed.¹²²

¹¹⁸ *PRG*, 99: 277-280; *PRxii*, XXX A: 56-59; XXX B: 8-10; XXX C: 14-17.

¹¹⁹ *PRC*, XLII: 23-26.

¹²⁰ *PGD*, III, 2: 83-86; *PR-1595*, 1200-1205.

¹²¹ Schmidt, *HS*, I: 76; *PR-1962*, 18-19.

¹²² *DR*, 13 (*VOHS-1965*, p. 17).

In the *GeV*, the oil of catechumens, then called “oil of exorcism,” was even mixed with balsam, just like the chrism.¹²³ The form of prayer used to bless the oil, with all its exorcistic elements and adulations, has been done away with by the new rite. Another characteristic of the current prayer is that it has no explicit epiclesis. It has a very simple structure, made up of an anamnestic introduction, an invocation of blessing (epiclesis), series of petitions, and a conclusion.

Anamnesis

In the introductory anamnesis, the prayer addresses God and acknowledges him as the power of his people, the same power by which God protects his people: “*Deus, plebis tuae virtus et praesidium*” (“O God, the power and protection of your people”). Without specific reference to any of God’s acts of love, kindness and protection, it addresses God directly acknowledging what he is and what he does for his people. In other words, the prayer says: “O God, you are the power and protector of your people.” The people mentioned in this prayer are the believing people of God which, according to the teaching of the Second Vatican Council, includes not only the baptized but catechumens as well. Vatican II defines the people of God and mentions the categories of those who belong to that people.¹²⁴

¹²³ *GeV*, 389.

¹²⁴ See chapter II of the Dogmatic Constitution on the Church (*Lumen Gentium*), 9-17. In its definition, the document talks about the “new People of God,” reborn of water and the Holy Spirit and who have been “established by Christ as a communion of life, love and truth” (*LG*, 9); and those who “by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood” (*LG*, 10). It goes on to include catechumens as well. It states specifically that “*Catechumeni qui, Spiritu Sancto movente, explicita voluntate ut Ecclesiae incorporentur expetunt, hoc ipso voto cum*

The prayer also acknowledges that through the oil God has given a sign of his strength. In other words, it is God's own strength that is signified by the oil, "*qui signum roboris in olei creatura posuisti.*" In liturgical texts, the use of *robur – roboris* denotes the gift of God's strength, his Spirit or his grace, to accomplish something remarkable in or through someone which, otherwise, might not have been accomplished ordinarily by human initiative alone. An example can be found in the blessing prayer over deacons in medieval liturgical documents: "... *Emitte in eos, domine, quaesumus, spiritum sanctum, quo in opus ministerii fideliter exequendi munere septiformi tuae gratiae roborentur*" ("Send forth upon them, O Lord, the Holy Spirit, we pray, that they may be strengthened by the gift of your sevenfold grace to perform faithfully the work of their ministry").¹²⁵ The expression was also used by medieval texts to demonstrate the power of God, or his Spirit, over evil forces. For example, "*Accipe Spiritum Sanctum, ad robur, et ad resistendum diabolo, et tentationibus eius*" ("Receive the power of the Holy Spirit to resist the devil and his temptations").¹²⁶ Another understanding of this statement, "*signum roboris in olei...*," is that God works through the instrumentality of the oil, a product from his own

ea coniunguntur; quos iam ut suos dilectione curaue complectitur Mater Ecclesia" ("Catechumens who, moved by the Holy Spirit, desire with an explicit intention to be incorporated into the Church, are by that very intention joined to her. With love and solicitude mother Church already embraces them as her own"). See "Constitutio Dogmatica de Ecclesia," *Lumen Gentium*, no. 14, in *Index Verborum cum Documentis Concilii Vaticani Secundi*, ed. Xaverius Ochoa (Rome: Commentarium pro Religiosis, 1967), 574. English translation, see "The Dogmatic Constitution on the Church," *LG*, 14, in *Vatican Council II, vol. 1: The Conciliar and Post Conciliar Documents*. See also *OICA*, Praenotanda, 4-5.

¹²⁵ *Sacramentarium Veronense*, 951; *PR-1595*, 99. See Blaise, *Le Vocabulaire Latin*, 363 for more examples.

¹²⁶ *PR-1595*, 98: The Ordination of deacons.

creation, to open more avenues of spiritual growth and development to his people, as is evident in the petitions that follow the request for the blessing of the oil.

The oil is described as “*olei creatura*,”¹²⁷ that is, God’s creation (created by God like other created things). Some patristic authors as well as the liturgical tradition of the Church has often used the term to designate all the created things of God. Salt, oil, honey, milk, and water, among other things, have all been referred to as creatures of God in liturgical texts.¹²⁸ Saint Cyprian of Carthage also uses the expression, “material substance of oil,” as a synonym for “*olei creatura*,” which could be a possible reflection of a “Hebraism” that must have caught up in Cyprian’s “African liturgical rubric for blessing the oil.”¹²⁹

The main theological significance of the expression, *creatura olei*, is to underscore the goodness of created things, and how each of God’s creatures manifests God’s glory. Paul Haffner states that in the early Christian centuries, “the Fathers of the Church had to fight vigorously against the gnostic and Manichaean heresies,” which taught the pessimistic views that matter was essentially evil because it was not created by God.¹³⁰ He goes on to say that the Old Testament account of creation reinforces the goodness of creation, as against the position of those heresies,

¹²⁷ *Ordo*, 22: 2.

¹²⁸ See Ambrose, *The Holy Spirit*, 1: 118; 2: 44; *SaV*, 205; *GeV*, 389. More examples in Blaise’s *Le Vocabulaire Latin*, 260-261.

¹²⁹ St. Cyprian’s Epistle 70: 2.2, in *The Letters of St. Cyprian of Carthage*, vol 4, trans. Graeme W. Clarke (New York, NY/Mahwah, NJ: Newman Press, 1989), 46-47.

¹³⁰ Paul Haffner, *Mystery of Creation* (Broughton Gifford, Wiltshire, UK: Cromwell Press, 1995), 59.

emphasizing that the incarnation of the Son of God, who took on human nature, “safeguards and reinforces the doctrine that material creation is good.”¹³¹ Another theological value of the expression is to acknowledge that God uses his own creatures to transmit to his children (who are also creatures), his ever sustaining and life-giving grace.

Berard Marthaler observes that although Sirach also gives an account of creation, but from a slightly different perspective and without any reference to Adam and Eve, the Garden of Eden, or the tree of knowledge of good and evil, he (Sirach) “joins the works of creation to the saving acts of God.”¹³² He adds that humans have been given a privileged place in creation, and all the trees and other things that God created have been made good and useful for the sake of mankind.¹³³

Epiclesis

In the understanding of that power with which God infuses his creatures for particular productive purposes, God is requested to bless the oil and, thereby, confer his strength on those who will be anointed with it. The request is made with humility; it portrays God as far above his creation, and yet deems it worthy (deigns) to come down to the level of his children (the catechumens) to bless the oil for them, “*Hoc oleum benedicere † digneris; et catechumenis, qui eo linientur, concede fortitudinem.*”

¹³¹ Haffner, *Mystery of Creation*, 60.

¹³² Berard L. Marthaler, *The Creed: The Apostolic Faith in Contemporary Theology*, 3rd Edition (New London, CT: Twenty-Third Publications, 2007), 56-57.

¹³³ *Ibid.*

The epiclesis of this prayer can be described as “indirect.” In his book, *Models of the Eucharist*, Kevin Irwin distinguishes between “explicit” and “indirect” kinds of epiclesis. His point of reference is the Roman Canon in which the invocation for the blessing of the Eucharistic species does not mention the Holy Spirit.¹³⁴ Yves Congar defines epiclesis from its Greek roots. According to him, the Greek word, *epiklēsis*, means “invocation.” Based upon this meaning, any prayer calling upon God to act could ordinarily be described as epiclesis. However, he says that the term “has come to have the limited and technical meaning of an invocation for the sending of the Holy Spirit.”¹³⁵ Based upon Congar’s definition of epiclesis, and Irwin’s distinction between “explicit” and “indirect” epicleses, it is conclusive that the epiclesis of the prayer over the oil of catechumens is an “indirect” one.

Intercessions

The intercessions follow the epiclesis. Using the “ut” (“so that”) clause, it follows with several petitions. First, it requests that those to be anointed may receive divine wisdom and power. It is deducible from the request that the purpose is for the catechumens to be aided by God’s grace – God’s wisdom and power. This is affirmed by the second petition; that the catechumens will be enabled to understand the gospel of Christ more deeply (“*ut, divinam sapientiam et virtutem accipientes, Evangelium*

¹³⁴ Irwin, *Models of the Eucharist*, 274.

¹³⁵ Yves Congar, *I Believe in the Holy Spirit*, vol. 3, trans. David Smith (New York: The Crossroad Publishing Company, 1983), 228-229.

Christi tui altius intellegant"). It is to be noted, however, that this petition focuses on the gospel of Christ, most probably to underscore its importance in the life of the believer, especially the catechumens, whose preparation for Christian initiation requires a deeper understanding of the gospel of Christ.

The use of the expression "*Christi tui*" ("your Christ" or "your Anointed One") is also very ancient in liturgical prayer. It began with the infant Church. The most primitive example is the prayer recorded in *The Acts of the Apostles*, which also quoted Psalm 2, that "... the kings of the earth took their stand and the princes gathered together against the Lord and against his anointed" ("*Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum et adversus Christum eius*"). To underscore the gravity of the assault on the Lord's anointed, and with particular reference to the Sanhedrin which was convened to threaten the apostles, the prayer continued: "Indeed they gathered in this city against your holy servant Jesus whom you anointed" ("*Convenerunt enim vere in civitate ista adversus sanctum puerum tuum Iesum, quem unxisti*").¹³⁶

The third petition requests that the catechumens may take on the labors of the Christian life with a magnanimous spirit ("[ut] *magno animo labores vitae christianae aggrediantur*"). Finally, the prayer requests that the catechumens may rejoice to

¹³⁶ Acts 4:26-27. The event in point was after Peter and John had been summoned by the Sanhedrin and warned sternly not to speak or teach in the name of Jesus again, following their healing of the paralytic at the Beautiful Gate of the Temple. Read whole story in Acts 4: 5-31.

Blaise underscores the use of the various names of Christ, particularly stating that in the epistles and liturgical texts, the Christ is preceded by many forms of the title of his anointing or lordship: "Dans les Épîtres et les textes liturgiques, le Christ est appelé: *Jesus Christus, Dominus Christus, Dominus Jesus Christus, Jesus Christus Dominus noster*." See Blaise, *Le Vocabulaire Latin*, 338.

receive new birth into the community of the Church, after they have been found worthy of filial adoption through baptism. These last two petitions also seem to depend upon the first one; it is by the help of divine wisdom and power that the catechumen would be able to live the Christian life with open-mindedness.

In summary, the text petitions that the catechumens may take up the work of the Christian life with full spirit throughout their formation. It also prays that they may rejoice to live in the community of the Church, after they have been found worthy of rebirth and adoption (“*et, digni adoptionis filiorum effecti, se in Ecclesia tua renasci et vivere laetentur*”). The prayer concludes with the general formula: “*Per Christum Dominum nostrum. Amen.*”

III. The Sacred Chrism¹³⁷

CONSECRATIO CHRISMATIS - (A)

CONSECRATION OF THE CHRISM - (A)

-1-

*Deus, incrementorum omnium
et profectuum spiritalium auctor,
gratulationis obsequium suscipe
benignus,
quod voce nostra laetanter tibi reddit
Ecclesia.*

O God, the author of all growth
and of spiritual perfection,
benignly accept our service of thanks
which the Church joyfully renders to you
by our voice.

-2-

*Tu enim in principio terram
producere fructifera ligna iussisti,
inter quae huius pinguisissimi liquoris
ministrae olivae nascerentur,
quarum fructus sacro chrismati
deserviret.*

In the beginning, you ordered the earth
to produce fruit-bearing trees,
among which the ministering olives
of this most sweet liquid were born,
whose fruit now serves for our sacred
chrism.

-3-

*Nam et David, prophetico spiritu gratiae
tuae sacramenta praenoscentis,
vultus nostros in oleo exhilarandos esse
cantavit; et, cum mundi crimina diluvio
quondam expiarentur effuso,
similitudinem futuri muneris
columba demonstrans per olivae ramum
pacem terris redditam nuntiavit.*

For David, knowing beforehand by a
prophetic spirit the sacraments of your
grace, sang that our faces would be made
glad with oil; and when the crimes of the
world would be expiated by a one time
flood, as a likeness of a future benefit, a
dove demonstrating by an olive branch
announced that peace had returned to the
earth.

-4-

*Quod in novissimis temporibus
manifestis est effectibus declaratum,
cum, baptismatis aquis omnium criminum
commissa delentibus,
haec olei unctio vultus nostros iucundos
efficit ac serenos.*

In our most recent times this has been
declared in manifest effects when with the
waters of baptism, having removed all
crimes that have been committed, this
ointment of the oil makes our faces happy
and peaceful.

¹³⁷ Texts A & B: *Ordo*, 25. Consecratory Prayer A is derived substantially from the ancient formula, with significant modifications. See *GeV*, 386-388; *GrH*, 335a-335b. Prayer B is an entirely new composition, as noted earlier in chapter one. I have numbered both texts, paragraph by paragraph, for easy reference in my analyses. For example, references to the first paragraph of each prayer will be cited as, *Ordo*, 25, A: 1 or *Ordo*, 25, B: 1.

-5-

Inde etiam Moysi famulo tuo mandatum dedisti, ut Aaron fratrem suum, prius aqua lotum, per infusionem huius unguenti constitueret sacerdotem.

Likewise, you gave Moses your servant, the command that he should establish Aaron, his brother, as a priest by the infusion of this ointment, first washing him with water.

-6-

Accessit ad hoc et amplior honor, cum Filius tuus Iesus Christus, Dominus noster, lavari se a Ioanne undis Iordanicis exegisset, tunc enim, Spiritu Sancto in columbae similitudine desuper misso, subsequentis vocis testimonio declarasti in ipso Unigenito tibi optime complacuisse, et manifeste visus es comprobare eum oleo laetitiae prae consortibus suis ungendum David propheta, mente praesaga, cecinerat.

An even greater honor came to this [oil] when Jesus Christ, your Son, our Lord, asked to be baptized by John in the waters of the Jordan. Then by the Holy Spirit sent from above in the likeness of a dove you declared by the testimony of a subsequent voice that he is your only begotten Son, in whom you were very pleased, and you manifestly affirmed him to be the one anointed with the oil of gladness in front of his fellows, as David the Prophet had sung with a foreseeing mind.

Omnes concelebrantes manum dexteram ad chrisma extendunt usque ad finem orationis, nihil dicentes.

All the concelebrants extend their right hands toward the chrisma, without saying anything, until the end of the prayer.

-7-

Te igitur deprecamur, Domine, ut huius creaturae pinguendinem sanctificare tua benedictione † digneris, et ei Sancti Spiritus immiscere virtutem, cooperante Christi tui potentia, a cuius sancto nomine chrisma nomen accepit, unde unxisti sacerdotes, reges, prophetas et martyres tuos;

Therefore we beg you, O Lord, that you would deign by your blessing † to sanctify the richness of your creature and that you would instill the power of the Holy Spirit in it, with the cooperation of the power of your Christ from whose holy name chrisma receives its name, whereby you anoint your priests, kings, prophets and martyrs.

-8-

ut spiritualis lavacri baptismate renovandis creaturam chrismatis in sacramentum perfectae salutis vitaeque confirmes; ut, sanctificatione unctionis infusa et corruptione primae nativitatis absorpta, templum tuae maiestatis effecti, acceptabilis vitae innocentia redolescant;

So that for those renewed in the baptism of spiritual washing, you would confirm this creature of chrisma into a sacrament of perfect salvation and life; so that infused by the sanctification of this ointment, and the corruption of our first birth having been removed, and having been made temples of your majesty, they may give forth the innocence of an acceptable life;

-9-

*ut, secundum constitutionis tuae
sacramentum, regio et sacerdotali
propheticoque honore perfusi,
vestimento incorrupti muneris induantur;*

So that, according to your instituted sacrament, perfumed by a kingly and prophetic honor, they may be clothed with the vestment of an incorrupt gift;

-10-

*ut sit his, qui renati fuerint ex aqua et
Spiritu Sancto, chrisma salutis,
eosque aeternae vitae participes
et caelestis gloriae faciat esse consortes.*

So that it may be for those who have been reborn by water and the Holy Spirit, the chrism of salvation and make them participants in eternal life and of heavenly glory.

-11-

*Per Christum Dominum nostrum.
R/. Amen.*

Through Christ our Lord. R/. Amen.

Sources of the Text

This prayer is substantially inherited from ancient sources, the oldest documented versions of which are preserved in the *Hadrianum*, the *Gelasianum Vetus*, and the *Gellonensis*, and which was passed into the pontificals of the middle ages.¹³⁸ It was also used almost entirely in the 1962 Pontifical.¹³⁹ Anthony Ward states that although its author is unknown, its provenance “seems certainly Roman.”¹⁴⁰ As noted earlier in chapter one, this prayer is structured differently from the older versions. For example, the prayer is not preceded by an exorcistic invocation in the current *Ordo*. It is not even required that the bishop breathes over the mouth of the jar. It is optional, because the rubrics only provide that “the bishop may breathe over the opening of the vessel of chrism” (“*Tunc Episcopus, pro opportunitate, halat super os ampullae*

¹³⁸ *GeV*, 386-388; *GrH*, 335; *GeG*, 622-623c; *PRG*, 99: 275; *PR-1595*, 1193.

¹³⁹ *PR-1962*, 13-17.

¹⁴⁰ Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” 224.

chrismatis...”).¹⁴¹ It was not an option in the previous editions, in which the bishop has specific instruction to breathe three times over the mouth of the vessel in the form of a cross.¹⁴² In the *VOHS-1965*, however, the pontiff, followed by the presbyters, had to breathe only once over the ampulla in the form of a cross.¹⁴³

Secondly, even though it is noted that most of the text is inherited from the ancient chrismal consecratory formula in the medieval sacramentaries, it has undergone modifications that require some attention. The opening sentence of the current text, “*Deus, incrementorum omnium et profectuum spiritalium...*,” is borrowed from the opening sentence of the prayer that the *GeV* utilized as exorcistic text for the chrism.¹⁴⁴

From the era of the *PRG*, however, and through the centuries to the threshold of the Second Vatican Council in the 1962 Pontifical, the formula “*Deus incrementorum...*” has been used to bless the oil of catechumens.¹⁴⁵ Besides that, it needs to be pointed out that even with the general use of the prayer for the same purpose of blessing the oil of catechumens in the previous documents, with the exception of the *GeV*, the first sentence in question has not been uniform in all the

¹⁴¹ *Ordo*, 25.

¹⁴² *PR-1595*, 1190; *PR-1962*, p. 13.

¹⁴³ *DR*, 10.

¹⁴⁴ *GeV*, 384. Although the *Hadrianum* used that prayer to bless (exorcize) the oil of catechumens, it did not begin with that first sentence; instead, it began with “*Deus qui virtute Sancti Spiritus tui...*” (See *GrH*, 336).

¹⁴⁵ *PRG*, 99: 279; *PRxii*, XXX A: 58; XXX B: 9; XXX C: 16; *PRC*, XLII: 25; *PGD*, III, 2: 85; *PR-1595*, 1202; *OHS-1956*; Schmidt, *HS*, I: 75-76; *PR-1962*, 18-19. See Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” 212, 224-225.

documents. For example, the *GeV* has, “*Deus incrementorum et profectuum spiritalium munerator.*” The *PRG* has, “*Deus incrementorum et profectuum spiritalium munerator.*” Obviously, only two differences exist between these two documents (the spelling of “*incrementorum*” and “*spiritalium*”), which do not affect the meaning of the sentence (“O God, giver of growth and spiritual perfection”).¹⁴⁶ For its part, the *PGD* added “*omnium*,” thus, slightly changing the word order of the sentence as well as its meaning to: “*Deus incrementorum omnium et profectuum spiritalium munerator*” (O God, giver of all growth and spiritual perfection”), thus attributing to God not merely “growth and spiritual perfection,” but “every [all] growth and spiritual perfection.” The text of the *PGD* became the standardized text that passed into subsequent documents, including the current *Ordo*. Although *PR-1595* uses the noun, “*remunerator*,” it does not alter its meaning in any significant way.

Another factor about the heritage of this text that is striking, if not surprising, is that it has gone as far back as the *PR-1595* to retrieve the portion, “*ut spiritalis lavacri baptismate renovandis... vestimento incorrupti muneris induantur*,” which was omitted from the text by the 1955/1956 reform (and returned to its Gelasian usage as part of the Eucharistic preface).¹⁴⁷ While a search through the files of *Coetus a Studii XXI* provides no clues as to why the Consilium reinstated that text in the

¹⁴⁶ In those days when documents were copied by hand, it was very likely that a single mistake, if not detected and corrected immediately, could pass on from one document to another (or even from generation to generation). “*Incrementorum*” (“increase” or “growth”) might have been copied wrongly or another way of spelling it was “*incrementorum*.” But “*spiritalium*” is also written as “*spiritualium*,” according to Latin lexicons. See Leo F. Stelten, *Dictionary of Ecclesiastical Latin*, 251.

¹⁴⁷ At the risk of repetition, it needs to be emphasized that this text was first used by the *GeV* as Eucharistic preface. Then the *PR-1595* took and integrated it into the chrismal consecratory text. The

prayer,¹⁴⁸ it is deducible from the findings of Chavasse - of the prayer's Gallican consecratory origins - and the subsequent comments given by Béraudy and Rogues on the same topic, that the consecratory theme of the text makes it more appropriate as belonging in the chrismal consecratory prayer than anywhere else.¹⁴⁹ Another group of recent scholars also acknowledge the value of the consecratory theme of the text.¹⁵⁰

Distinctive Features

Before analyzing the text and underscoring its theological content, it is fitting to take note of some additional liturgical characteristics which distinguish this prayer, in the current *Ordo*, from its older versions. Although it is substantially the same text inherited from the ancient sources and bears great resemblances with the version in the older pontificals, this prayer is unique and identifiable by its well composed parts.

The text is presented by the current *Ordo* as a true consecratory prayer. It does away with the introductory dialogue [V/. *Dominus vobiscum*. R/. *Et cum spiritu tuo*.

V/. *Sursum corda*. R/. *Habemus ad Dominum*. V/. *Gratias agamus Domino Deo*

1955 reform brought it back to its original position in the Eucharistic preface of *OHS*-1956. Finally, the 1970 *Ordo* says it belongs to the chrismal consecratory prayer. The text has also evolved, as some minor differences (mostly of typographical nature) are noticeable in the four documents that have been listed as its users. *PR*-1962 has not been listed here because there is no word change between it and *PR*-1595/*OHS*-1956. See appendix 2 for a synoptic presentation of the text in the four listed documents.

¹⁴⁸ There are draft texts of the consecratory prayers on *Coetus* files, but no reasons are proffered for the retrieval of this portion. See *Coetus a studiis XXI*, Schema 368 (23rd May, 1970): 5-8.

¹⁴⁹ Chavasse, *SG*, 135; Béraudy, "L'initiation chrétienne," 559; Rogues, "La préface consécratoire du chrême," 35.

¹⁵⁰ Edmond Moeller, ed., *Corpus praefationum, Textus, CCL*, 161A, no. 75 (Turnhout: Brepols, 1980), 23; Schmidt, *HS*, 2: 727; Maier, 167-168, 254-257; Ward, "Sources of the Postconciliar Blessings of the Holy Oils and the Chrism," 221.

nostro. R/. Dignum et justum est] and the *Vere dignum* formula, elements which typically belong to the Roman preface and form part of the *canon actionis* of the ancient Church – at least by the end of the sixth century - as Jungmann testifies.¹⁵¹ In this way, the text avoids any confusion that might arise about its identity, the kind of potentially misleading characteristics that Peter Maier criticizes in the *PR-1595* version of the consecratory prayer.¹⁵² The removal of those elements distinguishes it as a consecratory prayer and not as a preface (as the older versions have been known and called). In connection with this identity, it eliminated the long sentences of praise of God’s omnipotens, majesty, mercy, and holiness.

Introduction

The chrismal consecratory prayer has a short introduction in which God’s creative authority is acknowledged with praise and gratitude.¹⁵³ In the original prayer, “*Deus incrementorum*,” from which the first sentence of this introduction is borrowed, the text used the attribute, “*munerator*” (“giver of gifts” or “bestower of gift”), for God. That is, God is the giver of all growth and spiritual perfection or spiritual advancement (“*Deus, incrementorum omnium et profectuum spiritalium munerator*”). In the current adaptation, the attribute “*auctor*” (“creator” or “originator”) is used

¹⁵¹ Jungmann, *The Mass of the Roman Rite*, 2: 103. See also Jungmann, *The Early Liturgy to the Time of Gregory the Great*, 300; Ward, “Sources of the Postconciliar Blessings of the Holy Oils and the Chrism,” 224-225.

¹⁵² Maier, *Die Feier der Missa Chrismatis*, 236.

¹⁵³ *Ordo*, 25 A: 1.

instead (“*Deus, incrementorum omnium et profectuum spiritalium auctor*”). In other words, the introductory sentence makes a stronger statement that God is not just the giver, or rewarder, but the source or originator of all growth and spiritual advancement. Both attributes, “*munerator*” (“*remunerator*”) and “*auctor*,” have been used in medieval liturgical texts, but the use of “*auctor*” is deemed more appropriate in this context since it affirms the biblical notion that God is the origin and creator of all things. For example, among the many usages, the collect for the feast of Saint Ambrose on December 7 says: “*Deus, auctor mundi et conditor...*” (“O God, the author and creator of the world”).¹⁵⁴ Then, under the title, “*In natale episcoporum*,” the secret prayer of the Mass on September 14 in the *Leonine Sacramentary* says, “*Deus, auctor sinceræ devotionis et pacis...*” (“O God, the origin of upright devotion and peace...”).¹⁵⁵ And the post communion prayer of the liturgy, *Orationes pro pace*, of the *GeV* says, “*Deus auctor pacis et amator...*” (“God, the originator and lover of peace”).¹⁵⁶

Anamnesis

The introductory praise and thanksgiving, coming from the unified voice of the Church, is followed by a long anamnestic narrative, filled with biblical, mostly Old Testament, allusions and imageries. It recalls the creation of the earth and the fruit-

¹⁵⁴ Codex, *Aquilea*, 194. See *Corpus Orationum*, II: 1107. CCL, 160A, ed., Eugenio Moeller (Turnhout: Typographi Brepols Editores Pontificii, 1993), 119. In this context, “*auctor*” and “*conditor*” seem to be used for emphasis, since mean the same thing.

¹⁵⁵ *SaV*, 1047.

¹⁵⁶ *GeV*, 1476.

bearing trees at the command of God, especially the olive whose fruit produces the rich oil for making the holy chrism.¹⁵⁷ It is curious to note that in referring to the fruit-bearing trees, the text uses wood (*lignum*) instead of tree (*arbor*): “*Tu enim in principio terram producere fructifera ligna iussisti.*” As explained above, this evokes the patristic use of “*lignum*” as the symbol of the Cross of Christ, as well as of the tree of the knowledge of good and evil in the Genesis creation account.¹⁵⁸

The narrative describes as prophetic David’s chants on how the anointing oil would gladden the countenances of God’s people (“*Nam et David, prophetico spiritu gratiae tuae sacramenta praenosens, vultus nostros in oleo exhilarandos esse cantavit*”).¹⁵⁹ It uses the term “*sacramenta*” (singular, “*sacramentum*”), which in this context means sacred signs for effecting or transmitting divine benefits.¹⁶⁰ Allusion is also made to the fresh olive branch carried in the beak of a dove, after the flood of Noah’s days, to announce the return of peace to the world.¹⁶¹ Then, in direct reference to baptism, in our most recent times (“*in novissimis temporibus*”), the anointing with the oil is described as making the countenance of the baptized happy and peaceful (“*haec olei unctio vultus nostros iucundos efficit ac serenos*”), after they have been washed clean of every sin with the waters of baptism (“*baptismatis aquis omnium*

¹⁵⁷ *Ordo*, 25 A: 2.

¹⁵⁸ See the use and meaning of the metaphor, *lignum*, on pages 274-277 above; See also Genesis 2: 8-9, 16-17; 3: 11; and Blaise, *Le Vocabulaire Latin*, 325.

¹⁵⁹ *Ordo*, 25 A: 3. See Psalm 104: 15.

¹⁶⁰ See pages 202 and 216 above. Also Blaise, *A Handbook of Christian Latin*, 10.

¹⁶¹ *Ordo*, 25 A: 3. See Genesis 8: 8-11.

criminum commissa delentibus”).¹⁶² It returns to another Old Testament ritual event in which Moses was instructed to anoint his brother Aaron with the sacred oil and constitute him a priest, after he has washed him with water (“*Inde etiam Moysi ... unguenti constitueret sacerdotem*”).¹⁶³ At that point of the anamnesis, the narrative moves to the New Testament story of Jesus’ own anointing by the Holy Spirit, after his baptism in the Jordan River by John (“*Accessit ad hoc et amplior honor ...*”).¹⁶⁴ In this description, another of David’s prophetic songs is seen to be fulfilled; that God’s beloved servant and king would be anointed with the oil of gladness above his fellow [kings] (“*subsequentis vocis testimonio declarasti in ipso Unigenito tibi optime complacuisse, et manifeste visus es comprobare eum oleo laetitiae prae consortibus suis ungendum*”).¹⁶⁵

Epiclesis

The epiclesis comes at the end of the anamnestic narrative,¹⁶⁶ where God is requested to sanctify, with his blessing, the creature of oil by the power of his Holy Spirit (“*Te igitur deprecamur, Domine ...sanctificare tua denedictione digneris, et ei Sancti Spiritus immiscere virtutem, cooperante Christi tui potentia...*”). The text states

¹⁶² *Ordo*, 25 A: 4.

¹⁶³ *Ordo*, 25 A: 5. See Leviticus 8: 1-12.

¹⁶⁴ *Ordo*, 25 A: 6. See Matthew 3: 13-17; Mark 1: 9-11; Luke 3: 21-22; John 1: 31-34.

¹⁶⁵ *Ordo*, 25 A: 6. See Psalm 45: 8.

¹⁶⁶ *Ordo*, 25 A: 7. It is the point during the entire prayer when God is invoked to send down his Spirit to sanctify the oil for effective use.

unequivocally that the sanctification of the oil is accomplished by God through the “power of the Holy Spirit” and “with the cooperation of the power of [his] Christ.”¹⁶⁷ Borrowing from Kilmartin’s ideas, it can be stated that the epiclesis is the specific “divine contribution” to the sanctification of the creature of oil for the Church.¹⁶⁸ It is striking how the persons of the Holy Trinity are involved in the blessing: First, God is requested to bless the rich creature of oil by instilling into it the power of the Holy Spirit.¹⁶⁹ Second, that action is to be performed with the cooperation of the power of God’s Christ. Since the second person of the Blessed Trinity is God’s Anointed One, the name chrism (from the Greek, *Χρῖσμα*), which means “anointing,”¹⁷⁰ is acknowledged as deriving from his name (“*a cuius sancto nomine chrisma nomen accepit*”).¹⁷¹ Thus, the three Divine Persons are presented to be at work in the epiclesis.

It is not the objective of this dissertation to present an elaborate thesis on the Holy Trinity. However, since it falls within its purview to indicate the major theological themes embedded in the chrisimal texts, a brief exposition is presented on

¹⁶⁷ *Ordo*, 25 A: 7.

¹⁶⁸ See Edward J. Kilmartin, *Christian Liturgy: Theology and Practice* (Kansas City, MO: Sheed & Ward, 1988), 340.

¹⁶⁹ *Ibid.* Here too the oil is called creature to underscore its creation by God.

¹⁷⁰ Newman, *A Concise Greek-English Dictionary of the New Testament*, 199.

¹⁷¹ *Ordo*, 25 A: 7.

the Blessed Trinity, as one of such main theological data the dissertation seeks to identify.¹⁷²

Two motives are given for the invocation of God's spirit to sanctify the oil. The first motive indicates that God has a history of sanctifying his specially chosen servants with oil. The text mentions God's priests, kings, prophets and martyrs, as those God has anointed ("*unde unxisti sacerdotes, reges, prophetas et martyres tuos*"). This puts the prayer into the perspective of biblical history, indirectly alluding to the anointing of Aaron and his sons as priests; Saul and David, among others, as kings; and Elisha, the prophet.¹⁷³

It needs to be pointed out that the current *Ordo* has removed any ambiguity that might have been caused by the presence of this portion of the prayer, "*unde unxisti sacerdotes, reges, prophetas et martyres,*" in both the blessing of the oil of the sick and in this particular text for consecrating the chrism in the pre-Vatican II documents. The sentence is therefore maintained only in the chrismal consecratory prayer, most probably to underscore the fact that chrism is for consecratory purposes while the oil of the sick is for the care, consolation and cure of the sick. The second motive is that the Church also anoints her new members who are incorporated into her faith community through baptism and confirmation.

¹⁷² See pages 326-328 below.

¹⁷³ See Exodus 28: 41; 29: 7, 29; 30: 30; 1 Samuel 10: 1; 16: 13; 1 Kings 19: 15-16; Sirach 48: 8; Isaiah 61: 1. It is curious to note that the description of the vesture and anointing of Aaron as priest distinguishes him from his sons who are also made priests. Without mentioning it specifically, he appears to be the high priest, while his sons occupy a lower rank of the priesthood. There is no mention of the anointing of martyrs in the scriptures. See also Ward, "Sources of the Postconciliar Blessings of the Holy Oils and the Chrism," 201.

After mentioning the motives, the text returns to the reinstated portion, “*ut spiritalis lavacri ... vestimento incorrupti muneris induantur,*” which was omitted by OHS-1956, but which the current *Ordo* considers belonging to the consecratory prayer.¹⁷⁴ In this portion, the prayer gives what may be termed the fruits of anointing: The anointing will become for the newly baptized a sacrament of perfect salvation and life (“*sacramentum perfectae salutis vitaeque*”).¹⁷⁵ It will also clothe them with the gift of incorruptibility (“*vestimento incorrupti muneris induantur*”). Here, it seems more than earthly existence is meant by the text. By using terms such as “*salutis vitaeque*” (“salvation and life”), the text alludes to life beyond this world. The anointing will also sanctify the baptized and enable them to manifest the gift of innocence in their lives; and, finally, in what seems to be an underscoring of its first fruits, the anointing will be for those “reborn of water and the Holy Spirit, the chrism of salvation,” making them “participants in eternal life and of heavenly glory” (“*ut sit his, qui renati fuerint ex aqua et Spiritu Sancto, chrisma salutis, eosque aeternae vitae participes et caelestis gloriae faciat esse consortes*”).¹⁷⁶

¹⁷⁴ *Ordo*, 25 A: 8-9.

¹⁷⁵ In this prayer text, as in other texts studied by this dissertation, the word “sacrament” (“*sacramentum*”), has been used in its various grammatical cases, not in its strict sense as referring to one of the seven instituted sacraments, but in a fluid sense, meaning a “mystery” (“*mysterium*”) or sacred sign. Many of the Fathers of the Church, like St. Ambrose, St. Leo, St. Cyril of Jerusalem, and others have applied it to a variety of liturgical rites, mostly the Eucharist, as well as in other ways. See Blaise, 95 and 123 for more examples of the use of *sacramentum* as “sacred sign” or “sacred rite.”

¹⁷⁶ *Ordo*, 25 A: 10.

Peter Maier observes that the current *Ordo* has made the prayer more audible and easily comprehensible than the *PR-1595*.¹⁷⁷ This is due to the fact that unlike the current *Ordo*, whose prayers are all said aloud, the *PR-1595* had specific instructions as to how each prayer was to be said. For example, the blessing of the oil of the sick was done in “*voce demissa*” (“low voice”), while the oil of catechumens was blessed in “*submissa voce*” (“lowered voice”). Only the chrism was consecrated in a loud voice; it could even be sung, the first time in the history of the *Pontificale Romanum* that musical notation was provided with the text.¹⁷⁸

CONSECRATIO CHRISMATIS – (B)

CONSECRATION OF THE CHRISM – (B)

-1-

Deus, sacramentorum auctor vitaeque largitor, gratias agimus ineffabili pietati tuae, qui sanctificationis olei mysterium in antiquo foedere adumbrasti, et, ubi venit temporum plenitudo, in delecto Filio tuo singulariter effulgere voluisti.

O God, author of the sacraments and giver of life, we give thanks for your ineffable kindness, you who established the mystery of this sanctification of oil in the Old Testament, and when the fullness of time had come, you wanted it to shine out particularly in your Beloved Son.

-2-

Cum enim Filius tuus, Dominus noster, paschali sacramento humanum genus salvum fecisset, Ecclesiam tuam replevit Spiritu Sancto, et caelestibus muneribus mirabiliter instruxit, ut per eam salutis opus in mundo compleretur.

For since your Son, our Lord, has made the human race saved by this paschal sacrament, he filled your Church with the Holy Spirit, and outfitted it marvelously with heavenly gifts, so that through it the work of salvation in the world may be accomplished.

-3-

Exinde sacro chrismatis mysterio divitias gratiarum tuarum hominibus ita dispensas, ut filii tui, baptismatis lavacro

Therefore, by this sacred mystery of chrism, you dispense the richness of your grace to men in such a way that your children, reborn in the washing of baptism, may be

¹⁷⁷ Maier, *Die Feier der Missa Chrismatis*, 210.

¹⁷⁸ Ibid. See *PR-1595*, 1193.

renati, Spiritus unctione firmentur, et, Christo tuo conformes effecti, eius propheticum, sacerdotale regaleque munus participant.

Omnes concelebrantes manum dexteram ad chrisma extendunt usque ad finem orationis, nihil dicentes.

-4-

Te igitur deprecamur, Domine, ut, per tuae gratiae virtutem, haec aromatis et olei commixtio fiat nobis benedictionis † tuae sacramentum; in fratres nostros, hac unctione conspersos, Sancti Spiritus dona largiter effunde;

-5-

Loca vel res, sacris oleis signata, splendore sanctitatis exorna; sed in primis, huius unguenti mysterio, Ecclesiae tuae perfice augmentum, donec ad illam plenitudinis crescat mensuram, qua tu, aeterna luce refulgens, omnia omnibus eris cum Christo in Spiritu Sancto, per omnia saecula saeculorum. R/. Amen.

strengthened by the anointing of the Spirit, and conformed to your Christ, they may participate in his prophetic, priestly, and kingly role.

All the concelebrants extend their right hands toward the chrism, without saying anything, until the end of the prayer.

Therefore we beg you, O Lord, that through the power of your grace, this mixture of oil and perfume may become for us the sacrament of your blessing †. Pour out generously on our brothers and sisters, who have been sprinkled by this oil, the gifts of your Holy Spirit.

Adorn with the splendor of sanctity the places and the things signed with these holy oils; first of all, by the mystery of this anointing, perfect the growth of your Church until it grows to that measure of fullness by which you, shining in eternal light, will be all in all with Christ in the Holy Spirit, for ever and ever. R/. Amen.

General Characteristics

As indicated in the first chapter above, this prayer is new,¹⁷⁹ and serves as an alternative to the original text. It epitomizes one of the special characteristics of the liturgical reforms of the Second Vatican Ecumenical Council which brought about this new chrismal liturgy.¹⁸⁰ Giuseppe Ferraro describes it as a hymn of thanksgiving to

¹⁷⁹ Ward, "Sources of the Postconciliar Blessings of the Holy Oils and the Chrism," 230; See Giuseppe Ferraro, "La Seconda Formula Della Consecrazione Del Crisma," *EL* 125 (2011): 129.

¹⁸⁰ Ferraro, "La Seconda Formula Della Consecrazione Del Crisma," 129.

God who has made the “mystery of oil” shine through his Son Jesus Christ.¹⁸¹ Like the traditional prayer, this one also has the Anamnesis, Epiclesis and Intercessory structure. The difference between this newly composed prayer and the old one is that while the latter is mostly based upon Old Testament imagery, the former is mostly New Testament based. This alternative consecratory prayer is also much shorter.

Anamnesis

Like the first consecratory prayer, this one also begins with an anamnesis in which God is acknowledged as “*sacramentorum auctor vitaeque largitor*” (“the author of the sacraments and giver of life”).¹⁸² It also expresses gratitude to God for his kindness, because God has ordered the mystery of blessed oil for sacred use from Old Testament times until what it describes as “*temporum plenitudo*” (“the fullness of time”), when God wishes to make it shine forth in his Beloved Son.¹⁸³

The reference to “the fullness of time” in this text reflects Pauline theology and seems to derive from his Epistle to the Galatians,¹⁸⁴ in which he summarizes Jesus’s mission and underscores its “soteriological function.”¹⁸⁵ James Dunn comments further that the sending forth of Jesus as God’s Son climaxes God’s purpose of

¹⁸¹ Ibid.

¹⁸² *Ordo*, 25 B: 1.

¹⁸³ Ibid.

¹⁸⁴ Galatians 4: 4-7.

¹⁸⁵ James D. G. Dunn, *New Testament Theology: The Theology of Paul’s Letter to the Galatians* (Cambridge, England: Cambridge University Press, 1993), 46.

redemption for those subjected to the law. He thus concludes that “God’s sending of his Son marked the fullness of time.” It is an opportunity for those who believe in Christ and are anointed with his Spirit to claim their place as heirs. The “fullness of time” also intimates the eschatological function of the Holy Spirit, symbolized by the chrismal anointing.¹⁸⁶ Commenting on “the fullness of time” in Galatians, Thomas Aquinas affirms that it concerns “the time fixed by God the Father for sending his Son.” He says the time “is called ‘full’ because of the fullness of graces that are given in it.”¹⁸⁷ He also acknowledges the fullness of grace as our redemption in and through Christ.¹⁸⁸ Marinus de Jonge says the expression (“fullness of time”) “belongs to the Jewish eschatological language” which came to be used in early Christianity, adding that it was to effect redemption and the full life as children of God which made it “necessary that God sent his Son ‘when the time had fully come’.”¹⁸⁹ It was in that light that Jesus’s first proclamation, according to Mark’s gospel, was: “The time is fulfilled, and the Kingdom of God is at hand.”¹⁹⁰

The second chrismal consecratory prayer applies this theological insight to the ritual of anointing in the mystery of salvation, to underscore the fact that God has used

¹⁸⁶ Dunn, 45, 49 & 94.

¹⁸⁷ Thomas Aquinas, *Commentary on Saint Paul’s Epistle to the Galatians*, trans. F. R. Larcher (Albany, NY: Magi Books, Inc., 1966), 112.

¹⁸⁸ Aquinas, *Commentary on Galatians*, 117.

¹⁸⁹ Marinus de Jonge, *Christology in Context: The Earliest Christian Response to Jesus* (Philadelphia, PA: The Westminster Press, 1988), 43.

¹⁹⁰ Ibid.

the anointing oil as a sacrament of sanctification for his specially chosen people since Old Testament times. An example is the reference to the anointing of “kings, priests, prophets and martyrs” (“... *unde unxisti sacerdotes, reges, prophetas et martyres tuos*”).¹⁹¹ Now the time determined by God to accomplish his divine plan has come, to let the sacrament of oil shine forth in his beloved Son, the Anointed One par excellence.¹⁹²

In a yet still shorter narrative, the prayer mentions the salvation of the human race by Christ through the paschal sacrament of anointing. It also mentions the Holy Spirit with which Christ has filled the Church of God with heavenly gifts for the accomplishment of salvation in the world.¹⁹³ The prayer underscores the fact that by the sacred mystery of chrism, God dispenses the richness of his grace to mankind, to the effect that God’s children, reborn in baptism, are strengthened by the anointing of the Holy Spirit and, through that, are conformed to Christ, enabling them to participate in Christ’s prophetic, priestly and kingly role.¹⁹⁴ The Spirit is mentioned in a way that recognizes the Spirit also “as the Spirit of Christ, who effects in the believer the same relationship of sonship with God.”¹⁹⁵ Reference to the participation of the baptized in the anointing of Christ and, consequently, “participate in his prophetic, priestly and

¹⁹¹ *Ordo*, 25 A: 7.

¹⁹² The expression, “sacrament of oil,” denotes the “saving sign” or “sacred sign” of anointing, as seen in the explanation of “*sacramentum*” on pages 202-203, 216 and 310 above.

¹⁹³ *Ordo*, 25 B: 2.

¹⁹⁴ *Ordo*, 25 B: 3.

¹⁹⁵ Dunn, *New Testament Theology*, 119.

kingly role” (“*eius propheticum, sacerdotale regaleque munus participant*”), reflects the theme of the second part of the collect of the 1970 Chrism Mass, which talks about the grace of participation [of the people of God] in Christ’s consecration: “... *concede propitiuus, ut, eiusdem consecrationis participes effecti, testes Redemptionis inveniamur in mundo ...*” (“graciously grant that, being made sharers in his consecration, we may bear witness to your Redemption in the world.”)¹⁹⁶

Epiclesis

In the epiclesis, the prayer begs God that he may grant the mixture of perfume and oil to become the sacrament of his blessing for the Church through his gracious power; that he may pour his Holy Spirit upon those who are anointed with the oil (“*Te igitur deprecamur, Domine, ut, per tuae gratiae virtutem, haec aromatis et olei commixtio fiat nobis benedictionis tuae sacramentum ... Sancti Spiritus dona largiter effunde*”).¹⁹⁷ Peter Maier’s assessment of this epiclesis is that it is better refined and broader. He also finds it more pneumatologically and ecclesiologically based.¹⁹⁸

Intercessions

After the epiclesis, the prayer asks for the fruits or benefits of the blessing. Two main requests are made: The first request is that God will adorn every place or

¹⁹⁶ See Latin text in *Missale Romanum* (2008), 291: 7. English translation in *The Roman Missal* (2011), 290: 7.

¹⁹⁷ *Ordo*, 25 B: 4.

¹⁹⁸ Maier, *Die Feier der Missa Chrismatis*, 257.

object that will be anointed with splendor and sanctity. This request acknowledges, implicitly, that the chrism is used to consecrate “places” (such as church buildings) and “objects” (such as altars), to set them apart for sacred worship. The second request is that through the anointing with the oil, God will perfect the growth of his Church until she reaches the fullness of God.¹⁹⁹ This second request is directed towards the baptized, who constitute the Church of God. The prayer concludes with an acknowledgement of the triune God as “*aeterna luce refulgens*,” “*omnia omnibus*,” “*cum Christo in Spiritu Sancto*” (“eternal shining light,” “the all in all,” “with Christ in the Holy Spirit”).²⁰⁰ The acknowledgement also means the prayer is made in the name of the Holy Trinity.

“*Aeterna luce*” is an attribute of God, sometimes expressed this way as a phrase, and other times expressed separately. Whichever way it is put, it describes God as eternal; and God as light. It finds expression in the sacred scriptures as well as in liturgical literature, from where it might have been borrowed to formulate this prayer. For example, Genesis reports of Abraham as having invoked the Lord’s name at Beersheba as “*Domini Dei aeterni*” (“Lord, God the eternal”), and St. Paul also acknowledges God as “*aeterni Dei*” (“the eternal God”), whose hitherto hidden mystery is “now manifested through the prophetic writings and . . . made known to all nations to bring about the obedience of faith.”²⁰¹ In its prayer formulae, the

¹⁹⁹ *Ordo*, 25 B: 5.

²⁰⁰ *Ibid.*

²⁰¹ See Genesis 21: 33 and Romans 16: 26 respectively.

Gelasianum vetus describes God variously. For example, as “redemptive light” (“*lucen reparavit*”); “illuminator of people” (“*Illuminator gentium*”); “Shining light” (“*lumen splendidum*”); “Light of heaven” (“*caelestis lumen*”); and also as “*Deus, incommutabilis virtus (et) lumen aeternum*” (“God, immutable power and eternal light”), in the prayer after the first reading during the Easter Vigil.²⁰²

Symbolism of the Chrism

The consecratory prayers presented above clearly witness to the symbolism of the sacred chrism. It is significant to note the dominance of baptismal themes in the prayers. Robert Béraudy comments on how the consecratory prayer is worded to express what can be described as the dual effect of the sacrament of baptism.²⁰³

Béraudy notes two effects of the sacrament, one positive and the other negative. The negative effect is attributed to the water of baptism which is for the remission of sin, and the positive effect is attributed to the anointing with chrism for sanctification. These effects are dramatically expressed in the first prayer in the analogy of the deluge. The flood water washed away the sins of the world, while the olive branch that was brought to the Ark by the dove signified the restoration of peace. In a similar way, the waters of baptism sacramentally remove the sins of humans; while the chrismal

²⁰² *GeV*, 57 – 67: Various texts under the titles, *In vigiliis de theophania*, and *Item in theophania in die*. Also *GeV*, 432.

²⁰³ Béraudy, “Linitiation chétienne,” 559. At the time he wrote his article (about 1965), the chrismal ritual was still being discussed. His article, therefore, concerned the text of the consecratory prayer as obtained in the *PR* 1962. However, his comments are relevant and applicable to the current text since that portion of the prayer has been retained and the baptismal themes he comments upon are dominant in the alternative prayer also.

anointing brings back to mankind peace and serenity.²⁰⁴ What Béraudy describes as the positive effects of the sacrament of baptism correspond to the fruits of chrismal anointing.²⁰⁵ In summary, it can be concluded that the baptismal water removes (washes away) the corruption of sin that mankind contracted in his first birth, while the chrism makes the baptized person innocent and acceptable to God. The above statement is aptly reflected in the following paragraphs from the two consecratory texts: “*Ut sit his, qui renati fuerint ex aqua et Spiritu Sancto, chrisma salutis, eosque aeternae vitae participes et caelestis gloriae faciat esse consortes. Per...*,” and “*Exinde sacro chrismatis mysterio divitias gratiarum tuarum hominibus ita dispensas, ut filii tui, baptismatis lavacro renati, Spiritus unctione firmentur, et, Christo tuo conformes effecti, eius propheticum, sacerdotale regaleque munus participant.*”²⁰⁶

Another symbolism of the chrism underscored in the consecratory prayers, perhaps the greatest, is the configuration of the baptized and anointed to Christ. This makes chrismal anointing in the sacrament of baptism very important, if not essential.²⁰⁷ In his catechesis on the post-baptismal anointing, Saint Ambrose calls it

²⁰⁴ Ibid.

²⁰⁵ See pages 310-311 above. The fruits of chrismal anointing are presented in the text as follows: Becoming for the newly baptized a sacrament of perfect salvation and life, clothing them with the gift of incorruptibility, enabling them to manifest the gift of innocence in their lives, and making them participants in eternal life and sharing in heavenly glory. *Ordo*, 25 A: 8-10.

²⁰⁶ *Ordo*, 25 A: 10 “So that it may be for those who have been reborn by water and the Holy Spirit, the chrism of salvation, and make them participants in eternal life and of heavenly glory.”

Ordo, 25 B: 3 “By this sacred mystery of chrism, you dispense the richness of your grace to men in such a way that your children, reborn in the washing of baptism, may be strengthened by the anointing of the Spirit and conformed to your Christ, that they may participate in his prophetic, priestly and kingly role.”

²⁰⁷ Béraudy, “L’initiation chrétienne,” 560.

an anointing “into the priesthood” and “into the kingdom,” which he interprets as “spiritual,” that is, a spiritual priesthood and spiritual kingdom.²⁰⁸ He then refers to the baptized and anointed as becoming the good odor of Christ: “In the second tabernacle also is the censor. The censor is that which is accustomed to emit good odor. Thus you also now are the good odor of Christ.”²⁰⁹

For his part, Saint Cyril of Jerusalem says of the newly initiated that they have been conformed to Christ:

Having been baptized into Christ, and put on Christ, ye have been made conformable to the Son of God; for God having predestined us to the adoption of sons, made us share the fashion of Christ’s glorious body. Being therefore made partakers of Christ, ye are properly called Christs....²¹⁰

Saint Cyril goes on to explain that the chrism, with which the newly baptized are anointed, is the “emblem of the Holy Ghost,” that is to say, the chrism symbolizes the Holy Spirit. He elaborates further that the oil, after its consecration (similar to the transformation of the bread into the body of Christ in the Eucharist), is no more simple or common oil but “the gift of Christ,” which “causes in us the Holy Ghost.” He maintains that while the chrism is applied visibly, it is symbolic of spiritual gifts:

²⁰⁸ Ambrose, *De sacramentis*, IV, 1: 3. “...*Quibus dictum est : Vos autem genus electum, regale sacerdotium, gens sancta.... Unusquisque ungitur in sacerdotium, ungitur in regnum, sed spiritale regnum est et sacerdotium spiritale.*” See 1 Peter 2: 9.

²⁰⁹ Ambrose, *De sacramentis*, IV, 1: 4. “*In secundo quoque tabernaculo est thymiaterium. Thymiaterium est quod bonum odorem flagrare consuevit. Ita et vos iam bonus odor Christi estis.*” See Hebrews 9: 1-4.

²¹⁰ Cyril of Jerusalem, *Mystagogical Catecheses*, 3: 1. See F. L. Cross, trans. ed., *St. Cyril of Jerusalem’s Lectures on the Christian Sacraments: The Procatechesis and the Five Mystagogical Catecheses* (Crestwood, NY: St. Vladimir’s Seminary Press, 1986), 63. Future references to St. Cyril’s Catecheses will be quoted from this edition and abbreviated *MC*, unless otherwise stated.

“While the body is anointed with visible ointment, thy soul is sanctified by the Holy and life-giving Spirit.”²¹¹ He concludes that chrism makes us worthy of the name, Christian, the name of our new birth.²¹²

By a well-crafted biblical analogy, the epiclesis of the first prayer shows how God has used the chrism to designate his special representatives: priests, kings, prophets and martyrs.²¹³ These forms of anointing are presented to prefigure that of Jesus whose title name - Christ – signifies that he is the Anointed One “par excellence.”²¹⁴ The first consecratory prayer makes the singular point that Christ’s anointing has elevated the chrism to a dignity that had never been attributed to the anointing oil in ancient times, even when it had served in consecrating Aaron as a priest.

Another significance of Jesus’s anointing is the outpouring of the Holy Spirit. The prayer connects the consecration of Christ at his baptism to the coming of the Holy Spirit upon him. It also gives a royal character to the event of Jesus’s baptism at the Jordan, what Béraudy describes as “the theophany of the Jordan,” backed by a prophetic announcement in the psalms; that he would be anointed with the oil of

²¹¹ *MC*, 3: 1, 3.

²¹² *MC*, 3: 5.

²¹³ There are scriptural texts that evidence the anointing of priests, kings and prophets. However, the anointing of martyrs can only be assumed to be a spiritual reality. See Exodus 29:7; 1 Samuel 16: 12-13; 1 Kings 19: 15-16.

²¹⁴ Béraudy, “L’initiation chrétienne,” 560. See Tertullian, *De Baptismo*, 7:1.

gladness above his fellows (Psalm 45:8).²¹⁵ Edward Yarnold comments that the event of Jesus's baptism suggested to the first disciples that it was the moment when Jesus was "proclaimed the Messiah or Christ, the anointed king whose coming was prophesied."²¹⁶ It was an event which the Apostle, Peter, would later link with Jesus's messianic anointing with the Holy Spirit, when he addressed the household of Cornelius, saying: "... God anointed Jesus of Nazareth with the Holy Spirit and power...."²¹⁷ Finally, Béraudy makes the point that the chrism bears the name of Christ himself and that the post-baptismal anointing the baptized receive signifies the baptized person's participation in the spiritual anointing that Christ received at his baptism.²¹⁸

There is ample evidence of the basis of this notion in the Christian scriptures that the anointed person is conformed to Christ and, therefore, participates in Christ's prophetic and royal priesthood.²¹⁹ The consequence of the Christian's participation in Christ is his or her glorification. This is clearly underscored by both prayers; that the anointing already makes the baptized person participate in "celestial glory" and in "eternal life."²²⁰ According to the Christian scriptures, then, this grace is given in and

²¹⁵ Béraudy, "L'initiation chrétienne," 560.

²¹⁶ Edward Yarnold, *The Awe-Inspiring Rites of Initiation: The Origins of the R.C.I.A.*, 2nd Edition (Collegeville, MN: The Liturgical Press, 2001), 28.

²¹⁷ Acts 10: 38 (See Acts 10: 34-43 for the whole speech).

²¹⁸ Béraudy, "L'initiation chrétienne," 560.

²¹⁹ 1 Peter 2: 9; Revelation 5: 9-10. See Béraudy, 561.

²²⁰ *Ordo*, 25 A: 10 and B: 3.

through Christ.²²¹ Béraudy also refers to Saint Paul's theological thought on this particular topic; that the baptized becomes a new person, immortal and incorruptible.²²² Subsequent to the New Testament scriptures, this theological notion also became traditional with the Church and is reflected in the teachings of some of the Church Fathers. For example, Saint Cyril of Jerusalem begins the third of his *Mystagogical catecheses* by stating that the gift of the Spirit is transmitted by the anointing with chrism, emphasizing that through the ceremonies of baptism and anointing, the Christian is transformed into Christ by becoming a participant in Christ. He explains further: "Being therefore partakers of Christ, you are properly called Christs, and of you God said 'touch not my Christ'."²²³ Saint Cyril sees the post-baptismal anointing as a very particular form of communicating the Holy Spirit. With reference to 1 John 2: 20-28, he reminds the neophytes that they have received an "anointing by the Holy One," when the chrism was applied to them. These theological reflections of Saint Cyril explain why he calls the chrism "the emblem of the Holy Ghost,"²²⁴ and "a spiritual preservative of the body, and safeguard of the soul."²²⁵

Theodore of Mopsuestia also talks about the communication of the Holy Spirit through anointing. He says that just as the Holy Spirit descended upon Jesus after his baptism and remained with him, so also when the baptized is signed with the oil in the

²²¹ Romans 6: 23; 1 John 1: 2; 5: 11-12, 20.

²²² Béraudy, "L'initiation chrétienne," 561. See Ephesians 4: 22-24; Colossians 3: 9-10.

²²³ *MC*, 3: 1.

²²⁴ *MC*, 3: 1.

²²⁵ *MC*, 3: 7.

name of the Trinity, it is “an indication to you that in the name of the Father and of the Son and of the Holy Spirit that the Holy Spirit descended on you also, and you were anointed and received grace; and he will remain with you.”²²⁶ Theodore also teaches that the anointed share in the “immortal, incorruptible, impassible and immutable” life of the resurrection, with which the anointed are gifted by Christ.²²⁷

For his part, Saint Ambrose says the baptized is anointed “unto life everlasting.” He therefore admonished the neophytes “not to prefer this life to that life.” Even in the face of persecution, if one was left with choices, he admonished them: “Do not choose that in which you are not anointed, but choose that in which you are anointed, so that you prefer eternal life to temporal life.”²²⁸

B. Theological Themes of the 1970 *Ordo*

The study now applies Irwin’s method to indicate the theology of the 1970 chrismal liturgy. As mentioned in the General Introduction, the principal objective of this dissertation is to identify or bring out the theological content of the texts, to demonstrate how such textual data can be appropriated for further theological discourse. Although it is beyond the scope of this study to present comprehensive

²²⁶ Yarnold, *The Awe-Inspiring Rites of Initiation*, 198.

²²⁷ Yarnold, *The Awe-Inspiring Rites of Initiation*, 199-200.

²²⁸ Ambrose, *De sacramentis*, II: 24. “... *Vide ubi unctus es: in vitam, inquit, aeternam. Noli hanc vitam illi vitae anteferre. Verbi gratia, si exurgat inimicus aliqui, si velit tibi fidem tuam auferre, si minatur mortem ut praevaricetur quisquam, vide quid eligas. Noli eligere illud in quo non es unctus, sed illud elige in quo unctus es, ut vitam aeternam vitae praeferas temporali.*”

theses on each of the identifiable theological themes, brief highlights of such topics will suffice to fulfill our objectives.

I. Theology of the 1970 Chrismal Liturgy

The first method that Irwin states for understanding liturgical theology concerns what the liturgy is principally about. The summary of that understanding, as presented above, is that liturgy is principally anamnestic, epicletic and ecclesiological. These principles are identifiable in the chrismal liturgy, especially in the consecratory prayers.

In any liturgical celebration, the anamnesis does what is characteristically a Christian activity; that of thanksgiving to God for his saving works in the lives of his people.²²⁹ In the Chrism Mass, the Eucharistic preface gives thanks to God and enumerates the reasons for doing so. First, that God has anointed his Only Begotten Son, constituting him the High Priest of the new covenant. Second, that God has planned, in his wisdom and love, to grant that the one priesthood of Christ should continue in the Church. Another reason for giving thanks is that Christ gives the dignity of a royal priesthood to the people he has made his own. This is certainly in reference to the baptized, from amongst whom Christ chooses men to share in his sacred ministry through the laying on of hands. This latter reason for gratitude is in reference to the ordained priesthood. What follows that are series of ministerial duties

²²⁹ Mazza, *The Eucharistic Prayers of the Roman Rite*, 41-42.

of the ordained priests, all of which are reasons for giving thanks to God.²³⁰ In the consecratory prayers of the chrism, the liturgy gives more reasons why thanks are rendered to God. For example, the first consecratory formula gives a summary of the history of God's creative and salvific activity: God is the author of all growth and spiritual advancement, who from the beginning of creation ordered the earth to produce fruit-bearing trees, particularly the olive, from which oil is produced to serve the needs of mankind. It also recalls how God has gladdened mankind with oil, and also with peace, after he has washed away their sins in the flood. This last point is in reference to the deluge of Noah's time.²³¹ Finally, there is a greater reason for gratitude; through Jesus's anointing at the Jordan, all can likewise be anointed and made one with him in his kingly and prophetic priesthood.²³² The second consecratory formula also gives reasons for the Church's thanksgiving by recalling how God established the sacred use of oil since Old Testament times and, "when the fullness of time had come" ("*ubi venit temporum plenitudo*"), God made it a great sign to shine forth through his Son, whose paschal sacrament ("*paschali sacramento*") saves the human race and filled the Church with the Holy Spirit to accomplish God's works of salvation in the world.²³³

²³⁰ MR-1970, 241; English translation, *The Roman Missal*, 3rd typical edition (2011), 293-295.

²³¹ See Genesis 7: 6-23.

²³² *Ordo*, 25 A: 1-6.

²³³ *Ordo*, 25 B: 1-3.

The second principle of the theology of the liturgy is pneumatology. What this means is that all liturgical celebrations of the Church are accomplished through the power and the active presence of the Holy Spirit. Yves Congar attests to this fact. He refers to “a kind of ‘classical’ period in the history of the Church” between A.D. 325 and A.D. 636, the period during which the Fathers of the Church defined and formulated the doctrines of the Trinity and Christology.²³⁴ According to him, the Church celebrated the liturgy, making present the mystery of the Lord, which took place “through the inseparable action of the incarnate Son in glory as the supreme celebrant of the liturgical celebration and of his Holy Spirit, communicated as the fruit of his baptism and his Passover The Spirit is therefore invoked in every liturgical action, to be active and present in the liturgy.”²³⁵ Belief in the active presence of the Holy Spirit in the chrismal liturgy is manifested in the epicleses of the blessing formulae, as shown in the analyses above. In each of the blessing prayers, as well as in the Eucharistic prayer, there is an invocation for the Holy Spirit.²³⁶

On the third principle, Yves Congar, describing the liturgy of the Church during the era he describes as “a kind of ‘classical’ period” referred to above (that is, between A.D. 325 and A.D. 636), says that “it was in the liturgy that the believing Christians professed their faith as a community in words and gestures and in the grace

²³⁴ Congar, *I Believe in the Holy Spirit*, I: 104.

²³⁵ *Ibid.*

²³⁶ See how the invocation is presented in each of the blessing prayers: *Ordo*, 20: 5-7 (Oil of the Sick); no. 22: 4 (Oil of Catechumens [indirect epiclesis]); 25 A: 7, and B: 4 (Chrism). It is curious to note that in each of the two chrismal consecratory formulae, the epiclesis is introduced by the “*Te igitur*” clause.

that God had given to men.”²³⁷ That community spirit of the Church still underlies her activities; it is her nature and life. That explains why the Second Vatican Council also affirms the nature of the liturgy as communal; to which every baptized member has a right as well as a responsibility.²³⁸ It also teaches that the liturgical celebrations of the Church “are not private functions” because the Church is “the sacrament of unity.”²³⁹ These principles guide every activity of the Church, especially her liturgy, through which “the mystery of Christ and the real nature of the true Church” are manifested.²⁴⁰ In the chrismal liturgy, therefore, as in other liturgical celebrations, it is the whole Church that is at prayer, and the prayers are said by the presiding bishop in the name of the entire assembly.²⁴¹

II. Theology Drawn from the 1970 *Ordo*

The Trinity of Persons

The first theological theme that can be drawn from the chrismal liturgy is the Holy Trinity. It is conspicuous in almost all the prayers. The Church’s doctrine on the Trinity of persons is a major teaching that cannot be overlooked. St. Caesarius of Arles, in his discourse on the *Traditio Symboli*, says to his audience (catechumens):

²³⁷ Congar, *I Believe in the Holy Spirit*, I: 104.

²³⁸ SC, 14.

²³⁹ SC, 26.

²⁴⁰ SC, 2.

²⁴¹ *GIRM*, 2, 33.

“The faith of all Christians rests on the Trinity. For this reason we repeat this verse of the Creed a third time for you, since the very number of repetitions is suitable as a sign of the Trinity.” (“*Fides omnium christianorum in Trinitate consistit: et ideo etiam tertium vobis textum symboli repetimus, ut ipse numeros repetitionis in signo conveniat Trinitatis*”).²⁴² In the year A.D. 325, the Council of Nicaea confessed the Son of God as “consubstantial” with the Father, that is, of one substance with the Father. It was confirmed by the Council of Constantinople in A.D. 381, thus giving a firm definition of the doctrine of the Most Holy Trinity.²⁴³

The doctrine of the Holy Trinity confesses one God in three persons. The Church uses the term “person” or “hypostasis” to designate the Father, the Son and the Holy Spirit, as distinct persons (beings), and uses the term “relation” to show that the persons of the Trinity are distinct but have one “nature” or “substance.” The study now traces how the Trinity of persons is portrayed in the texts.

All the prayer texts pay tribute to the triune God, underscoring the activity of the trinity of persons in the liturgical action. First of all, the three divine persons of the Holy Trinity are acknowledged by their distinct names and attributes, as they are known from the Christian scriptures; the identity of the one God, as “the Father, from whom all things are and for whom we exist,” “the God and Father of our Lord Jesus,”

²⁴² Caesarius of Arles, Sermon IX, “*Incipit Expositio vel Traditio Symboli*,” in *CCL*, 103: 47. English translation, see *Saint Caesarius of Arles, Sermons* Vol. 1, trans. Mary Magdeleine Mueller (New York: Fathers of the Church, Inc., 1956), 56.

²⁴³ *DS*, 150.

and “God of all consolation,” among a host of other descriptions.²⁴⁴ The texts follow up on these notions with several corresponding acknowledgements; about the action of God, the Father (the creator), in the midst of his creation, including the human race; also about the relationship between Jesus and God, the Father; and, about their relationship with the Holy Spirit.

As Father and creator, God is the origin of all things. The oil, which is the central subject of this study, is God’s creation. That explains why the texts refer to it as “*olei creatura*” (“creature of oil”), “*creaturae pinguedinem*” (“richness of creature”), and “*creaturam chrismatis*” (“creature of chrism”).²⁴⁵ The prayer for the blessing of the oil of the sick says that God deigns to produce the rich oil from the green wood (“*pinguedinem olei, quam de viridi ligno producere dignatus es*”),²⁴⁶ and the first prayer for the consecration of the chrism says that in the beginning (a reference to the creation account in Genesis), God ordered the earth to produce fruit-bearing trees, including the olives, from whose fruits chrism is obtained (“*Tu enim in principio terram producere fructifera ligna iussisti, inter quae huius pinguisissimi liquoris ministrae olivae nascerentur, quarum fructus sacro chrismati deserviret*”).²⁴⁷

²⁴⁴ 1 Corinthians 8: 6; 2 Corinthians 1: 3; 11: 31.

²⁴⁵ *Ordo*, 22:2; 25 A: 7 and 8.

²⁴⁶ *Ordo*, 20: 7-8.

²⁴⁷ *Ordo*, 25 A: 2. See Genesis 1: 1, 11-13.

Among his human creatures, God is acknowledged as the Father of all consolation (... *totius consolationis Pater*).²⁴⁸ God is the source of power and protection of his people (... *plebis tuae virtus et praesidium*).²⁴⁹ He is also the author of all growth and spiritual perfection (*incrementorum omnium et profectuum spiritalium Auctor*),²⁵⁰ and he is the author of the sacraments and giver of life (*sacramentorum auctor vitaeque largitor*).²⁵¹

Concerning the relationship between God and Jesus, God is the Father of our Lord Jesus Christ: “*Deo et Patri suo*” (“his God and Father”).²⁵² Jesus is God’s Son (“*Filius tuus*”), God’s Christ or anointed one (“*Christi tui*”), the only begotten Son (“*unigenito tibi*”),²⁵³ and God’s beloved Son (“*delecto Filio tuo*”).²⁵⁴ In the act of blessing, God, the Father is portrayed as working through the Son. In the *Benedictio olei infirmorum*,²⁵⁵ for example, the text says that God wishes to give healing to the sick and infirm through the Son (“... *per Filium infirmantium languoribus mederi voluisti*”). God also makes the oil of the sick holy, by his blessing, accomplished in the

²⁴⁸ *Ordo*, 20: 1. See 2 Corinthians 1: 3-7.

²⁴⁹ *Ordo*, 22: 1.

²⁵⁰ *Ordo*, 25 A: 1.

²⁵¹ *Ordo*, 25 B: 1.

²⁵² *Antiphona ad Introitum*, 1970 *Missa Chrismatis*. See *Missale Romanum* (2008), 291: 6.

²⁵³ *Ordo*, 25 A: 6-7; 25 B: 2.

²⁵⁴ *Ordo*, 25 B: 1.

²⁵⁵ *Ordo*, 20

name of Jesus Christ (“*Sit oleum tuum sanctum, Domine, nobis a te benedictum in nomine nostri Iesu Christi*”).²⁵⁶

Then the Holy Spirit is mentioned as God’s Spirit (“*Spiritus tuum*”), who is given the attribute of “Holy Paraclete” (“*Sanctum Paraclitum*”).²⁵⁷ The Spirit’s role in the sanctification of the oil is shown to be very important, if not essential, as God is requested to send forth the Holy Spirit (his Spirit), from heaven, into the rich oil, to bless it and make it efficacious (“*Emitte, quaesumus, Spiritum tuum Sanctum Paraclitum de caelis in hanc pinguedinem olei*”).²⁵⁸ In the first chrismal consecratory prayer, the three divine persons are mentioned together in the consecratory action; the Father instills “the power of the Holy Spirit into the chrism with the cooperation of the power of his Christ” (“*sanctificare tua benedictione digneris, et ei Sancti Spiritus immiscere virtutem, cooperante Christi tui potentia*”),²⁵⁹ and, in the second prayer over the chrism, God “pours the gift of his Spirit” upon all who are “sprinkled” with the chrism (“*in fratres nostros, hac unctione conspersos, Sancti Spiritus dona largiter effunde*”).²⁶⁰

It can, therefore, be summarized that the Spirit sanctifies and consecrates objects and persons. It also fills all the anointed with divine gifts. However, it is always the Father who is the primary giver of spiritual gifts to those who are anointed;

²⁵⁶ *Ordo*, 20:16-18.

²⁵⁷ *Ordo*, 20: 5-6.

²⁵⁸ *Ordo*, 20: 5.

²⁵⁹ *Ordo*, 25 A: 7.

²⁶⁰ *Ordo*, 25 B: 4.

the Spirit does not act on his own. The above examples of the unity of the trinity are clearly exemplified by the texts. The manner in which the three divine persons are portrayed in the prayers reflect the faith of the Church in the Trinity of Persons. The Church believes in One God in three Divine Persons – the Father, the Son, and the Holy Spirit. These three persons are of one indivisible substance (consubstantial), so that they are distinct persons with different attributes but of only one being and one nature.²⁶¹ Each of the prayers above pays tribute to the intimate relationship among the Trinity of persons.

The Economic and Immanent Trinity

Although the primary objective of this dissertation is not to present a comprehensive treatment of any of the identifiable theological themes embedded in the ritual texts of the current Chrism Mass, it is nonetheless considered important to mention an aspect of Trinitarian theology that is very relevant to this liturgy, as with other liturgical celebrations of the Church. This is the “economic” and “immanent” Trinity. Karl Rahner is a major proponent of this Trinitarian doctrine. He is of the view that there is a connection between the Trinity and mankind, the reason why the mystery of God’s salvation is revealed through the Son and the Holy Spirit. Put simply, it is because of mankind that God reveals his salvation, a mystery that is

²⁶¹ John F. Clarkson et al, trans. *The Church Teaches*, (St. Louis, MO: B. Herder Book Co., 1955), 123-131.

communicated through Jesus Christ and the Holy Spirit.²⁶² To explain this thesis, Rahner formulated the following axiom, “The ‘economic’ Trinity is the ‘immanent’ Trinity” and the ‘immanent’ Trinity is the ‘economic’ Trinity.”²⁶³

Other theologians have reflected on this topic in different but related ways. For example, Karl Barth says that the God who encounters humanity in revelation is the reality of the same God in the depths of his eternity.²⁶⁴ Walter Kasper, for his part, says that God is the salvation of mankind through Jesus Christ and the Holy Spirit.²⁶⁵ His thesis, similar to that of Rahner, is that although human salvation consists in God himself, that salvation comes to mankind through Jesus Christ and the Holy Spirit. He insists that God’s salvation would be undermined if there is no connection with mankind. He, therefore, concludes that the God in the economy of salvation corresponds to God as God exists in his own divine life. He is of the view that the incarnation is the best instance of identity between the economic and immanent Trinity.²⁶⁶ Commenting on Kasper’s thesis, John O’Donnell is convinced that the divine reality, who is God, comes to perfect and visible expression in the person of Jesus Christ. Jesus is therefore “the real symbol of God.” In other words, God freely

²⁶² Karl Rahner, *The Trinity*, trans. Joseph Donceel (New York: The Seabury Press, 1970), 21.

²⁶³ Rahner, *The Trinity*, 22.

²⁶⁴ See Karl Barth, *Church Dogmatics*, vol. 1, trans. G. T. Thomson (Edinburgh: T. & T. Clark, 1975), 479.

²⁶⁵ Walter Kasper, *The God of Jesus Christ*, trans. Matthew J. O’Connell (London: SMC, 1983), 270.

²⁶⁶ See Kasper, *The God of Jesus Christ*, 273-277.

chose to open himself to human history through Jesus Christ and the Holy Spirit.²⁶⁷ Edward Kilmartin explains each of the terms of Rahner's axiom. According to him, the term "economic Trinity" refers to the ultimate goal of creation, which is "God's self-communication to humanity, which began with the creation of humankind, reaches its fullness in the incarnation, and is extended to all humanity in a new way through the mission of the Spirit at Pentecost," while the term "immanent Trinity" is about "the mystery of the inner-divine life of Father, Son, and Spirit."²⁶⁸ Kilmartin adds that the immanent Trinity is the source of the economic Trinity; that explains why Karl Rahner formulated the axiom to demonstrate the relation between the two.

In relating the above doctrine to the chrismal liturgy, it is apparent from the texts how God comes to aid his children with the sacrament of oil. For example, in the blessing of the oil of the sick God is acknowledged as the Father of all consolation who wishes to heal the sick. God accomplishes that through his Son, and also through the Holy Spirit whom he sends into the oil to refresh the bodies of his people, and to grant them safety of soul and spirit.²⁶⁹ In the text for blessing of the oil of catechumens, God is acknowledged as the power and protection of his people. Yet God uses his creatures to transmit his power; in this case, it is the creature of oil (*olei*

²⁶⁷ John J. O'Donnell, *The Mystery of the Triune God* (New York/Mahwah: Paulist Press, 1989), 37.

²⁶⁸ Kilmartin, *Christian Liturgy*, 113-114.

²⁶⁹ *Ordo*, 20.

creatura) that bears the sign of God's strength through Christ.²⁷⁰ Finally, in the texts for the consecration of the chrism, the sanctifying activity of God is manifested through "the power of the Holy Spirit" and "the cooperation of the power of [his] Christ," to conform to Christ all his children who are reborn through baptism and anointing.²⁷¹

The Human Person and Grace

It is obvious from the fore-going that one cannot develop any meaningful thesis of the economic Trinity from any liturgical text (or event) without the necessary and corresponding theology of the human person and the gift of God – salvation – that comes through Christ and the Holy Spirit. For liturgy celebrates "the salvific relationship" between God and humans.²⁷² In other words, it is God's reaching out to save mankind that is celebrated in the liturgy. In his interpretation of the metaphor of the Sistine Chapel (in reference to Michelangelo's painting that depicts the "life-giving" finger of God extended toward the out-stretched finger of the reclining man, supposedly Adam), Robert Taft states that "liturgy fills the gap between those two fingers," that of God and that of the man. "For God in the Sistine metaphor is a creating, life-giving, saving, redeeming hand, ever reaching out toward us, and

²⁷⁰ *Ordo*, 22.

²⁷¹ *Ordo*, 25.

²⁷² Robert Taft, "What Does Liturgy Do? Toward a Soteriology of Liturgical Celebration: Some Theses," *Worship* 66 (1992): 195.

salvation history is the story of our hands raised (or refusing to be raised) in never-ending reception of, and thanksgiving for, that gift.”²⁷³

The act of God’s reaching out to humanity in the Spirit is described by Kilmartin as God’s self-communication, or divine grace, which is “always and everywhere present to human beings,” and always orientating humans “toward personal communion with the divine Trinity.”²⁷⁴ However, Kilmartin maintains that even though divine grace is always present to mankind, grace-events are occasions for the acceptance of God’s self-communication by the free acts of humans. He explains further that there is “the dynamic aspect of the saving divine presence” which always seeks to evoke mankind’s free response. It is only when mankind accepts the actual grace that they are called “efficacious,” otherwise they are called “only sufficient.” To this effect, human openness to the divine initiative “has important consequences for the theology of the grace-event of sacramental celebrations,” because sacraments provide the “special context in which God’s self communication can be more fully accepted.”²⁷⁵

God the Creator

Another theological concept that can be appropriated from the texts is the belief in God as creator. Intimately connected with this belief is the image of God as

²⁷³ Ibid.

²⁷⁴ Kilmartin, *Christian Liturgy*, 9-10.

²⁷⁵ Ibid.

the Father and origin of all things.²⁷⁶ The liturgical tradition of the Church is replete with examples of the notion of God as the origin of all things. In the introduction to the first consecratory prayer over the chrism, God is acknowledged as “... *incrementorum omnium et profectuum spiritualium auctor*” (“... the creator or the source of all growth and spiritual perfection”).²⁷⁷ Other medieval texts acknowledge God as “*auctor pacis et amator*” (“the source and lover of peace”),²⁷⁸ “*Omnium auctor*” (“creator of all things”),²⁷⁹ “*auctor vitae*” (“the source of life”), “*auctor universitatis*” (“the creator of the universe”).²⁸⁰ Following his acknowledgement as the creator and source of all things, the text further acknowledges God as the source of the oil, which he deems worthy to produce from the green wood (“... *olei, quam de viridi ligno producere dignatus*”).²⁸¹ For example, the biblical notion that God created heaven and earth, and everything else, features in many liturgical texts.²⁸² This notion comes up clearly in the chrisimal consecratory prayer, “*Deus ... tu enim in principio*

²⁷⁶ This imagery derives from the long-held theology that culminated in the Fourth Century Nicene-Constantinopolitan Creed (AD 325 - 381), which asserts that God is the “maker of heaven and earth, of all things visible and invisible” (... *factorem caeli et terrae, visibilium omnium et invisibilium*). See Berard L. Marthaler, *The Creed*, 40-44, 53-58; Luke Timothy Johnson, *The Creed: What Christians Believe and Why it Matters* (New York: Doubleday, 2003), 65-102. The record of the earliest imagery of God as creator of all things comes from the *Book of Genesis*, chapters 1 and 2. See also CCC, 198-421.

²⁷⁷ See *Ordo*, 25 A: 1.

²⁷⁸ *GeV*, 1476: Post communion – *Orationes pro pace*.

²⁷⁹ *Sacramentarium Veronense*, 880: Preface – September 4 *Item Alia*.

²⁸⁰ Blaise, *Le Vocabulaire Latin*, 265.

²⁸¹ *Ibid.*

²⁸² See Genesis 1: 1, 31. “*In principio creavit Deus caelum et terram,*” “*Viditque Deus cuncta, quae fecit, et ecce erant valde bona.*”

*terram producere fructifera ligna...*²⁸³ It also features in the Nicæan-Constantinopolitan creedal formulation: “*Credo in unum Deum ... factorem caeli et terrae...*,”²⁸⁴ in an Ambrosian hymn, “*Deus, creator omnium,*”²⁸⁵ and in a prayer for the anniversary of bishops in the *Leonine Sacramentary*: “*Deus, mundi creator et rector...*” (“O God, creator and ruler of the world”).²⁸⁶ Based upon this notion, of God as the creator of all things, the oil is categorized as one of God’s creations. As was seen earlier in the texts, the oil is literally called “a creature,” “*olei creatura*” (“creature of oil”). The oil is a creature like any other thing created by God.²⁸⁷ There are instances when other things like honey, milk, water, and salt have also been described as creatures in medieval liturgical texts. For example, “*Creatura mellis et lactis;*”²⁸⁸ “*Creatura aquae;*”²⁸⁹ “*Creaturam salis;*”²⁹⁰ and “*Creatura salis;*”²⁹¹

The theme of God as creator, like the Trinity, is in the domain of the theology of God, a topic that has attracted extensive theological reflection and comments. Kilmartin will be cited at this juncture. With reference to Saint Paul’s Epistle to the

²⁸³ *Ordo*, 25 A: 1-2.

²⁸⁴ DS, 150.

²⁸⁵ Blaise, *Le Vocabulaire Latin*, 260-261.

²⁸⁶ *SaV*, 964.

²⁸⁷ *Ordo*, 22: Line 2. See Blaise, *Le Vocabulaire Latin*, 260-261 for more examples.

²⁸⁸ *SaV*, 205.

²⁸⁹ *GrH*, 374; *GeG*, 704b: *In benedictio fontis*.

²⁹⁰ *GrH*, 356: *In benedictio salis*.

²⁹¹ *GeV*, 288: *In benedictio salis dandum caticuminis*; Blaise, *Le Vocabulaire Latin*, 261.

Ephesians, Edward Kilmartin restates the “mysterious design” of God “who created all things,” underscoring the point that the plan which God “was pleased to decree in Christ” includes all created things in this world, as well as their “eschatological fulfillment” in the world to come in the hereafter.²⁹² This explains why the Apostle Paul states at the beginning of the epistle that “God’s plan for the fullness of time” is to “sum up all things in Christ, in heaven and on earth” (Ephesians 1: 10). This point relates to the theology of creation or the sacramentality in creation, which Kilmartin argues cannot go without mention in any meaningful construction of “a systematic theology of sacraments.”²⁹³ The texts of the blessing prayers of the oils can be understood and appreciated in the light of Kilmartin’s arguments here. He states that creation, including the history of mankind, is under God’s plan from the outset of creation. Consequently, the actions of God “take place in and through” creation. What this means is that we encounter God through his handiworks; that is, through his creation. Kilmartin sums up his argument that “the Word himself assumed a humanity of this creation and effected redemption through it,” and the Holy Spirit uses the material things of creation “as a medium of communication of sanctification.”²⁹⁴

These statements in Kilmartin’s argument throw more light on the designation of the oil as “creature” in the blessing texts. For example, God is imaged as “the

²⁹² Kilmartin, *Christian Liturgy*, 201; See Ephesians 3: 9.

²⁹³ Kilmartin, *Christian Liturgy*, 201.

²⁹⁴ Kilmartin, *Christian Liturgy*, 202.

power and protection” of his people (“*Deus, plebis tuae virtus et praesidium*”).²⁹⁵ Yet God uses oil, described as his creation (“*olei creatura*”), to signify the strength of his protection (“*Qui signum roboris in olei creatura posuisti*”).²⁹⁶ Again, as creator, God is portrayed as the one who produced (created) all the fruit-bearing trees from the earth, including the olive that gives the rich oil (“... *terram producere fructifera ligna iussisti ... olivae nascerentur*”).²⁹⁷ In general terms the oil is called “creature” (“*creatura olei*”), a direct reference to its being a product of the creative activity of God, who is the originator of all things. As a creation of God, the oil can also be seen as a gift of the Father. Through this creature God bestows multiple benefits: healing, strength, consecration and sanctification. Mankind is the greatest beneficiary of all that God has made.²⁹⁸ The chrism is also God’s creature, which he confirms into a sacrament of perfect salvation and life for his people who are anointed with it (“... *creaturam chrismatis in sacramentum perfectae salutis vitaeque confirmes*”).²⁹⁹ The second consecratory prayer for the chrism also underscores this point in its opening sentence, where it says that God is the “author of the sacraments and giver of life” (“*Deus, sacramentorum auctor vitaeque largitor*”).³⁰⁰

²⁹⁵ *Ordo*, 22: 1.

²⁹⁶ *Ordo*, 22: 2-3

²⁹⁷ *Ordo*, 25 A: 2.

²⁹⁸ Kilmartin, *Christian Liturgy*, 57-58. The specific grace transmitted by each of the oils is referenced here: “Healing” through the oil of the sick; “Strength” through the oil of catechumens; “Consecration” and Sanctification” through the chrism.

²⁹⁹ *Ordo*, 25 A: 8.

³⁰⁰ *Ordo*, 25 B: 1.

Christology

As observed above, Jesus Christ is acknowledged as the Son of God in all the texts. Even where he is not named specifically, the sense of the Son of God, as the second person of the Trinity, is obvious. For example, “Your Son” (*Filium tuum*) is present in the first sentence of the prayer over the oil of the sick, which is addressed to God; at the end of the prayer, the name “Jesus Christ” is mentioned, authenticating his unmistakable identity.

Each prayer text also affirms the Lordship of Jesus, as is evident in the last sentence of the prayer over the oil of the sick: “Let this oil be holy, O Lord, blessed for us by you in the name of our Lord, Jesus Christ” (*Sit oleum tuum sanctum, Domine, nobis a te benedictum in nomine Domini nostri Iesus Christi*). The prayer over the oil of catechumens links the Gospel intimately to Christ. It is the gospel of God’s anointed One, “The Gospel of your Christ” (“*Evangelium Christi tui*”). In simple language, it is ‘the Gospel of Christ.’ The first consecratory prayer of the chrism also makes a unique acknowledgment of Jesus’s lordship at the epicletic part of the text where it states that Jesus’s name (or rather his title), Christ, gave the name, “chrism” to the oil (“... *cooperante Christi tui potentia, a cuius sancto nomine chrisma nomen accepit*”).³⁰¹ Each of these cited links to the Christ is an acknowledgment of his Lordship, a responsible authority. In the second strophe of the second consecratory prayer over the chrism, the lordship of Jesus is proclaimed in connection with his saving mystery in the sacramental use of the chrism, “... Your

³⁰¹ *Ordo*, 25 A: 7.

Son, our Lord, has made the human race saved by this paschal sacrament” (*Cum enim Filius tuus, Dominus noster, paschali sacramento humanum genus salvum fecisset*).³⁰²

The prayer over the oil of the sick is addressed to the Father, through Christ, a direct affirmation that God acts through his Son: “*Deus, totius consolationis Pater, qui per Filium tuum...*”³⁰³ All the prayers are addressed to the Father and are concluded either in the name of Christ or with variants of the formula, *Per Christum*. The prayer for the oil of the sick, for example, ends: “... *in nomine Domini nostri Iesu Christi (Qui tecum vivit et regnat in saecula saeculorum...)*”³⁰⁴ The prayer over the oil of Catechumens, as well as the first consecratory prayer over the chrism both end with, “*Per Christum Dominum nostrum,*” while the second consecratory prayer over the chrism uses a Trinitarian ending: “... *Tu, aeterna luce refulgens, omnia omnibus eris cum Christo in Spiritu Sancto, per omnia saecula saeculorum.*”

In summary, it is observable that although all the prayers address God directly by the use of the vocative, *Deus* or *Domine Deus*, they are nonetheless made in the name of Christ (“*in nomine Domini nostri Iesu Christi,*”)³⁰⁵ or through Christ (“*per*

³⁰² *Ordo*, 25 B: 2.

³⁰³ *Ordo*, 20: 1-2.

³⁰⁴ Note is to be taken of the optional ending of this prayer, discussed on page 283 above. Also the general norms regarding the end of the Collect in the Roman Rite. According to the *GIRM*, the collect is usually addressed to God the Father, through Christ, in the Holy Spirit, and is concluded with a Trinitarian ending. However, if the prayer is directed to the Father, but the Son is mentioned at the end, the conclusion is: *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum* (Who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever). See the *GIRM*, 54.

³⁰⁵ *Benedictio Olei Infirmorum*.

Christum Dominum nostrum”).³⁰⁶ In each case, the qualification, “our Lord,” is added. Josef Jungmann explains that when liturgical prayers are addressed “through Christ,” he is made the “high priest and advocate [for humanity] before God.”³⁰⁷ Prayers of this nature also place Christ in the center and portray him as the mediator for mankind.³⁰⁸ In the Foreward to the 1989 edition of Jungmann’s book, Balthasar Fisher, a former student of Jungmann’s, underscores the distinguished place that the characteristic traditional prayer-ending formula, *per Christum*, has had in the Roman Liturgy. However, he noted that people’s prayer had been addressed differently. He mentions that there was “evidence from hymnody” that early Christians addressed prayer not only directly to God, the Father, but also to Christ (*ad Christum*). He therefore concludes that establishing knowledge of these differences is important since “sound liturgical piety depends on both the *ad Christum* and the *per Christum*.”³⁰⁹

On the subject of how prayer was addressed in the early Church, up to and including the era Paul Bradshaw describes as “the alleged golden age of the fourth century,” Bradshaw discusses the topic extensively. His conclusions are that while many communities directed prayer to God, the Father, through Christ, and in the Holy Spirit, there were several other instances when prayer was addressed to Christ. That is

³⁰⁶ *Benedictio Olei Catechumenorum and Consecratio Chrismatis A.*

³⁰⁷ Josef A. Jungmann, *The Place of Christ in Liturgical Prayer* (Collegeville, MN: The Liturgical Press, 1989), xx.

³⁰⁸ Jungmann, *The Place of Christ in Liturgical Prayer*, xviii-xix.

³⁰⁹ Jungmann, *The Place of Christ in Liturgical Prayer*, x.

to say, there existed what he terms “a much greater pluriformity of liturgical practice from one place to another.”³¹⁰

Pneumatology

The action of the Holy Spirit is fully employed in the epiclesis of almost all of the prayers, except for the prayer over the oil of catechumens which does not have an explicit epiclesis of the Holy Spirit.³¹¹ Like the Roman Canon, which does not have an explicit invocation of the Holy Spirit, this prayer also lacks an explicit epiclesis. Perhaps the composers were satisfied with the invocation to God to bless the oil.

The Spirit is invoked variously to bless the oils. In the prayer over the oil of the sick, God is requested to send forth the Holy Spirit from heaven into the oil (*Emitte, quaesumus, Spiritum tuum Sanctum Paraclitum de caelis in hanc pinguedinem olei*). The Spirit has two qualifications: It is God’s Spirit (*Spiritum tuum*), and it is also the Holy Paraclete (*Sanctum Paraclitum*).³¹² The formulation of the prayer over the oil of the sick is seen to be in consonance with the creedal formulation of the three divine persons. First, the Father is mentioned as being in action to aid his afflicted children. With compassion and healing, God willingly attends to the sick and suffering. Second, the Son is also mentioned as the one through whom the Father wishes to accomplish

³¹⁰ Paul Bradshaw, “God, Christ, and the Holy Spirit in Early Christian Praying,” in *The Place of Christ in Liturgical Prayer: Trinity, Christology, and Liturgical Theology*, ed. Bryan D. Spinks (Collegeville, MN: The Liturgical Press, 2008), 51-64.

³¹¹ See page 293 above.

³¹² See Barbara Aland et al, eds., 133. Also Blaise, *Le Vocabulaire Latin*, 60-65 for examples of liturgical usage of the names of the Holy Spirit.

healing and consolation of the sick. Third, a request is made to the Father, who works through the Son, to favorably hear the prayer of his faithful people, who now petition him for the Holy Spirit.

The anamnestic part of the first consecratory prayer for the chrism does recall the presence of the Holy Spirit, in the form of a dove, during Jesus's baptism at the Jordan. God manifested himself through the Holy Spirit, and also in the voice that was heard, when he confirmed Jesus as [the Christ] his only begotten Son (“... *undis Iordanicis exegisset, tunc enim, Spiritu Sancto in columbae similitudine desuper misso, subsequentis vocis testimonio declarasti in ipso Unigenito tibi ...*”).³¹³ Then, in the epiclesis, the role of the Holy Spirit in the action of blessing and sanctifying the oil is made clear. It is an action involving the Holy Trinity: God is requested to “instill the power of the Holy Spirit” into the oil, “with the cooperation of the power of [his] Christ, from whose holy name chrism receives its name” (“... *Domine, ut huius creaturae pinguedinem sanctificare tua benedictione digneris, et ei Sancti Spiritus immiscere virtutem, cooperante Christi tui potentia, a cuius sancto nomine chrisma nomen accepit*”).³¹⁴

Finally, the Holy Spirit's inextricable involvement in Christian baptism is underscored toward the end of the first chrismal consecratory prayer (“... *renati fuerint ex aqua et Spiritu Sancto...*”).³¹⁵ The text makes it understandable that the new birth of

³¹³ *Ordo*, 25 A: 6.

³¹⁴ *Ordo*, 25 A: 7.

³¹⁵ *Ordo*, 25 A: 10.

baptism is effected by water and the Holy Spirit. The same theme is expressed in at least two areas of the Rite of Baptism. First, in the blessing of the baptismal water: “... *Sumat haec aqua Unigeniti tui gratiam de Spiritu Sancto, ut homo, ad imaginem tuam conditus, sacramento Baptismatis a cunctis squaloribus vetustatis ablutus, in novam infantiam ex aqua et Spiritu Sancto resurgere mereatur.*”³¹⁶ Second, in the post-baptismal chrismal anointing: “*Deus omnipotens, Pater Domini nostri Iesu Christi, qui vos regeneravit ex aqua et Spiritu Sancto ... ipse vos linit chrismate salutis, ut, eius aggregati populo, Christi sacerdotis, prophetae et regis membra permaneat in vitam aeternam.*”³¹⁷

The pneumatology of the second consecratory prayer over the chrism is equally pronounced. First it is shown that in bringing salvation to the world, Christ has filled the Church of God with the Holy Spirit and, by means of the same Spirit, he has equipped the Church with divine gifts so that she may accomplish the work of salvation throughout the world (. . . *Ecclesiam tuam replevit Spiritu Sancto, et caelestibus muneribus mirabiliter instruxit, ut per eam salutis opus in mundo compleretur.*)³¹⁸

³¹⁶ *OICA*, 215. “By the power of the Holy Spirit give to this water the grace of your Son, so that in the sacrament of Baptism, mankind, whom you have created in your image, may be cleansed from sin and rise to a new birth of innocence by water and the Holy Spirit.” Translation, modified from *The Rites*, vol. I: “Christian Initiation of Adults,” no. 222: A.

³¹⁷ *OICA*, 224. “The God of power and Father of our Lord Jesus Christ has freed you from sin and brought you to new life through water and the Holy Spirit. He now anoints you with the chrism of salvation, so that, united with his people, you may remain forever a member of Christ who is Priest, Prophet, and King.” See *RCIA*, 228.

³¹⁸ *Ordo*, 25 B: 2.

Second, like the first consecratory prayer this text also affirms the role of the Holy Spirit in the life of the baptized individual. It underscores the fact that those who have been washed in baptism are strengthened by the anointing of the Holy Spirit and configured to Christ; that enables them to share in Christ's three-fold ministry as prophet, priest, and king (. . . *baptismatis lavacro renati, Spiritus unctione firmentur, et, Christo tuo conformes effecti, eius propheticum, sacerdotale regalque munus participant*).³¹⁹

Third, in the epicletic part of the prayer, God is requested to bless the chrism by the power of his grace and pour out the gifts of the Holy Spirit upon all who are anointed with the oil ("*Te igitur deprecamur, Domine, ut per tuae gratiae virtutem, haec aromatis et olei commixtio fiat nobis benedictionis tuae sacramentum; in fratres nostros, hac unctione conspersos, Sancti Spiritus dona largiter effunde*").³²⁰ Over all, the pneumatology of the texts shows that it is not only the individual baptized members of Christ but also the community of the Church who are empowered by the anointing of the Holy Spirit for the works of salvation.

Soteriology in the Texts

There is also the doctrine of salvation (soteriology) in the texts. In the blessing of the oil of the sick, petition is made for those to be anointed with the oil to be healed not only in the body, but also "of soul, and of spirit" (. . . *ut tua sancta benedictione sit*

³¹⁹ *Ordo*, 25 B: 3. See how this is reflected in the post-baptismal anointing in *OICA*, 224.

³²⁰ *Ordo*, 25 B: 4.

omni qui hoc unguento perungitur, tutamen corporis, animae ac spiritus . . .). In the context of the oil of catechumens, the anointing will enable the catechumens to receive “divine wisdom and power” to grasp the gospel of Christ more deeply, and be “made worthy of the adoption” of God’s children (“*ut, divinam sapientiam et virtutem accipientes, Evangelium Christi tui ultius ... digni adoptionis filiorum effecti...*”).³²¹

Soteriology is even more profound in the texts for the consecration of the chrism. The chrismal anointing, through the power of the Holy Spirit, will bestow eternal grace in multiple ways: First, the chrism will become for those renewed in baptism “*sacramentum perfectae salutis vitaeque confirmes*” (“a sacrament of perfect salvation and life”). Second, it will clothe them “with the vestment of an incorrupt gift” (“*vestimento incorrupti muneri induantur*”). Third, it will become for them “*chrisma salutis*” (“the chrism of salvation”) and, finally, it will “make them participants in eternal life and of heavenly glory” (“*eosque aeternae vitae participes et caelestis gloriae faciat esse consortes*”).³²²

Another soteriological theme is that Christ has saved the human race through “the paschal sacrament” and filled the Church of God “with the Holy Spirit,” equipping her “with heavenly gifts,” so that through the Church, “the work of salvation” may be accomplished throughout the world.³²³ This is in reference to the sacraments of initiation through which new members are ushered into the Church by

³²¹ *Ordo*, 22: 7-13.

³²² These themes are expressed by the first consecratory prayer. See *Ordo*, 25 A: 8, 9 & 10.

³²³ See Second Consecratory Prayer: “*Cum enim Filius tuus, Dominus noster, paschali sacramento humanum genus salvum fecisset, Ecclesiam tuam replevit Spiritu Sancto, et caelestibus muneribus mirabiliter instruxit, ut per eam salutis opus in mundo compleretur.*” *Ordo*, 25 B: 9 & 10.

baptism, given the Holy Spirit in confirmation and anointing with the chrism, and nourished at the Eucharistic table of the Lord, and who in turn become witnesses of Christ's salvation in the world. The theme of salvation through Christ is manifested in all the prayers and is made more pre-eminent in the "*Per Christum*" prayer endings,³²⁴ which reflects what Enrico Mazza describes as the ascent of "all honor and glory" to God "in a Christocentric movement."³²⁵ According to him, the Christocentric movement of praise, glory and honor is expressed by the use of three prepositions: "Through, with, and in," all of which are used by the doxology of the Canon (Eucharistic Prayer).³²⁶ Drawn from the theme of Christ's mediatorship in Pauline theology,³²⁷ Jungmann describes the "per Christum" formula as "the mediator formula," and calls attention to the number of times it appears (as well as the locations where it is used) in the Roman Canon.³²⁸

Simply put, *per christum* shows that the liturgical assembly, and for that matter the whole Church, not only addresses her prayer to God through Christ, but also professes that Christ has been given a stake in salvation by the Father. Mazza emphasizes that Christian celebration, as well as the lives of Christians, derive "all its

³²⁴ All the prayer texts, addressed directly to God ("*Deus ...*" or "*Domine Deus ...*"), end in one of the variants of *per Christum* ("through Christ"). The full prayer ending is: *Per Christum dominum nostrum, filium tuum, qui tecum vivit et regnat in unitate spiritus sancti, per omnia saecula saeculorum.*

³²⁵ Mazza, *The Eucharistic Prayers of the Roman Rite*, 87.

³²⁶ Ibid. Unlike the Canon, most prayer endings use only the first preposition, "Through [him] Christ..."

³²⁷ See 1 Timothy 2:5 "There is one mediator between God and man, the man Jesus Christ."

³²⁸ Jungmann, *The Place of Christ in Liturgical Prayer*, 107.

value and meaning from its Christ-centeredness,” adding that the doxology of the Canon takes up this thought “and broadens it to include all things.”³²⁹ For his part, Jungmann cites an example from the *Didache*, in which one finds some of the earliest collection of prayers addressed directly to God, the Father, in gratitude for the benefits of salvation bestowed upon mankind. However, Christ is the intermediary through whom God bestows his gifts of grace.³³⁰

Eschatology

The eschatological theme of the chrismal liturgy is proclaimed more clearly in the metaphor of the incorruptible vesture in the first consecratory prayer (“*Ut, secundum constitutionis tuae sacramentum ... vestimento incorrupti muneris induantur*”).³³¹ It seems to allude to the white baptismal garment which symbolizes immortality.³³² The chrism itself, after its consecration, becomes “a sacrament of perfect salvation and life,” which confers new life on those who are anointed with it (“*sacramentum perfectae salutis vitaeque confirmes...*”).³³³ As explained earlier, the fruits of anointing enumerated by the consecratory prayer indicate that the gifts of perfect salvation will be granted to the anointed. That explains the significance of the metaphoric clothing with the vestment of incorruptibility, a theme closely linked with

³²⁹ Mazza, *The Eucharistic Prayers of the Roman Rite*, 87.

³³⁰ Jungmann, *The Place of Christ in Liturgical Prayer*, 4.

³³¹ *Ordo*, 25 A: 9.

³³² Regan, “The Chrism Mass,” 136.

³³³ *Ordo*, 25 A: 8.

Pauline eschatological teaching.³³⁴ Finally, through the anointing with the chrism the baptized will be made sharers in eternal life.³³⁵

The Ordained Priesthood

This is another major theme that can be appropriated from the current *Ordo*. The manner in which the theme of priesthood has been interwoven with the 1970 Chrism Mass has attracted several comments from liturgists and theologians alike. While some scholars talk about an “over-clericalization” of the Chrism Mass, raising questions about the insertion of the renewal of priestly vows,³³⁶ others saw “presbyteral intrusions” into the Chrism Mass.³³⁷ Whichever way one sees the current Chrism Mass, Annibale Bugnini makes it clear that it was Pope Paul VI’s desire to make the Chrism Mass a “Festival of the Priesthood.”³³⁸ This dissertation considers that the issues connected with this particular topic deserve an attention that is beyond its scope; one that can be treated as a full project of its own. It therefore suffices to mention the priesthood as one of the major themes closely and inextricably intertwined with the current Chrism Mass.

³³⁴ See 1 Corinthians 15: 51-58.

³³⁵ *Ordo*, 25 A: 10.

³³⁶ Austin, *Anointing with the Spirit*, 113; Henderson, “The Chrism Mass of Holy Thursday,” 149-158; Rasmussen, “The Chrism Mass: Tradition and Renewal,” 31.

³³⁷ Kleinheyer, “Chrismmesse Oder Erneuerung Der Priesterlichen Versprechen?” 15; Regan, “The Chrism Mass: Festival of the Priesthood,” 128-131.

³³⁸ Bugnini, *The Reform of the Liturgy*, 117; Regan, “The Chrism Mass,” 125.

Conclusion

This chapter began with the objective to unearth the theological content of the blessing formulae of the 1970 *Ordo*. The analysis of the various blessing texts was carried out against the backdrop of the liturgical act being a theological event, and in the knowledge that liturgical texts are sources of profound theological data. This knowledge makes liturgy fundamentally *orthodoxia prima* or primary theology. It has been proven, through the analysis of each blessing text, that the ritual formulae of the current *Ordo* contain rich theological themes that can be appropriated for further reflection in systematic theology and sacramental theology, among others. For example, sacramental theological themes on baptism, confirmation, holy orders, and the anointing of the sick can be developed from the texts. Additionally, systematic theological themes can be derived from the blessing texts; topics such as the trinity, christology, pneumatology, soteriology, grace, eschatology, among many others. Finally, the blessing formulae have also manifested the essential elements that characterize the liturgical event. Critical evaluation of the texts has proven that liturgy is essentially anamnestic, epicletic and ecclesiological. It manifests the faith of a living community in a living God.

GENERAL CONCLUSIONS

This study, *The Missa Chrismatis*, has thoroughly researched the history of the chrisimal liturgy, and has evaluated the theology of the current (1970) rite through textual analysis of its euchology. It now draws conclusions on the liturgical and theological significance of this unique ritual Mass, celebrated only once in a year, ordinarily on Holy Thursday morning or on an earlier day close to Easter.

In what can aptly be described as the proper understanding of what the post-Vatican II reform of the chrisimal liturgy was about, highlights can be drawn on the merits and achievements of the 1970 Chrism Mass. It is one of the fruits of the landmark liturgical reforms of the Second Vatican Council. Mention can be made of the early publication of the new *Roman Missal* containing the revised Chrism Mass, and the inclusion of the rite for the renewal of priestly promises and commitments. Also worth mentioning is the publication of the *Ordo*, and the renewed attention that the Chrism Mass has been given through an enhanced lay participation. Of particular note is that the laity was given permission to receive Holy Communion at both the Chrism Mass and the Mass of the Lord's Supper, liturgical events that were hardly thought would be opened to lay participation.

Another major focus of the reformed Chrism Mass was what it achieved for the local Church, namely, fostering greater union between the diocesan clergy and the diocesan bishop. In his assessment of the reform, Annibale Bugnini asserts that the Chrism Mass “is also an occasion for giving expression to the close links that bind clergy and faithful to the pastor of the local Church.”¹ He supports that view with two main reasons why the oils are traditionally blessed on Holy Thursday morning. First, that the sacraments in which the oils are used are the fruit of Christ’s paschal mystery. These sacraments give humans a participation in the same paschal mystery of Christ. Second, he mentions Holy Thursday as the anniversary of the institution of the priesthood, and that the gathering of priests with their bishop on this occasion serves as a reminder to each priest “of the enthusiasm, the grace, and the commitment that were his at his ordination.”² Although he acknowledges that this was “a later conceptual development” in the reform program, yet it became the liturgical component that the reformers emphasized to turn the Chrism Mass into “a real feast of the priesthood.”³ Based on that understanding, he concludes that the blessing of the oils on Holy Thursday “provides an occasion for renewing the fraternal ties existing among men who are united by the same sacrament and the pastoral mission of sanctifying souls.”⁴

¹ Bugnini, *The Reform of the Liturgy*, 798.

² Bugnini, *The Reform of the Liturgy*, 801.

³ Bugnini, *The Reform of the Liturgy*, 117.

⁴ Bugnini, *The Reform of the Liturgy*, 801.

What this research has accomplished is the understanding that in the immediate aftermath of the Second Vatican Council, a dramatic transformation was brought to bear on the Chrism Mass, resulting in an initial revision of the chrisimal liturgy in 1965.⁵ All things considered, that revision did not measure up to expectations, resulting in another post conciliar revision effort that eventually gave birth to the current *Ordo*, and giving due recognition to the chrism as the most pre-eminent in the hierarchy of oils. A liturgical as well as a theological statement was made: It is the Chrism Mass or the *Missa Chrismatis*. Although the other oils are ordinarily blessed at this Mass, its main preoccupation is the consecration of the chrism. This central focus of the Chrism Mass conforms to Roman tradition and practice, as witnessed by the 7th century papal *Ordo* of Holy Thursday at the Lateran Basilica, which mentions only the consecration of the chrism. The other two oils could either be blessed by the pope or by the priests in their *Tituli*.⁶ Upon this formidable premise, the dissertation underscores the provision of the 1970 *Ordo* to give faculties to presbyters also to bless these other oils under certain ordinary as well as extraordinary circumstances, which reflects the long-standing tradition of the Roman Catholic Church.⁷

On the ritual texts and ceremonies, the Consilium made a conscious effort to simplify the rites by removing all the elaborate processions, adulations and salutations

⁵ Documented in *Variationes in Ordinem Hebdomadae Sanctae Inducendae (VOHS)*.

⁶ Chavasse, *SG*, 137-139; Jounel, "La consécration du chrême," 71.

⁷ *OR XXIII* (8th century) mentions only the chrism being consecrated by the Pope at the Lateran Basilica during the Holy Thursday Mass of the Lord's Supper. Chavasse concludes that it is because the other oils could be blessed by the priests in their Titles. See *OR XXIII: 7*; Andrieu, *Les ordines romani*, 3: 269-270; Chavasse, *SG*, 127.

of the oils, as well as the prayers of exorcism, including the exsufflations. The latter have been replaced with an optional act of insufflation as an epicletic element in the consecration of the chrism.⁸ The optional retention of the act of insufflation for the chrism is viewed positively by Jounel who observes that even if the ritual is not mandatory, “it should not be discarded *a priori*, because the liturgy must preserve a certain number of symbolic gestures in order that it does not fall into dried up intellectualism.”⁹ The reform, it is observed, was not just about the revision of the formulary to reflect the ancient text, but much thought was equally given to the theology of the chrism and how it transmits the gift of the Holy Spirit and configures the anointed to Christ.¹⁰ In the light of the above observation, the reformers have maintained substantial portions of the ancient consecratory prayer preserved in the medieval Sacramentaries (option A) and composed an alternate consecratory prayer (option B), with more pronounced Christological and ecclesiological nuances. Both prayers emphasize the universal priesthood of the faithful who are constituted God’s children and made sharers in Christ’s priestly, prophetic and royal consecration through baptism and anointing. The uniqueness of the alternate prayer is the allusion to the paschal mystery of Christ, and the Church as the living instrument Christ has chosen and gifted with the Holy Spirit to complete the saving work of God.

⁸ Regan, “The Chrism Mass,” 137.

⁹ Jounel, “La consécration du chrême,” 76. “Si le rite n’est plus obligatoire (*pro opportunitate*), il ne convient pas de l’écarter *a priori*, car la liturgie doit conserver un certain nombre de geste symboliques pour ne pas tomber dans un intellectualisme desséché.”

¹⁰ Jounel, “La consécration du chrême,” 70.

The consecration of the chrism and the blessing of the other oils have always been intimately connected with the Eucharistic liturgy. The chrism in particular has, at least since the 7th century, been consecrated in the context of the Mass. The importance of the Eucharistic liturgy in the consecration of the chrism shows the conjunction between the sacraments that are celebrated with it and the mystery of Christ as the supreme sacrament of salvation. Pierre Jounel asserts that even in the regions of the world where the Episcopal Conferences might want to abolish the use of the oil of catechumens and where greater faculties would have been granted to presbyters to bless the oil of the sick at the time of its use, the consecration of the chrism alone would have sufficed to have the Chrism Mass celebrated.¹¹ Its fragrance symbolizes the “good odor of Christ,”¹² and the anointing signifies the Christian’s participation in the anointing that Christ possesses, the communication of the Holy Spirit, the configuration to Christ, and the anticipation of eternal life.¹³

It is also observed that in the order of things, the 1970 *Ordo* has, in addition to simplifying the blessing formulae and ritual ceremonies, also rearranged the order of blessings to begin from the most simple to the most solemn; that is, in an ascending order, from the oils of the sick and of catechumens to the chrism.¹⁴ This contrasts to the former order in which the oil of catechumens was blessed after the consecration of the chrism. Moreover, it is most suitable that the sacred chrism, which has a

¹¹ Jounel, “La consécration du chrême,” 75.

¹² Jounel, “La consécration du chrême,” 75-76; 2 Corinthians 2: 15.

¹³ *Ordo*, 25 A: 6-10, B: 2-5 ; Jounel, “La consécration du chrême,” 77.

¹⁴ Jounel, “La consécration du chrême,” 75.

preponderant place in the sacramental life of the Church, and which gives the name to the Mass at which it is consecrated, should be accorded a corresponding pre-eminence and reverence in the ritual action of the current *Ordo*. Its consecration is accordingly given a sacramental significance in the ritual action itself, whereby the concelebrating clergy join the presiding bishop to concelebrate the consecratory act, by extending their right hands towards the chrism, albeit silently, while the presiding bishop verbalizes the prayers. As a distinguishing sign, that honor is not extended to the other oils in the current *Ordo*.

The blessing formulae for the oils of the sick and of catechumens have also been simplified. Only single and short prayer texts have been maintained: that for blessing the oil of the sick has however retained a greater portion of the ancient “*Emitte*” formula, while the one for blessing the oil of catechumens is newly composed.

The euchology of the Mass, as well as the biblical readings, also give the understanding that the main focus of the Mass is the chrism. Through these liturgical components, participants at this Mass are given the sense that they share in the divine life of Christ and have the pledge of eternal life through their baptism, anointing with the sacred chrism and configuration to Christ.

The most outstanding ritual elements that the post-Vatican II reforms places on the Chrism Mass are two-fold; the first being the concelebration of the entire diocesan presbyterium around the bishop. A combination of the bishop’s liturgical role as the principal consecrator of the chrism, and the theology of the Second Vatican Council

which portrays the bishop as “the High Priest of his flock,”¹⁵ are the bases upon which concelebration of the Chrism Mass has been revived and reestablished in a special way. This is a major perspective that has been added to the revised chrisimal liturgy and focuses on the ordained priesthood. The second value derives from the first; it is the insertion of “The Renewal of Commitment to Priestly Service” into the Chrism Mass. The role of the bishop, presiding over the Chrism Mass, with his priests around him, manifests “one of the principal expressions of the fullness of the bishop’s priesthood and signifies the close unity of the priests with him.”¹⁶ Consequently, as many presbyters as could participate in the Chrism Mass, from the various regions of the diocese, are encouraged to do so, because they are also acknowledged as the “witnesses and the co-workers” of the bishop “in the ministry of the holy chrism.”¹⁷ Presbyters share in the ministry of the bishop in building up, sanctifying, and serve as pastors for the people of God. Therefore, the concelebration of the Chrism Mass by the entire presbyterium (or by a wide representation from the various parts of the diocese), is “a clear expression of the unity of the priesthood and sacrifice of Christ, which continue to be present in the Church.”¹⁸

This new perspective of the Chrism Mass is seen as vividly and effectively embodying the true image of a bishop, as the high priest of his flock, as described in

¹⁵ SC, 41.

¹⁶ *Ordo*, 1.

¹⁷ *Ordo*, 14.

¹⁸ *The Ceremonial of Bishops*, no. 274.

the Constitution on the Liturgy.¹⁹ The liturgical life of the local Church around the bishop, especially in his cathedral church, is thus to be held in high esteem. The new dimension of gathering the priests around the bishop at the Chrism Mass is not just about concelebration. Rather, the principle of liturgical concelebration, which was newly revived after the Second Vatican Council, has been effectively utilized to institute a new feast of the priesthood - on the day that is generally accepted for the institution of the priesthood and the Holy Eucharist. Bugnini reveals that “the idea of transforming the Chrism Mass into a ‘feast of the priesthood’ came from the Pope [Paul VI], who as Archbishop of Milan had annually emphasized this special meaning of Holy Thursday to the clergy of St. Ambrose’s diocese.”²⁰

However, questions remain as to whether the objective which sought to restore the singular dignity of the Chrism Mass has been achieved without any further encumbrances? Evidently, both the theology and liturgical action of the Chrism Mass have experienced various changes or innovations over the ages. Considering the 1970 rite, one wonders how the present era would assess what is obviously a theological as well as a liturgical shift of focus, from the chrism to the theme of priesthood, which now seems to predominate; or at best, a split of focus between the chrism (and the other oils) on one hand, and the ordained priesthood on the other hand.

¹⁹ SC, 41. Also, Bugnini, *The Reform of the Liturgy*, 117.

²⁰ Bugnini, *The Reform of the Liturgy*, 117.

These liturgical and theological shifts are assessable through the euchological texts, the scripture readings, as well as the ritual action itself. Are they to be viewed as innovations, or as digressions? It is viewed that the initiative that sought to restore the integrity of the Chrism Mass after the Second Vatican Council seems to have been well motivated. However, the same initiative seems to have been challenged beyond bounds, by what Bugnini describes above as “later conceptual developments.”²¹ Consequently, the Chrism Mass could not maintain its central theme, which is the consecration of the chrism, and its significance for the Church. Like its immediate predecessor (the Chrism Mass of 1955-56), the 1970 chrismal liturgy also ended up bearing multiple liturgical and theological themes.

The characteristic multiple liturgical themes of the 1970 chrismal liturgy, although described as its strength, could also be its down side. It is a unique liturgy celebrated only once in a year. It is the Mass of the oils, because in the cause of proclaiming the paschal mystery of Christ in the Eucharistic celebration, the sacred oils are blessed for sacramental use in the Church. The opening collect of the Mass mentions the anointing of Christ and those who have been made participants in Christ’s consecration through the mystery of anointing, an indirect reference to the baptized. The biblical readings and verses for the liturgy of the Word are generally applicable to all the baptized people of God. The major blessing prayers also focus on the respective oils. The concentration of this singular thought pattern on the themes of oil and anointing, distinguishes the Chrism Mass as conforming to the general

²¹ Ibid.

objectives of the Second Vatican Council to reform the liturgy, namely, “to impart an ever-increasing vigor to the Christian life of the faithful...,”²² “to undertake with great care a general restoration of the liturgy itself,” so that it changes the changeable elements that might have intruded the liturgy but which might be “out of harmony with the inner nature of the liturgy or have become less suitable.” All these objectives are to enable the faithful to understand the liturgy “with ease and take part in them fully, actively and as a community.”²³ Moreover, it is the teaching of the same Second Vatican Council that it is especially through the liturgy “that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.”²⁴ In the light of these objectives of the Vatican II liturgical reforms, it would have been expected that the theme of Christ’s anointing and that of the baptized who are given the honor to share in his anointing,²⁵ and participation in his kingly, priestly, and prophetic ministry,²⁶ would be maintained throughout the celebration in tandem with the blessing of the oils. A better Christology and ecclesiology, that is, a higher sense of our common baptism as the means of our belonging to Christ and to his Church would have been created in the minds of all the faithful and, consequently, enhanced in them the true vision of the Church as a community of all the baptized.

²² *SC*, 1.

²³ *SC*, 21.

²⁴ *SC*, 2.

²⁵ See the Opening Collect of the 1970 Chrism Mass: *MR*-2008, 290.

²⁶ *Ordo*, 25 A: 7 & B: 3.

However, coming on the heels of the liturgy of the Word is the rite of renewal of priestly vows, which the bishop introduces with an address to the priests: “My brothers, today we celebrate the memory of the first eucharist, at which our Lord Jesus Christ shared with his apostles and with us his call to the priestly service of his Church...” The Eucharistic preface briefly acknowledges that Christ gives the dignity of the royal priesthood to the baptized. The rest of the prayer, however, focuses entirely on the ministerial priesthood, an emphasis that seems to overshadow the main chrism and its primary function of Christian initiation – baptism and confirmation – evoking calls for further theological reflection on the current Chrism Mass.²⁷ It is noteworthy that the essential element in priestly ordination is not anointing with chrism, but the laying on of hands, as the Eucharistic preface of the Chrism Mass clearly states.²⁸

A critical reading of the consecratory texts shows that the fundamental purpose of the chrism is to make people sharers in Christ’s consecration through anointing. In that case, baptism has the first place and should be accorded that privileged position in the enduring tradition of the chrismal liturgy. The prophetic, priestly and royal character that chrismal anointing effects in the people of God, is expressed unequivocally by the texts. That constitutes the secondary theme of the chrismal liturgy. Could a ministerial priestly theme have been placed as a third liturgical theme

²⁷ In reference to the several critical remarks that came from authors, like Henderson, Austin, Kleinheyer, and Maier, among others, who think that the chrism Mass has been over-burdened by several divergent themes, rendering the entire liturgy unwieldy and confusing.

²⁸ *MR-2008*, 295; *The Roman Missal* (2011), 295.

of the 1970 Chrism Mass? The Consilium, working directly under the authority of Pope Paul VI, most probably thought it could. That is precisely what has been done - the insertion of a *New Feast* into the celebration of the ritual Mass of the oils - to celebrate the ministerial priesthood. The down side of its insertion is that the renewal of priestly commitment seems to overshadow the primary and secondary themes mentioned above. The Chrism Mass of the current *Ordo* thus has the appearance of the celebration of “*our day*”²⁹ for the ministerial priesthood; a celebration to which the rest of the assembly of the faithful and deacons of the local Church are cordially invited to cheer them on in their glorious sacerdotal ministry. Its appropriateness as well as its benefits to the assembly of the entire local church, gathered with its bishop and clergy in one concelebrated Mass, is part of the reasons why liturgical theology - the relationship between theology and liturgy - will continue to evoke scholarly debates indefinitely.

All the above observations notwithstanding, the objective of this dissertation, namely, to unearth the theological content of the chrismal liturgy, has been accomplished through critical textual study. The texts and ritual acts have proven this unique liturgy to be a true theological event. The entire liturgical action, especially its euchology, is replete with theological themes ranging from the sacraments of Christian initiation to topics in systematic theology. This is the perspective through which a new value can be placed upon the chrismal liturgy; acknowledging its wealth of theological

²⁹ My own coinage

data, all of which can be appropriated variously for further reflection on the *Missa* *Chrismatis*.

APPENDICES

APPENDIX 1

Evolution of the Blessing Text for the Oil of the Sick:

<i>GeV/ GrH</i> ¹	<i>PGD/ PR-1595/ PR-1962</i>	1970 <i>Ordo</i>
<p>Blessing: Emitte, quaesumus, domine, spiritum sanctum [tuum] paraclytum de caelis in hac pinguidine olei,</p> <p>quam de viride ligno producere dignatus es ad refectionem mentis et corporis.</p> <p>Et tua sancta benedictio sit omni unguenti, gustanti, tangenti tutamentum corporis animae et spiritus,</p>	<p>Exorcism: <i>Exorcizo te immundissime spiritus, omnisque incursio sathanae, et omne phantasma. In nomine Patris, et Filii, et Spiritus Sancti; ut recedes ab hoc oleo, ut possit effici unctio spiritalis ad corroborandum templum Dei vivi; ut in eo possit Spiritus Sanctus habitare, per nomen Dei Patris omnipotentis, et per nomen dilectissimi Filii eius Domini nostri Iesu Christi, qui venturus est iudicare vivos et mortuos, et saeculum per ignem. R/. Amen.</i></p> <p>Blessing: Emitte, quaesumus, domine, spiritum sanctum tuum paraclitum de caelis in hanc pinguidinem olivae,</p> <p>quam de viridi ligno producere dignatus es ad refectionem mentis, et corporis,</p>	<p>Introductory: <i>Deus, totius consolationis Pater, qui per Filium tuum infirmantium languoribus mederi voluisti, orationi fidei adesto propitius:</i></p> <p>Blessing: Emitte, quaesumus, Spiritum tuum Sanctum Paraclitum de caelis in hanc pinguedinem olei,</p> <p>quam de viridi ligno producere dignatus es ad refectionem corporis,</p> <p>Ut tua sancta benedictione sit omni qui hoc unguento perungitur, tutamen corporis, animae ac spiritus,</p>

¹ This prayer is identical in the *GeV* and *GrH*, except the first sentence of the epiclesis where the *GrH* omits **quaesumus** and adds **tuum** before *Paraclytum*. *GrH* also omits **mentis**, in the 3rd strophe. The affected words are emboldened in this chart for their specific mention in the study.

<i>GeV/ GrH</i>	<i>PGD/ PR-1595/ PR-1962</i>	<i>1970 Ordo</i>
<p><i>ad evacuandos omnes dolores, omnem infirmitatem, omnem egritudinem mentis et corporis,</i></p> <p><i>unde unxisti sacerdotes reges et prophetas et martyres,</i></p> <p><i>chrisma tuum perfectum, a te, domine, benedictum,</i></p> <p><i>permanens in visceribus nostris:</i></p> <p><i>in nomine domini nostri Iesu Christi:</i></p> <p><i>Per quem haec omnia, domine, semper bona creas.</i></p>	<p><i>ad evacuandos omnes dolores, omnes infirmitates, omnemque egritudinem mentis, et corporis,</i></p> <p><i>unde unxisti sacerdotes, reges, prophetas, et martyres,</i></p> <p><i>Sit chrisma tuum perfectum, domine nobis, a te benedictum,</i></p> <p><i>permanens in visceribus nostris:</i></p> <p><i>In nomine Domini nostri Iesu Christi:</i></p> <p><i>Per quem haec omnia, domine, semper bona creas.</i></p>	<p><i>ad evacuandos omnes dolores, omnes infirmitates, omnemque egritudinem.</i></p> <p><i>Sit oleum tuum sanctum, Domine, nobis a te benedictum</i></p> <p><i>In nomine Domini nostri Iesu Christi</i></p> <p><i>Per quem haec omnia, domine, semper bona creas.</i></p> <p><i>(Qui tecum vivit et regnat in saecula saeculorum. R/. Amen).</i></p>

APPENDIX 2:

The Inserted Consecratory Text of Gallican Origin

GEV, 378 (Eucharistic Preface)	PR – 1595, 1193 (Consecratory Text)	OHS-1956, no. 11 (Eucharistic Pref)	1970 ORDO (Consecratory Text)
<p><i>Ut spiritualis lavacri baptismum renovandis creaturam chrismatis in sacramentum perfectae salutis vitaeque confirmes,</i></p> <p><i>Ut sanctificatione unctionis infusa, corruptionis primae nativitatis absorpta, sanctum uniuscuiusque templum acceptabilis vitae innocens odor redolescat ;</i></p> <p><i>Ut secundum constitutionis tuae sacramentum regio et sacerdotali prophéticoquae honore perfusi vestimento incorrupti muneris induantur :</i></p>	<p><i>Ut spiritualis lavacri baptismo renovandis creaturam chrismatis in sacramentum perfectae salutis, vitaeque confirmes;</i></p> <p><i>Ut sanctificatione unctionis infusa, corruptione primae nativitatis absorpta, sanctum uniuscuiusque templum acceptabilis vitae innocentiae odore redolescat ;</i></p> <p><i>Ut secundum constitutionis tuae sacramentum, regio, et sacerdotali, prophéticoque honore perfusi, vestimento incorrupti muneris induantur;</i></p>	<p><i>Ut spiritualis lavacri baptismo renovandis creaturam chrismatis in sacramentum perfectae salutis vitaeque confirmes,</i></p> <p><i>Ut sanctificatione unctionis infusa, corruptione primae nativitatis absorpta, sanctum uniuscuiusque templum acceptabilis vitae innocentiae odore redolescat ;</i></p> <p><i>Ut secundum constitutionis tuae sacramentum, regio et sacerdotali prophéticoque honore perfusi vestimento incorrupti muneris induantur :</i></p>	<p><i>Ut spiritalis lavacri baptismate renovandis creaturam chrismatis in sacramentum perfectae salutis vitaeque confirmes,</i></p> <p><i>Ut, sanctificatione unctionis infusa et corruptione primae nativitatis absorpta, templum tuae maiestatis effecti, acceptabilis vitae innocentia redolescat ;</i></p> <p><i>Ut, secundum constitutionis tuae sacramentum, regio et sacerdotali prophéticoque honore perfusi, vestimento incorrupti muneris induantur :</i></p>

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