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THE HISTORICAL DEVELOPMENT OF THE POSTCOMMUNION  
COLLECTS FOR THE SUNDAYS AND SOME FEAST  
DAYS OF THE CHURCH YEAR

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A Thesis Presented to the Faculty of Concordia  
Seminary, St. Louis, Department of Historical  
Theology in partial fulfillment of the require-  
ments for the degree of Master of Sacred Theology

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by

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June 1967

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Short Title

PRE-REFORMATION POSTCOMMUNION PRAYERS

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## INTRODUCTION

This study surveys the historical development of the postcommunion collects according to the Sundays and some feast days of the Church year.

No formally datable surviving prayer that is incontestably a postcommunion antedates the fourth century. One can for that reason only conjecture what the early church in both the East and West may have done about the postcommunion prayers. The Clementine, the Apostolic Tradition, the Liturgy of Addai and Mari, the Testament of Our Lord, the Liturgies of St. Basil and St. Chrysostom exhibit "common" rather than "proper" postcommunions.

There is a dearth of evidence about early Western practice in this area. During the fifth century the West exhibits variable postcommunions which ultimately changed with each mass, and this is the practice in the Latin rites today. This inquiry offers a comparative study of the postcommunions according to the modern Ambrosian rite, the Ariberto, Leonine, Gelasian, Old Gallican, Gregorian and Frankish Gelasian Sacramentaries, the Missale Romanum of 1474 and the modern Roman Missal. This was done to trace the sources of the postcommunions and their agreement. Since the Mozarabic and Sarum Missals were not available to this author in Latin, they were not included in the study. This study does not investigate sixteenth century and subsequent Lutheran practice in this area. Our conclusions are stated in the final summary chapter.

## CHAPTER I

### THE PRIMITIVE DEVELOPMENT 30-200 A.D.

#### The Words of Our Lord

The Holy Eucharist began with that first celebration by our Lord Jesus Christ, "the same night in which he was betrayed" (I Cor. 11:23): "And as they were eating Jesus took bread, and blessed it, and broke it, and gave it to the disciples and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it . . . ." (Matt. 26:26,27). What precisely did our Lord do here? Did he follow the Jewish ritual of the friendship meals? How did he give thanks at this time? There are very few details of this sacred act in the New Testament. Various attempts have been made to reconstruct the events of the last Supper. Josef A. Jungmann, for instance, has given this reconstruction: In Christ's day the paschal meal was surrounded with a very complicated ritual. The meal proper was preceded by bitter herbs and unleavened bread. Before and after this preludial meal the cup was filled. Then the son asked the meaning of this sacred act and the father told the story of the Exodus from Egypt. This closed with the singing of the first part of the Hallel (Psalms 112, 113:1-8). Now the meal proper began. The father took one of the loaves of unleavened bread, broke it, pronounced over it a blessing and passed it around. Then the paschal lamb was eaten.

After the meal was over the father took the cup, newly filled with wine, and spoke the grace after the meal, the real table prayer. Then all drank of it. This was the third cup, called "the cup of blessing." All then sang the second part of the Hallel (Psalms 114:9-18 and 136) and after a last blessing the fourth cup was drunk.<sup>1</sup>

Jungmann thinks the Lord's last Supper easily fits into this arrangement. The consecration of the bread is connected with the blessing before the eating of the lamb, the rite of breaking bread. Matthew and Mark use for this the word eulogēsas. The bread passed around in connection with the preliminary Haggada, instead of having the usual accompanying words, had these words, "This is my body which is broken for you." The consecration of the cup was connected with the grace after meals and with the third cup, the cup of blessing, of which all would partake in common. That this was the third cup is shown by the mention of a hymn following immediately. Jungmann believes the fact that the passover was celebrated only once a year militated against the disciples continuing the paschal ceremonies.<sup>2</sup>

"But unfortunately we cannot . . . recreate the form of the Mass liturgy up to the middle of the second century except through little

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<sup>1</sup>Josef Andreas Jungmann, The Mass of the Roman Rite, translated by Francis A. Brunner (New York: Benziger, c.1951), I, 8-9, summary.

<sup>2</sup>Ibid., summary, p. 9.

vestiges and hints and by deductions from later facts."<sup>3</sup>

On the other hand Gregory Dix has made a careful investigation of the usual procedure at that time and he thinks the type to which our Lord's last Supper best corresponds is the supper of the Chaburah, a society of friends. He contends that the Eucharist was probably not instituted at a passover supper, but at an evening meal a day before the actual passover. The customs are described in rabbinic sources, chiefly the Mishna of about 200 A.D., from sources of the first and second centuries. No kind of food was eaten without "a giving of thanks," said the first time any food was brought to the table. The prayers were fixed and well-known. Relishes or wine might be served before the main meal. Once the guests had reclined for the meal proper the blessings were said by the leader alone. Washing of hands preceded the meal proper. There was a "grace before meals." The leader took bread and broke it with the words, "Blessed are thou, O Lord our God, eternal King, Who bringest forth bread from the earth." The meal followed. Finally came the grace after meals, the Blessing. There were versicles and responses by the leader and guests. Then followed the prayers of thanksgiving for the food which nourishes all, for the land and covenant and for mercy on Israel and Jerusalem. Jewish scholars agree that the first two of these prayers, substantially in their present form, were in use in the time of Christ. Jesus as a pious Jew would use these.

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<sup>3</sup>Ibid., p. 10.



Dix concludes that the New Testament accounts, especially I Corinthians, faithfully describe a Chaburah supper such as Jesus and the twelve were accustomed to have regularly. Jesus gave thanks over the bread with the customary Jewish thanksgiving and added, "Take, eat; this is my body, which is broken for you: this do in remembrance of me" (I Cor. 11:24). Then came the thanksgiving, the long benediction said after every meal. "He took the cup" (the cup of blessing), "and gave thanks and gave it to them." Again the words of thanksgiving are not recorded. They all drank of the cup. He made an addition, "This cup is the new testament in my blood . . . ." (I Cor. 11:25). Our Lord, then, really established nothing new, but to the two corporate acts which he was sure they would surely do together, he attached a meaning which had a special connection with his impending death.

Dix says that it was not necessary to record the words of thanksgiving because every Jewish child knew them by memory.<sup>4</sup>

There is merit in the findings of both Jungmann and Dix. Dix's answer as to why Scripture does not record our Lord's thanksgiving seems too easy. Dix also states that Jesus really established nothing new. This does not do full justice to the originality of our Lord's words and acts. We concede that Christ used some of the old forms and the last Supper took place in some kind of supper setting, but

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<sup>4</sup>Gregory Dix, The Shape of the Liturgy (Westminster: Dacre Press, 1945), pp. 50-60, summary.

our Lord was original in many of his sayings and here was establishing a new covenant with his people. The giving of his body with the bread and likewise his blood with the wine is something new.

It would appear that the passover setting of the Lord's Supper is to be favored on the grounds of Holy Scripture except for the Gospel of John. Matthew, Mark and Luke are all certain in referring to the preparation for the passover and Jesus says, "I have earnestly desired to eat this passover with you before I suffer . . . ." (Luke 22:15). John seems to refer to a supper sometime before the passover (John 13:1; 18:28).

One is unable to discover what kind of thanksgiving prayer Jesus used at the last Supper. He may have used the customary Jewish thanksgiving of the Chaburah or the passover rituals. According to the Scriptural accounts he gave thanks in blessing the elements before the disciples partook of them. We can only conjecture that if he used prayer after the reception of the elements it must have been the Grace after the meal of the passover ritual or he may have composed his own. Scripture gives no evidence except to say, "And when they had sung a hymn . . ." (Matt. 26:30), which probably refers to the singing of the great Hallel which was preceded by the Grace after meals according to the passover ritual.

The Scriptures tell us little concerning the liturgical practices of the Apostles. The Book of Acts has only three references to early practice, Acts 2:42,46; 20:7. None of these sheds light on the

Apostles' use of any postcommunion prayers. If they used any they must have followed the practice of the Lord. There is nothing to be found in the writings of the Apostolic Fathers concerning the use of postcommunion prayers.

#### The Didache 100-150

Chapters nine and ten of the Didache, which may have been written in Syria in the first half of the second century, contain some liturgical material. Many scholars, among them Berthold Altaner,<sup>5</sup> Dix<sup>6</sup> and Jungmann,<sup>7</sup> hold that these are table prayers, not very likely used at a Eucharist. But on the other hand Johannes Quasten holds "they contain the oldest Eucharistic prayer yet recorded. . . . The tenth chapter cites a prayer to be said after receiving."<sup>8</sup>

The instructions and prayer of chapter ten read as follows:

But after you are satisfied with food, thus give thanks:  
 . . . Thou, Lord Almighty, didst create all things for  
 thy Name's sake, and didst give food and drink to men for  
 their enjoyment, that they might give thanks to thee, but

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<sup>5</sup>Berthold Altaner, Patrology, translated by Hilda C. Graef (St. Louis: Herder and Herder, c.1960), p. 52.

<sup>6</sup>Dix, pp. 91-92.

<sup>7</sup>Jungmann, pp. 12-13.

<sup>8</sup>Johannes Quasten, Patrology (Westminster Md.: The Newman Press, 1950), I, 31-33.

us hast thou blessed with spiritual food and drink and eternal light through thy Child. Above all we give thanks to thee for that thou art mighty. To thee be glory for ever.<sup>9</sup>

The fact that the prayer speaks of "spiritual food and drink" would allow a small possibility for this interpretation.

#### Justin Martyr, First Apology 150

Justin Martyr, writing in his First Apology about 150 A.D., describes the Eucharist of his time but he says nothing about post-communion prayers after the reception of the Sacrament. Justin's description would lead one to believe that the thanksgiving took place before the reception of the Sacrament, in the Anaphora.

#### Hippolytus' Apostolic Tradition

The Apostolic Tradition, attributed to Hippolytus, was written in Greek around 215 A.D. It is a detailed description of the rites and practices presumably in use at Rome in the early third century. Gregory Dix says of it, "Hippolytus is the first writer to present us with the complete type of the universal primitive rite of Christendom as it remained at the end of the second century and this primitive rite is Jewish through and through, saturated with Paschal

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<sup>9</sup>Kirsopp Lake, Apostolic Fathers (New York: G. P. Putman's Sons, 1925), vol. I, X, 325.

conceptions transcended and Christianized. . . ."<sup>10</sup> The Apostolic Tradition's spurious prayer we cite below.<sup>11</sup>

In the primitive period, we find no extant postcommunion prayers. It is impossible to ascertain if our Lord used a postcommunion prayer at the last Supper or if the Apostles used them at their celebrations. It would appear that no postcommunion prayer was thought necessary during most of this period. Perhaps the Anaphora sufficed, with its spirit of thanksgiving.

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<sup>10</sup>Treatise on the Apostolic Tradition of St. Hippolytus of Rome, edited by Gregory Dix (London: Society for Promoting Christian Knowledge, 1937), I, xli.

<sup>11</sup>Section seven, found only in the Ethiopic version, which Dix dates from not earlier than the tenth century, contains this prayer to be used "after they have communicated:"

God Almighty, the Father of our Lord Jesus Christ, we give Thee thanks because Thou hast imparted to us the reception of the holy mystery: let it not be for guilt or condemnation, but for the renewal of soul and body and spirit, through Thine only Son through whom to Thee etc. Ibid., I, 12.

The Sacrament of Our Lord ca. 300

An early Greek rite is found in the first book of the Antiphonary of Basel (Basel, 1841). It is a pseudonymous work, originally written in Greek, and is known only in translations into Syriac, Arabic, Ethiopic and Aramaic. The work is supposed to be our Lord's

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<sup>12</sup>John Wardworth, Bishop Basil's Prayer-book (London, Connecticut: Archway Books, reprinted 1994), p. 65.

## CHAPTER II

### THE FRAGMENTARY AND UNUSED RITES

#### Sarapion's Euchologion ca. 350

Sarapion, Bishop of Thmuis in Egypt, has left us an Euchologion or pontifical prayer book. It is an unordered compilation of prayers and parts of the liturgy. The Euchologion was compiled around 350 A.D. It contains a postcommunion used "after the distribution of (i.e. to) the people."

We thank Thee, Master, that thou hast called those who have erred, and hast taken to thyself those who have sinned, and hast set aside the threat that was against us, giving indulgence by thy loving kindness, and wiping it away by repentance, and casting it off by the knowledge that regards thyself (tē pros se gnōsei apobalōn). We give thanks to thee, that thou hast given us Communion of (the) body and blood. Bless us, bless this people, make us to have a part with the body and the blood through thy only-begotten Son, through whom to thee (is) the glory and the strength in holy Spirit both now and ever and to all the ages of the ages.<sup>1</sup>

#### The Testament of Our Lord ca. 360

An early Greek rite is found in the first book of the Testamentum Domini Nostri Jesu Christi. It is a pseudonymous work, originally written in Greek, and is known only in translations into Syriac, Coptic, Ethiopic and Arabic. The book is supposed to be our Lord's

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<sup>1</sup>John Wordsworth, Bishop Sarapion's Prayer-book (Hamden, Connecticut: Archeon Books, reprinted 1964), p. 66.

instructions to provide the Apostles with rules for their work. It was valued highly by the Monophysites. J. E. Rahmani, Syrian Uniate Patriarch of Antioch, dates its composition at the end of the second century; Theodore Zahn around 350; John Wordsworth and Adolf von Harnack around 400. Others regard a date after 450 as most probable. There are, in the work, no references to Metropolitans, Chorepiscopi, and Monasticism. There is only one prayer for the ordination of Bishops and Presbyters. The author of the article in the Oxford Dictionary of the Christian Church considers that this work is "probably a private compilation and does not represent the official practice of any church."<sup>2</sup>

The Testament of Our Lord contains a postcommunion prayer which follows these rubrics; "after all receive, let them pray, giving and rendering thanks for the reception, the deacon saying"--then follows a sort of "bid" to pray. Following this is the rubric: "After that let the Bishop (say):

O Lord, Giver of light eternal, the Helmsman of souls, the Guide of saints; Give us understanding eyes which always look to Thee, and ears which hear Thee only, so that our soul may be filled with grace. Create in us a clean heart, O God; so that we may always comprehend Thy greatness. O God, Wonderful, who lovest man, make our souls better, and by this Eucharist which we, Thy servants

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<sup>2</sup>The Oxford Dictionary of the Christian Church, edited by Frank L. Cross (London: Oxford University Press, 1957), p. 1335.

who fail in much, have (now) received form our thoughts so that they shall not swerve: for Thy kingdom is blessed, O Lord God, (who art) glorified and praised in Father and in Son and in Holy Ghost, both before the worlds, and now, and always, and for the ages and for ever and ever without end.<sup>3</sup>

Here are two prayers, Sarapion's and the Testament's, representing two different centers of Church life, written about the same time, which are alike in some points but different in others. They are alike in that they ask for a clean heart. Both ascribe to God rule over souls and individuals. The Testament prayer differs from Sarapion's in that the Testament prayer includes several petitions while Sarapion's has one petition. Sarapion's prayer has a unique address, "Master," and is addressed to Jesus while usually prayers are addressed to God the Father. The Testament prayer is more Jewish in tone.

#### The Clementine Liturgy ca. 375

The so-called Clementine Liturgy is found in the eighth book of the Apostolic Constitutions, which was compiled at the end of the fourth century, by a Syrian. The Liturgy has many archaic features and it has not been affected by the processes of development which affect all living rites. It was probably not used because of its length.

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<sup>3</sup>James Cooper and Arthur John Maclean, The Testament of Our Lord, translated into English from the Syriac (Edinburgh: T. and T. Clark, 1902), p. 77.



The Bishop's prayer after the reception of the Sacrament is preceded by the deacon's bid which is quite lengthy. This prayer calls for beseeching God to keep us from many evils. The Bishop gives thanks thus:

O Lord God Almighty, the Father of Thy Christ, Thy blessed Son, who hearest those who call upon Thee with uprightness, who also knowest the supplications of those who are silent; we thank Thee that Thou hast thought us worthy to partake of Thy holy mysteries, which Thou hast bestowed upon us, for the entire confirmation of those things we have rightly known, for the preservation of piety, for the remission of our offences; for the name of Thy Christ is called upon us, and we are joined to Thee. O Thou that hast separated us from the communion of the ungodly, unite us with those that are consecrated to Thee in holiness; confirm us in the truth, by the assistance of Thy Holy Spirit; reveal to us what things we are ignorant of, supply what things we are defective in, confirm us in what things we already know, preserve the priests blameless in Thy worship; keep the kings in peace, and the rulers in righteousness, the air in a good temperature, and fruits in fertility, the world in an all-powerful providence; pacify the warring nations, convert those that are gone astray, sanctify Thy people, keep those that are in virginity, preserve those in the faith that are in marriage, strengthen those that are in purity, bring the infants to complete age, confirm the newly admitted; instruct the catechumens, and render them worthy of admission; and gather us all together into Thy kingdom of heaven, by Jesus Christ our Lord, with whom glory, honor, and worship be to Thee, in the Holy Ghost for ever. Amen.<sup>4</sup>

The Testament of Our Lord and the Apostolic Constitutions are closely related. The postcommunion in the Testament and the one in

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<sup>4</sup>"The Constitutions of the Holy Apostles," The Ante-Nicene Fathers, edited by Alexander Roberts and James Donaldson (New York: Charles Scribner's Sons, 1905), VII, 491.

the Clementine Liturgy are preceded by the deacon's "bid" to thank God for the holy things they have received and to pray that these gifts may be for salvation. This is a new idea and development in these prayers. Both pray that the Sacrament may not be to their condemnation. The prayer in the Testament is the more joyful and extols God the giver of light. It prays for only a very few gifts to be bestowed on the recipient. The lengthy prayer in the Clementine liturgy prays that many blessings may be poured out on the recipients; covering not only one's needs but of others and the needs of the community and nation.

We can not be sure that the liturgies in the Testament of Our Lord or the Apostolic Constitutions had any extended public use.

## CHAPTER III

### THE EASTERN RITES

#### The East Syrian Rite

The East Syrian rite is contained in the Liturgy of the Blessed Apostles or the Liturgy of Addai and Mari. The Liturgy of the Blessed Apostles is the normal rite of the Nestorian Christians. In its original Syriac form, now obscured by extensive accommodations to the Greek rite, the East Syrian has no really early example of the text available. This liturgy in its surviving form gives four prayers after the reception of the Sacrament.

It is meet, O Lord, just and right in all days, times, and hours, to thank, adore, and praise the awful name of Thy Majesty, because Thou hast through Thy grace, O Lord, made us, mortal men possessing a frail nature, worthy to sanctify Thy name with the heavenly beings, and to become partakers of the mysteries of Thy gift, and to be delighted with the sweetness of Thy oracles. And voices of glory and thanksgiving we ever offer up to Thy sublime divinity, O Lord.

Or another:

Christ, our God, Lord, King, Saviour, and life-giver, through His grace has made us worthy to receive His body and His precious and all-sanctifying blood. May He grant unto us that we may be pleasing unto Him in our words, works, thoughts, and deeds, so that that pledge which we have received may be to us for the pardon of our offenses, the forgiveness of our sins, and the grand hope of a resurrection from the dead, and a new and true life in the kingdom of the heavens, with all who have been pleasing before Him, through His grace and His mercies for ever.

On ordinary days:

Praise, O Lord, honour, blessing, and thanksgiving we ought to ascribe to Thy glorious Trinity for the gift of Thy holy mysteries, which Thou hast given to us for the propitiation of our offenses, O Lord of all.

Another:

Blessed by Thy adorable honour, from Thy glorious place, O Christ, the propitiator of our offenses and our sins, and who takest away our follies through Thy renowned, holy, life-giving, and divine mysteries, Christ the hope of our nature always and for ever.<sup>1</sup>

In the first Sunday prayer the awfulness of God's majesty and name is emphasized as over against the frailty and sinfulness of man.

The second Sunday prayer is unusual in being addressed to Christ. The second prayer for ordinary days is likewise addressed. The first prayer for ordinary days is somewhat unusual in being addressed to the Holy Trinity.

All the prayers pray for pardon for sins and offenses and that the Sacrament may be a propitiation for our offenses. An eschatological note is struck in the petition that "the pledge which we have received may be to . . . the grand hope of the resurrection from the dead and a new and true life in the kingdom of the heavens. . . ."

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<sup>1</sup>Ante-Nicene Fathers, edited by Alexander Roberts and James Donaldson (New York: Charles Scribner's Sons, 1905), VII, 568.

## The Armenian Rite

The Liturgy of the Holy Apostolic Church of Armenia does not in its surviving form antedate the tenth century. St. Gregory the Illuminator probably remodelled existing rites. Prayers from both Syriac and Greek sources were subsequently introduced. We cite from the modern form of the liturgy.

The clerks say:

We have been filled, O Lord, with Thy goodness, while tasting Thy Body and Blood. Glory be to Thee in the highest heavens, to Thee who hast satisfied us. Thou who dost nourish us continually, bestow on us Thy spiritual blessing. Glory be to Thee in the highest heavens, to Thee who hast satisfied us.

During the interval the priest prays privately:

We thank Thee, Almighty Father, who hast prepared for us this sure refuge, the Holy Church, temple of sanctity, in which is glorified the most Holy Trinity. Alleluia!

We thank Thee, O Christ our King, who hast given us life through Thy vivifying Body and Thy precious and Holy Blood. Grant us remission of sins and be merciful to us. Alleluia!

We thank Thee, O true Spirit, who hast renewed the Holy Church; keep it pure in the faith of the most Holy Trinity, henceforth and for ever. Alleluia!

The deacon then recites a bid calling for thanks to be given for the Sacrament. The clerks offer a short prayer of thanks for the Sacrament.

The priest says again privately:

We thank Thee, O Lord our God, who hast given us such a certain means unto goodness. Through it preserve us pure and stainless by Thy Divine protection: direct us in

the way of Thy Holy and beneficent will by which, being fortified against every attack of the adversary, we may hearken to Thy voice alone and follow Thee, our Almighty and Compassionate Shepherd, and may obtain from Thee the place prepared in Thy Heavenly kingdom. O God, our Lord and Saviour Jesus Christ, who art blessed with the Father and the Holy Ghost now and ever.<sup>2</sup>

One of the postcommunion prayers of the Liturgy of the Holy Apostolic Church of Armenia has distinct parts addressed to each person of the Holy Trinity. Another distinctive element is the Alleluia at the end of each section. The thought of the church twice receives stress in the prayer.

The priest's second prayer is addressed to Christ. The Sacrament is noted as a means of goodness which preserves us against the attack of the adversary. There is a petition for submission to the compassionate shepherd that we may have a place prepared in His kingdom.

#### The Egyptian Rites

The Egyptian liturgies take their origin from Alexandria, and include the Coptic and Abyssinian liturgies. A Melchite rite survives in three late manuscripts, one of the twelfth century.

The Greek Liturgy of St. Mark contains this prayer:

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<sup>2</sup>The Divine Liturgy of the Holy Apostolic Church of Armenia, translated by two Armenian Priests (London: Cope and Fenwick, 1908), p. 106. Cf. also F. E. Brightman, Liturgies Eastern and Western (Oxford: Clarendon Press, 1896), I, 454-55. Hereafter cited as L.E.W.

O Sovereign Lord our God, we thank Thee that we have partaken of Thy holy, pure, immortal, and heavenly mysteries, which Thou hast given for our good, and for the sanctification and salvation of our souls and bodies. We pray and beseech Thee, O Lord, to grant in Thy good mercy, that by partaking of the holy body and precious blood of Thine only-begotten Son, we may have faith that is not ashamed, love that is unfeigned, fulness of holiness, power to eschew evil and keep Thy commandments, provision for eternal life, and an acceptable defence before the awful tribunal of Thy Christ: through whom and with whom be glory and power to Thee, with Thy all-holy, good, and life-giving Spirit.

Besides this prayer, the priest in the sacristy prays another prayer for the grace and gift of the All-holy Spirit that the people may have blameless lives and eternal joys. It is a true post-communion prayer. The text of it follows:

O Lord, Thou hast given us sanctification by partaking of the All-holy body and precious blood of Thine only-begotten Son; give us the grace and gift of the All-holy Spirit. Enable us to lead blameless lives; and guide us unto the perfect redemption, and adoption, and the everlasting joys of the world to come. For Thou art our sanctification, and we ascribe glory unto Thee, the Father, and the Son, and the All-holy Spirit, now henceforth, and for evermore.<sup>3</sup>

The Coptic Jacobite Liturgy has a different postcommunion prayer which breathes another spirit. This prayer is ascribed to John of Bostra (Bozrah). Bostra was an archepiscopal city in present day Syria east of the sea of Galilee, which had a Jacobite bishop John in the first half of the ninth century.<sup>4</sup> The prayer follows:

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<sup>3</sup>Ante-Nicene Fathers, VII, 560. Or Greek text, L.E.W., pp. 141-142.

<sup>4</sup>Dictionnaire D'Histoire et de Geographie Ecclesiastique, edited by Alfred Baudrillart et al. (Paris: Letouzey et Ane, Editeurs, 1912), Tome 9, col. 1404.

We that have received of spiritual incorruption have been healed in the powers of our soul, and unto thee, beneficent God plenteous in thy gifts, we offer songs of thankfulness and we pray thee, O our Master, turn not our festivities into mourning nor our hymns into sadness. Thou exactest not judgments and takest not vengeance by reason of strict examination of the participation of these holy mysteries. But giving indulgence unto the weakness of our nature, forgive us, spare us, have compassion upon us, accounting not thy gifts to us for judgment or for condemnation but for sanctification and preservation and provision for the journey of our salvation: in Christ Jesus our Lord through whom. . . .<sup>5</sup>

The Ethiopic Liturgy has a postcommunion prayer said by the priest. Preceding this is a responsive act of praise and thanksgiving by the deacon and priest. It consists largely of psalm verses, to which the people respond with the refrain, "Our Father which art in heaven, lead us not into temptation." said three times. The prayer itself, substantially identical with that of the Ethiopic version of the Apostolic Tradition, reads:

Lord almighty, Father of the Lord and our Saviour Jesus Christ, we give thee thanks for that thou hast granted us to take of thine holy mystery. Let it not be unto guilt nor unto judgment but unto renewing of soul and body and spirit: through thine only Son through whom to Thee with him and with the Holy Ghost be glory and dominion eternally both now and ever and world without end. Amen.<sup>6</sup>

Sarapion's Euchologion, dated around 350, belongs to the Egyptian group of liturgies. The postcommunion prayer of Sarapion, in common with prayers of other Eastern liturgies, has a note of fear of

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<sup>5</sup>L.E.W., p. 186.

<sup>6</sup>Ibid., pp. 192 and 242.



condemnation resulting from unworthy reception of the Sacrament. And following St. Paul, there is a genuine note of thanksgiving based on the Sacrament which God in his loving kindness has given us. The result asked is a general blessing on the congregation. Later liturgies ask for results more definitely defined.

The first postcommunion prayer of the Liturgy of St. Mark uses the term "O Sovereign Lord" in addressing God the Father. This term is characteristic of the prayers of this liturgy. It is also characteristic of the Liturgy of St. James although in the post-communions it is not used except in "the prayer of propitiation" where Christ is addressed as "Sovereign." An unusual group of adjectives is used to describe the Sacrament, "Thy holy, pure, immortal and heavenly mysteries." These holy mysteries have been given for a threefold purpose--"for our good, and for the sanctification and salvation of our souls and bodies." It is interesting to recall that the postcommunion of the Liturgy of Addai and Mari has another threefold set of purposes for the Sacrament, "for the pardon of our offenses, the forgiveness of our sins, and the grand hope of a resurrection from the dead."

The idea that the Sacrament is "an acceptable defence before the awful tribunal of Thy Christ" is peculiar in this context to the Liturgy of St. Mark.

The prayer said privately by the priest in the sacristy speaks of sanctification coming through the Sacrament. It prays for the

grace and gift of the Holy Spirit. The results asked for are varied from "blameless lives" to the "everlasting joys of the world to come."

The postcommunion prayer of the Liturgy of the Coptic Jacobites is addressed to God the Father. It speaks of "songs of thankfulness," "hymns" and "festivities." This prayer also affirms that God does not take judgment or vengeance because of His strict examination of those who participate in the Sacrament. There is a threefold seeking of forgiveness. The results hoped for are simple yet profound, "sanctification and preservation and provision for the journey of our salvation." The last phrase is an apt description of the sacramental food.

We do note a development in the Liturgy of the Abyssinian Jacobites which is new. Preceding the postcommunion prayer of the priest there is a responsive thanksgiving between the deacon, the priest and the people. This liturgy probably represents the high point in development of elaborate postcommunion prayers.

#### The West Syrian Rites

The last group of liturgies in the Eastern Rites to be considered is the West Syrian, which originated in and spread from the metropolitan centers of Antioch and Jerusalem. The Clementine Liturgy found in the Apostolic Constitutions is the oldest complete liturgy which has come down to us. This family of liturgies is one

of the largest of the Eastern Rites; it embraces the worship forms used in Jerusalem and all the Byzantine Empire, in Russia and the other Slavic nations, and in the parts of India where the Syro-Malabar rites are used.

The Liturgy of St. James is dedicated to the Apostle James the Less, Bishop of Jerusalem and brother of our Lord. This ancient liturgy exists in both Greek and Syriac and was used in the Syriac, Georgian and Armenian parts of the Church. Its use by the Syrian Jacobites, who separated from Orthodoxy in 451, as well as use by the Orthodox and the fact that it underlies the Mystagogical Catecheses ascribed to Cyril of Jerusalem, prove that in its original form it antedates the fifth century. It is still used at Zante on October 23 (St. James' day in the Eastern Church) and at Jerusalem on the Sunday after Christmas. The extant form contains interpolations.

This liturgy contains several prayers after the reception of the Sacrament. The deacon and the people say:

We render thanks to Thee, Christ our God, that Thou hast made us worthy to partake of Thy body and blood, for the remission of sins, and for life everlasting. Do Thou, in Thy goodness and love, keep us, we pray Thee, without condemnation.

The prayer of incense contains a reference to the holy mysteries. The deacon also prays another prayer that the holy mysteries may "turn away every wicked thing." The chief postcommunion prayer by the priest is as follows:

O God, who through Thy great and unspeakable love didst condescend to the weakness of Thy servants, and hast counted us worthy to partake of this heavenly table, condemn not us sinners for the participation of Thy pure mysteries; but keep us, O good One, in the sanctification of Thy Holy Spirit, that being made holy, we may find part and inheritance with all Thy saints that have been well-pleasing to Thee since the world began, in the light of Thy countenance, through the mercy of thy only-begotten Son, our Lord and God and Savior Jesus Christ, with whom Thou are blessed, together with Thy All-holy, and good, and quickening Spirit: for blessed and glorified is Thy All-precious and glorious name, Father, Son, and Holy Spirit, now and ever, and to all eternity.<sup>7</sup>

The basic framework of the Liturgy of St. Basil may be the work of St. Basil the great Caesarea, as evidence of early Cappadocian practice is to be seen in it.<sup>8</sup> Jungmann holds that in its original form this liturgy goes back to St. Basil or even before, to the beginnings of the fourth century, "because he merely rewrote it."<sup>9</sup> It has seen much modification since its compilation, on through the earliest manuscripts to the present day. Except for some of the prayers it agrees closely with the Liturgy of St. Chrysostom. It is still used in Eastern churches on a few days of the church year, such as the Sundays of Lent except

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<sup>7</sup>Ante-Nicene Fathers, VII, 549. The Greek text, L.E.W., pp. 64-65.

<sup>8</sup>The Oxford Dictionary of the Christian Church, edited by Frank L. Cross (London: Oxford University Press, 1957), p. 138.

<sup>9</sup>Josef A. Jungmann, The Early Liturgy, translated by Francis A. Brunner (Notre Dame, Indiana: Notre Dame University Press, c.1959), p. 222.

Palm Sunday. The Liturgy of St. Basil, along with the Liturgy of St. John Chrysostom and the Liturgy of the Presanctified is the Liturgy of the Church of Constantinople. Because the Church at Constantinople was head of all the others in the Eastern Empire, these rites spread throughout the Orthodox East. These liturgies are now celebrated in a variety of languages.

The postcommunion of the Liturgy of St. Basil, from a ninth century manuscript, reads as follows:

We give Thee thanks, O Lord our God, for the communion of thine holy, pure, immortal and heavenly mysteries, which thou hast given for our good, the hallowing and the healing of our souls and our bodies. Do Thou, O Sovereign of the world, cause this communion in the holy body and blood of thy Christ to nourish in us unashamed faith, sincere charity, ripe wisdom, health of soul and body, separation from all ills, observance of thy law, and justification before the awful judgment seat of Thy Christ, for thou art our sanctification, and to thee we give the glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of the ages.<sup>10</sup>

Similar to the above prayer is the postcommunion of the Liturgy of St. John Chrysostom, whose name has been associated with it since the tenth century. It is a shorter version of the Liturgy of St. Basil, and is used almost the entire church year. This liturgy had substantially its present form by at least the beginning of the eighth century. It is supposed that St. John Chrysostom had something

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<sup>10</sup>Donald Attwater, Prayers from the Eastern Liturgies (London: Burns Oates and Washbourne Ltd., 1931) p. 40. The ending is my translation. The Greek text L.E.W., pp. 342-43.

to do with the formation of this liturgy.

We thank thee, O Lord and lover of men, benefactor of our souls, that thou hast deigned to give us this day thine heavenly and immortal mysteries. Make straight our path, strengthen us all in thy fear, guard our life, guide our steps, by the prayers and supplications of our holy, glorious mistress mother of God and ever-virgin Mary and of all thy saints, who are well pleasing to thee from eternity, (the ending as in the prayer of the Liturgy of St. Basil).<sup>11</sup>

The Liturgy of the Presanctified, used every day in Lent except Saturday and Sunday, has this postcommunion prayer:

We give thanks to thee, O God, Saviour of the whole world, for all the benefits granted to us, and for the receiving of the holy body and blood of Thy Christ. And we pray Thee, Sovereign lover of men, guard us under the protection of Thy wings and grant us to receive worthily Thy holy gifts until our last, that they may be illumination to the soul and body and inheritance in the kingdom of Heaven, (ending the same as the other cited prayers of the Liturgies of SS. Basil and Chrysostom).<sup>12</sup>

The Clementine Liturgy calls the Sacrament a "holy mystery."

The reason for the thanksgiving is that God has thought them worthy to receive the Sacrament. Three purposes for the Sacrament are mentioned, confirmation in the things known, preservation in piety and remission of sins. The results asked for are many and varied, so that they cover the inner life of man, all sorts and conditions of men and the life of the community and nation. The

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<sup>11</sup>Ibid., p. 40, with changes and additions in translation not found in the source. Greek text, L.E.W., pp. 342-43.

<sup>12</sup>The Greek text, L.E.W., p. 351. The translation is mine.

idea of condemnation of the unworthy by the Lord is not in the postcommunion but it is expressed in the deacon's bid.

In the Liturgy of St. James the Sacrament is called "the heavenly table." The idea of worthiness is expressed in language almost identical with the prayer of the Clementine Liturgy. The idea of condemnation by unworthy participation is present. The results hoped for are restricted to a few. The result, "keep us in the sanctification of the Holy Spirit," is a new development. The result of finding part and inheritance with the saints is carried over from the Clementine Liturgy.

The postcommunion of the Liturgy of St. Basil calls the Sacrament "holy, pure, immortal and heavenly mysteries." The threefold purpose of the Sacrament includes the ideas of healing of souls and bodies and of the Sacrament as "a justification before the awful judgment seat of Thy Christ."

The postcommunion of St. John Chrysostom calls the Sacrament the "heavenly and immortal mysteries." There is a multiplicity of petitions for the spiritual life of the individual. The idea of condemnation for unworthy communicants is absent. A new and obviously later development is the idea of the intercession of Mary and all the saints to help obtain the petitions.<sup>13</sup>

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<sup>13</sup>The missal published for the Uniate Churches of the Byzantine rite reproduces the postcommunions of the Orthodox liturgies of St. John Chrysostom and St. Basil identical with the ninth century text in L.E.W. Byzantine Missal, edited by Joseph Raya and José de Vinck (Tournai, Belgium: Desclee & Cie, c.1958), pp. 107 and 146.

The prayer in the Liturgy of the Presanctified calls the Sacrament "the holy body and blood" and "holy gifts." The petition is that we may receive the sacrament worthily all our life. The condemnation idea is absent. The results hoped for are illumination of soul and body; and the idea of the inheritance is found in various liturgies of the group.

Nearly all the postcommunions of these liturgies are addressed to God the Father. The termination of the postcommunion in the Liturgy of St. James is the most involved in language.

#### Summary of the Postcommunions of the Eastern Rites

The Eastern postcommunions range in length from short to the exceedingly lengthy prayers. One of the postcommunions of the Liturgy of Addai and Mari, "praise, O Lord, honor . . ." is the shortest of all, approaching the brevity of the Latin Collects. In some liturgies the postcommunion is limited to the priest; in others it is shared by priest, deacon and people.

The names given to the Sacrament in the different liturgies of the Eastern group vary from "spiritual food and drink" of the Didache and the "heavenly table" of the Liturgy of St. James to the involved descriptions in one postcommunion of the Liturgy of Addai and Mari, "renowned, holy, life giving and divine mysteries" and in those of the Liturgies of SS. Mark, Basil and Chrysostom. The terms used most often are "holy mysteries" or "body and blood."



All of the postcommunions of the Eastern rites are addressed to God the Father except the second prayer for Sundays and the second prayer for ordinary days in the Liturgy of Addai and Mari; one in the Liturgy of St. James; and one in the Liturgy of the Holy Apostolic Church of Armenia. Prayers in these four cases are addressed to Christ, a rare occurrence. The Clementine Liturgy prayer has the involved address, "O Lord God Almighty, the Father of Thy Christ, Thy blessed Son." In the Liturgy of the Holy Apostolic Church of Armenia we have a unique prayer with three parts, each one addressed to a person of the Trinity. One prayer in the Liturgy of Addai and Mari begins exactly like a preface or Anaphora.

The results hoped for in the postcommunions vary from the improvement of the inner life of the individual to the health of soul, body and spirit, to the many hopes expressed in the Clementine Liturgy prayer. In the Clementine prayer the results hoped for range from the improvement of the inner life of man, through concern for all sorts and conditions of men, to the change desired in the life of the community and nation.

In some of these postcommunions there is a strong sense of possible condemnation by God for those who partake of the Sacrament unworthily. The postcommunions written in the liturgies are fixed (common) and do not change from Sunday to Sunday or feast to feast, although in the Liturgy of Addi and Mari there is a change of prayer from Sunday to ordinary days.

## CHAPTER IV

### THE WESTERN RITES

The Western Rites include a diverse group of liturgies which have in common the Latin language (except at Rome, where Greek dominated the field for the first two hundred and fifty years).

The earliest Greek liturgy of the City of Rome was not written nor fixed. Only a basic outline was followed. The earliest literary description shows that after the distribution of Our Lord's body and blood the service came to an abrupt end with the dismissal. Thus St. Justin Martyr writes:

the president similarly sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen; the distribution, and reception of the consecrated (elements) by each one, takes<sup>1</sup> place and they are sent to the absent by the deacons.

Probably they considered the Anaphora as sufficient thanksgiving. At any rate no postcommunion prayer of this early period is preserved for us.

Latin Christianity appears first in North Africa at the close of the second century, when Greek was the standard liturgical language at Rome. We may suppose that the African rite affected the Roman liturgy when it began the use of Latin. The transition to Latin was

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<sup>1</sup>Justin, the Martyr, The First Apology, in The Library of Christian Classics, edited by Cyril C. Richardson (Philadelphia: Westminster Press, 1953), I, 67, 287.

completed by the middle of the fourth century. The Latin genius developed new forms, especially for the prayers. The most notable development here was the collect, a prayer of great brevity and terseness.

Just when the postcommunions entered the Latin rite of Rome is uncertain. Dix days:

When this was first adopted at Rome is obscure, but it must have been sometime during the fifth century. Postcommunions are provided as systematically as collects for all masses in the Gelasian Sacramentary, whose groundwork seems to date from c.A.D. 500. But I have been unable to discover any earlier reference to any thanksgiving prayer at Rome, and the analogy of the Spanish and French rites suggests the possibility that its adoption took place after that of the collect,<sup>2</sup> perhaps only towards the end of the fifth century.<sup>2</sup>

Dix sees this conclusion reinforced by the fact that the range of ideas or expressions in the postcommunions is more restricted than in the collects.

Mario Righetti, instructor in liturgies at the Theological Seminary of Genoa, says concerning the time of the introduction of the postcommunions:

One must therefore conclude that the formulas of the postcommunion, which are regularly found in the Leonine and later sacramentaries together with the collects and secrets, were created and introduced into the Roman mass at the same time as these latter two, namely, between the fifth and sixth centuries.<sup>3</sup>

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<sup>2</sup>Gregory Dix, The Shape of the Liturgy (Westminster: Dacre Press, 1945), p. 521.

<sup>3</sup>Mario Righetti, Manuale di Storia Liturgica (Second edizione; Milano: Editrice Ancora, 1956), III, 472.

Rome developed a double close, consisting of a thanksgiving prayer and a prayer of blessing. The prayer of thanksgiving for the Sacrament is usually called Ad complendum or Ad completa in the Gregorian Sacramentary and Post communionem in the Gelasian. The postcommunion is formed like the other orationes of the mass; in its older form it is addressed to God the Father and closes with the formula Per Dominum.

The three oldest books of the Roman liturgy are the so-called Leonine, Gelasian and Gregorian Sacramentaries. The Leonine Sacramentary was named after Pope Leo the Great (ob. 461). This ascription is quite arbitrary, yet some of the prayers may well have come from him and are comparable to his style of writing. It exists in a single manuscript of the early seventh century in the chapter library at Verona, Italy. Not strictly a sacramentary, it is a fragmentary private collection of individual mass libelli; it has neither an ordinary nor a canon of the mass. It contains the variable parts of the liturgy arranged according to the civil year. This is the earliest book of mass prayers. The Gelasian Sacramentary is the oldest known Roman Missal with the propers arranged according to the ecclesiastical year and certainly contains elements of pre-Gregorian origin. It also embodies some Gallican elements, for example, mention of the Frankish imperium. This sacramentary is more complete than the Leonine. It apparently reflects the situation in the sixth or seventh centuries. The Gregorian Sacramentary is

ascribed to Gregory the Great (ob. 604). It contains the ordinary and the propers following the Church year along with feasts of the saints according to the civil year. The nucleus of this sacramentary is found in the liturgical books sent by Pope Adrian I (781-91) in answer to Charlemagne's request for the service books used at Rome. The basics of the sacramentary go back to St. Gregory and even to long before his time. As compiled by Adrian, it really represents the Roman rite at the end of the eighth century. As modified in France between the ninth and eleventh century, the revised Gregorian Sacramentary returned to Rome and replaced the extant Roman rite; thus it became the foundation of the present Roman missal.

The modern Roman missal was published by Pope Pius V on July 14, 1570. It has had revisions in 1604, 1634 and 1884, in addition to minor changes and the addition of new masses.

This survey of the Latin rites will study the postcommunions of the Leonine, Gelasian, Ambrosian, Gregorian, Old Gallican, Frankish Gelasian Sacramentaries, the Missale Romanum of 1474 and the modern Roman Missal. There will also be reference to the eleventh century Sacramentary of Ariberto, an older form of the modern Ambrosian rite. These prayers will be studied under the seasons (de tempore) of the Church year beginning with Advent and ending with the close of the Pentecost or Trinity season and including some few postcommunions of the de Sanctis cycle.

The Latin Rites According to the Church Year

Advent I--The Leonine Sacramentary has no propers for the Advent season. The Verona manuscript begins with the Vigil of Christmas.

The Missale Ambrosianum<sup>4</sup> of 1946 and the Sacramentary of Ariberto,<sup>5</sup> eleventh century, have six Sundays in Advent. The post-communion for the first Sunday in both these missals is the same as the prayer of the Fourth Sunday in Advent in the modern Roman Missal,<sup>6</sup> except the Ambrosian prayer has Domine quaesumus while the modern Roman missal reverses the words. The postcommunion of the First Sunday in Advent of the Missale Gallicanum Vestus<sup>7</sup> is the same as the prayer of the Fourth Sunday in the Missale Ambrosianum. The

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<sup>4</sup>Missale Ambrosianum (Mediolani: Typis Ioannis Daverio Typographia Archiepiscopalis, 1946), p. 4.

<sup>5</sup>Il Sacramento di Ariberto, in Miscellanea Adriano Bernareggi, edited by Angelo Paredi (Bergamo: Edizioni Opera B. Barbarigo, 1958), pp. 329-483.

<sup>6</sup>Missale Romanum . . . a Pio X reformatum et Benedicti XV auctoritate vulgatum, editio XXII juxta typicam Vaticanam (Ratisbonaw: Fridericus Pustet, 1942), p. 15.

<sup>7</sup>Missale Gallicanum Vestus, herausgegeben von Leo Cunibert Mohlberg (Roma: Casa Editrice Herder, 1958), p. 12. The original spelling is used.

Missale Romanum<sup>8</sup> of 1474 has the same prayer for this day as the present missal. The source of the modern postcommunion prayer is the Gregorian Sacramentary,<sup>9</sup> where the modern First Sunday prayer is appointed for Dominica prima Adventus Domini. The Frankische Sacramentarium Gelasianum<sup>10</sup> has the modern Roman prayer for the first Sunday appointed for the Fourth Sunday before the birthday of our Lord or our First Sunday in Advent.

Advent II--The Leonianum has no prayer. The postcommunion of the Ambrosian Missal and Ariberto are not found in Romanum 1474 or the modern Roman missal. The Ambrosian prayer reads: "Prosint nobis, Domine, frequenta mysteria: quae nos a cupiditatibus terrenis expediant, et instituant amore caelesti, per Dominum."<sup>11</sup> The old Gallican has a postcommunion for this day not found in any of the other missals. It reads:

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<sup>8</sup>Missale Romanum Mediolani 1474, edited by Robert Lippe. (Henry Bradshaw Society Publications, London: Harrison and Sons, 1899) I, 2.

<sup>9</sup>Liturgia Romana Vestus, Tria Sacramentaria Complectens, Leonianum scilicet, Gelasianum, et Antiquum Gregorianum edente Ludovico Antonio Muratoria (Venetiis: Typis Jo. Baptistae Pasquali, MDCCXLVIII), I, col. 134.

<sup>10</sup>Das frankische Sacramentarium Gelasianum, herausgegeben von P. Kunibert Mohlberg (Munster in Westf.: Verlag der Aschendorffschen Verlagsbuchhandlung, 1939), p. 213.

<sup>11</sup>Ambrosianum, p. 8.

Gratia tua, domine, quaesumus, populum supplicem  
benignus inlustra, et donorum tuorum largitate  
prosequere, ut a malis omnibus te protegente defensos  
ad ineffabile(m) misterium spiritaliter celebrandum  
et mente praeparetur et corpore: per.<sup>12</sup>

The Gelasianum has a prayer for Advent II in the first appointments of the Advent section, apparently for the First Sunday in Advent, but it has the following addition attached at the end of the modern Roman missal's prayer for the second Sunday: "atque omni nexu mortiferae cupiditatis exutos, regno perpetuae libertatis consortes efficias; per Dominum."<sup>13</sup> The Grégorianum is the source of the present prayer for this Sunday.<sup>14</sup> The prayer then comes to the modern Roman missal through the Romanum 1474. The Frankish Gelasian has the same prayer for the Third Sunday before the birth of the Lord.

Advent III--The Leonine Sacramentary has nothing for this day. The Gelasian appoints the prayer of the modern Roman missal for the feria tertia after the Second Sunday in Lent and adds the words jejuniorum subsidia<sup>15</sup> after ut haec divina.

The prayer of the Ambrosian Missal and the Ariberto Sacramentary

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<sup>12</sup>Gallicanum, p. 14.

<sup>13</sup>Gelasianum, col. 681.

<sup>14</sup>Gregorianum, col. 134.

<sup>15</sup>Gelasianum, col. 519.



differs completely from that of the modern Roman missal. The latter derives via the Gregorian Sacramentary<sup>16</sup> through the Romanum of 1474. The old Gallican has nothing for this day. The Frankish Gelasian has the same prayer as the modern Roman missal appointed for the Second Sunday before the birthday of the Lord.

Advent IV--The Gelasian has the same prayer as that of the modern Roman missal for this day, but the prayer in the Gelasian is appointed in the second section for Advent, and is apparently intended for the Second Sunday.

The Ambrosian Missal<sup>17</sup> and the Ariberto Sacramentary<sup>18</sup> have the same prayer for this day, but it is different from that of the modern Roman missal. The Ambrosian prayer is appointed in the Gelasian under the third section of the Advent division, apparently for the third Sunday; in the Gelasian form ut sicut lampadas precede divino munere. The Gelasian appoints the prayer of this day in the modern Roman missal also for the Sunday after the Ascension.<sup>19</sup>

The Gregorian Sacramentary has the prayer of the modern Roman

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<sup>16</sup>Gregorianum, col. 135.

<sup>17</sup>Ambrosianum, p. 12.

<sup>18</sup>Ariberto, p. 344.

<sup>19</sup>Gelasianum, col. 590.

missal appointed for Dominica vacationis;<sup>20</sup> except the Gregorian reads domine quaesumus instead of the reverse in the modern Roman missal. The Frankish Gelasian has the same prayer as the modern Roman missal appointed under the same heading as that of the Gregorian. The Romanum of 1474 has the same prayer as the modern Roman missal.

Christmas Midnight--The Leonine Sacramentary has the same prayer as the modern Roman missal among the first appointments for the birthday of the Lord. It reads: "Da nobis, quaesumus, Domine Deus noster: Ut, qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare guademus; dignis conversationibus ad ejus mereamur pervenire consortium."<sup>21</sup> The Gelasian prayer is different from the other missals, including the Ambrosian. It begins Laeti<sup>22</sup> and is the same as the prayer appointed for the Sixth Sunday in Advent of the Ambrosian Missal and Ariberto Sacramentary. The Ariberto has a different prayer for Christmas Midnight from that of the Ambrosian Missal. The Ambrosian Missal has the same prayer as Romanum 1474 and the modern Roman missal for midnight, except that the Ambrosian omits the word mysteriis after Christi and has pertingere for the pervenire of the modern

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<sup>20</sup>Gregorianum, col. 138.

<sup>21</sup>Leonianum, col. 468.

<sup>22</sup>Gelasianum, col. 494.

Roman missal prayer. The Gregorian Sacramentary has the same prayer as the modern Roman missal except like the Ambrosian Missal prayer it lacks mysteriis after Christi and differs from both the Ambrosian and modern missal in using the word pertinere instead of pertingere in the Ambrosian and pervenire in the modern missal's prayer. The Gregorian appoints the prayer for the Sunday after Christmas. The old Gallican, being incomplete in its appointments for the Christmas season, has no prayer.

The Frankish Gelasian appoints for midnight the Ambrosian prayer, but with pertinere for the pertingere of the Ambrosian.

Christmas Day--The Leonine Sacramentary has the same post-communion prayer as Romanum 1474 and the modern Roman missal, except that the Leonine has misericors Deus where the modern Roman missal has quaesumum, omnipotens Deus. The prayer in the Leonine reads: "Praesta, misericors Deus, ut natus hodie Salvator mundi, sicut divinae nobis generationis est auctor, ita et immortalitatis sit ipse largitor."<sup>23</sup> The Gelasian has the same prayer as the Leonine.

The Ambrosian and Ariberto postcommunion is different from all others. It reads: "Reple, quaesumus, Domine, famulos tuos tua sacra benedictione; et qui te, factorum et conditorem, ad eos renovandos Dominum nostrum Iesum Christum advenisse confidunt, te auctore iugiter

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<sup>23</sup>Leonianum, col. 474.

operante salventur."<sup>24</sup> The Ariberto Sacramentary has the same prayer as the Ambrosian.

The Gregorian and Frankish Gelasian alternate postcommunions are the same as the Leonine and the modern Roman missal. The first appointed postcommunion for the Frankish Gelasian is the same as the midnight prayer in the Gelasian. The old Gallican has no prayer.

The First Sunday after Christmas--The Leonine has nothing so designated for the First Sunday after Christmas. The Gelasian has this prayer appointed ad prohibendum ab Idolis, as a second mass for New Year's Day. "Mysteriis tuis veneranter adsumtis, quaesumus Domine, ut contra nostrae conditionis errorem, et contra diabolicas armemur insidias."<sup>25</sup>

The Ambrosian has a different prayer from the Gelasian, and the Ariberto is different from the Ambrosian prayer. The Gregorian and the Frankish Gelasian repeat the Leonine Christmas midnight prayer. Romanum 1474 and the modern Roman missal have a new prayer for this day. It reads: "Per hujus, Domine, operationem mysterii, et vita nostra purgentur, et justa desideria compleantur."<sup>26</sup>

The Second Sunday after Christmas--The Gregorian Sacramentary has the same prayer on the Second Sunday after Christmas as Romanum

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<sup>24</sup> Ambrosianum, p. 30.

<sup>25</sup> Gelasianum, col. 501.

<sup>26</sup> Missale Romanum, 1942, p. 30.

1474 and the present Roman missal have for the First. The Ambrosian and Ariberto have this prayer: "Repleti sumus, Domine, muneribus tuis; tribue, quaesumus: ut eorum et mundemur effectum, et muniamur auxilio."<sup>27</sup> Since 1913 (Abhuc duos annos of Pius X) the modern Roman missal keeps the Second Sunday after Christmas as the Feast of the Most Holy Name of Jesus.

St. Stephen--The Leonine Sacramentary has nothing for this day. The Gelasian has the same prayer as the Gregorian, the Frankish Gelasian, Romanum 1474 and the modern Roman missal, minus the expanded phrase of intercession "intercedente beato Stephano Martyre tuo": "Auxilientur nobis, Domine, sumpta mysteria; et sempiterna protectione confirmet."<sup>28</sup>

The Ambrosian has the postcommunion of the modern Roman missal appointed for the Epiphany octave. The Ariberto has an entirely different prayer. Adaptations of the Gregorian form are used on St. Agatha's Day and in the common of virgins.

St. John the Evangelist--The Leonine Sacramentary has a postcommunion under saints days in August: "Refecti cibo potuque caelesti; Deus noster, te supplices exoramus, ut in quorum haec commemoratione percepimus, eorum muniamur et precibus."<sup>29</sup> The Gregorian has a

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<sup>27</sup>Ambrosianum, p. 52.

<sup>28</sup>Gelasianum, col. 695.

<sup>29</sup>Leonianum, col. 392.

slightly modified prayer (deprecamur for exoramus; cujus for quorum) which is the same as the Frankish Gelasian, the Romanum 1474 and the modern Roman missal. The Gelasian is different from all the rest. So is the prayer of the Ambrosian and Ariberto.

Holy Innocents--The Leonine Sacramentary, the Ambrosian and Ariberto have a postcommunion which reads: "Hodiernae solemnitatis effectu sumsimus, Domine, gaudia magna de parvis; suppliciter exorantes, ut hanc abundantiam in nostra quoque salvatione defendas."<sup>30</sup> The Gelasian differs from all the others. The Gregorian is the ancestor of the Frankish Gelasian, Romanum 1474 and the modern Roman missal's prayer.

Circumcision--This is a rather late (sixth to ninth century) insertion in the missals. The day is known in the early missals as the octave of the nativity of the Lord. The Gregorian has this prayer: "Haec nos communio, Domine, purget a crimine, et caelestis remedii faciat esse consortes."<sup>31</sup> The Romanum 1474 has an expansion of this prayer with the addition after et of: intercedente beata dei genitrice maria, which is carried into the modern Roman missal. The Ambrosian and Frankish Gelasian have prayers that are like each other but different from all the others.

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<sup>30</sup>Ibid., col. 477.

<sup>31</sup>Gregorianum, col. 15.

Epiphany--The Leonine probably had appointments for this season. but they are missing from the manuscript. The Gelasian, the Ambrosian and Ariberto have the postcommunion appointed in the modern Roman missal for the Octave of the Epiphany. The Gregorian postcommunion is the original of the Romanum 1474 and the modern Roman missal: "Praesta, quaesumus, omnipotens Deus, ut quae solemniter celebramus officio purificata mentis intelligentia consequamur."<sup>32</sup> The Frankish Gelasian is like the Gregorian. The Gelasian postcommunion prayer, now assigned in the Latin rite to the octave, is one of the gems of the whole series of prayers in the Latin rites. In the Gelasian it reads: "Caelesti lumine, quaesumus, Domine, semper et ubique nos praeveni: ut mysterium, cuius nos participes esse coluisti, et puro cernamus intuitu, et digno percepiamus affectu."<sup>33</sup>

Epiphany I--The Gelasian Sacramentary has the same prayer as the Frankish Gelasian, Romanum 1474 and the modern Roman missal without the words etiam following tibi, and with the word informes after dignater and without deservire concedas. The Gregorian appoints the expanded form of this prayer for Sexagesima. "Supplices te rogamus, omnipotens Deus, ut quos tuis reficis Sacramentis, tibi etiam placitis moribus dignater deservire concedas."<sup>34</sup>

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<sup>32</sup>Gregorianum, col. 17.

<sup>33</sup>Gelasianum, col. 503.

<sup>34</sup>Gregorianum, col. 159.

The Ambrosian and Ariberto have the same postcommunion, except that Ariberto reads, non desinis reparare while the Ambrosian had reparare non desinis. The prayer of these two sacramentaries is different from the other rites.

Epiphany II--the unassigned postcommunion of the Gelasian Sacramentary which corresponds to the one subsequently appointed for this day, is the same as that of the Gregorian, Ambrosian, Ariberto, Frankish Gelasian, Romanum 1474 and the modern Roman missal: "Augeatur in nobis, Domine, quaesumus, tuae virtutis operatio: ut divinis vegetati Sacramentis, ad eorum promissa capienda tuo munere praeparemur."<sup>35</sup>

Epiphany III--The postcommunion used for this day in the modern Roman missal is found in the Gelasian Sacramentary among unassigned postcommunions: "Quos tantis, Domine, largiris uti mysteriis; quaesumus: ut effectibus nos eorum veraciter aptare digneris."<sup>36</sup> The Gregorian has the same prayer but it does not have the word nos. The Ambrosian, Frankish Gelasian and Romanum 1474 all have the same prayer as the Gelasian. The Ariberto Sacramentary has no appointments for Sundays beyond the Second Sunday after the Epiphany.

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<sup>35</sup>Ibid., col. 698.

<sup>36</sup>Ibid., col. 698.



Epiphany IV--The postcommunion of the Gelasian Sacramentary used for this day in the modern Roman missal is found in the unassigned group of postcommunions, with mensa and expediat in the Gelasian where the modern Roman missal has munera and expediant. The Gregorian, the Frankish Gelasian and Romanum 1474 have the same prayer as the modern Roman missal. The Ambrosian repeats the postcommunion of the First Sunday after Epiphany in that rite.

Epiphany V--The postcommunion appointed for this Sunday in the later missals is not found in the Gelasian Sacramentary. The Gregorian, Ambrosian, Frankish Gelasian, Romanum 1474 and the modern Roman missal all have the same prayer for this day: "Quaesumus, omnipotens Deus: ut illius salutaris capiamus effectum, cujus per haec mysteria pignis accepimus."<sup>37</sup> In the Gregorian Sacramentary the prayer is also adapted for use on St. Anastasia's Day (December 25), the Feast of the Seven Brothers, Martyrs (July 10). The present Roman missal does the same in the second instance.

Epiphany VI--The Gelasian postcommunion for this day reads: "Caelestibus, Domine, pasti deliciis, quaesumus: ut semper eadem, quo veraciter vivimus, adeptamus."<sup>38</sup> The Gregorian, Frankish Gelasian, Romanum 1474 and the modern Roman missal have the ending per quae veraciter vivimus, appetamus.

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<sup>37</sup>Gregorianum, col. 31.

<sup>38</sup>Gelasianum, col. 703.

The Ambrosian has a different prayer: "Per huius, Domine, operationem mysterii: et vitia nostra purgentur, et iusta desideria compleantur."<sup>39</sup>

Septuagesima--The Gelasian postcommunion appointed for the Saturday after Quinquagesima reads: "Fidelibus tuis, Domine, perpetua dona firmentur: ut eadem percipiendo, te quaerant: et quaerendo, sine fine percipiant."<sup>40</sup> The Gregorian and Romanum 1474 have Fideles tui for Fidelibus tuis, per tua for perperpetua and requirant for te quaerant; the modern Roman missal also has an et before percipiendo.

The Ambrosian and Ariberto have the same prayer as the present missal except the word tui for tuis and perpetuis for per tua of the present missal.

The Frankish Gelasian has the following different prayer: "Sacre nobis quaesumus domine mense libacio et pie conversationis augmentum, et tue propiciationis continuum prestat auxilium."<sup>41</sup>

Sexagesima--The Gelasian prayer for this day is different from that of the Gregorian and Romanum 1474 and the modern Roman missal. The Ambrosian and Ariberto prayer is different from both the Gelasian and the modern Roman missal. The Frankish Gelasian is different from

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<sup>39</sup>Ambrosianum, p. 76.

<sup>40</sup>Gelasianum, col. 508.

<sup>41</sup>Frank. Gelasianum, p. 35.

that of the Ambrosian and Ariberto but like the Gelasian. The very short Ambrosian and Ariberto prayer reads: "Refecti vitalibus alimentis, quaesumus domine ad vitam nutriamus aeternam."<sup>42</sup>

Quinquagesima--The Gelasian prayer is different from that of the Gregorian, Romanum 1474 and the modern Roman missal which reads: "Quaesumus, omnipotens Deus, ut qui caelestia alimenta percepimus, per haec contra omnia adversa muniamur."<sup>43</sup> The Ambrosian and Ariberto prayer differs from all the others. The Frankish Gelasian is like the Gelasian prayer. The Gregorian presents the original of the modern Roman missal's prayer.

Ash Wednesday--The Gregorian Sacramentary is the origin of the postcommunion prayer appointed for Ash Wednesday in Romanum 1474 and in the modern Roman missal. The modern Roman missal lacks et after ut in the Gregorian. The Frankish Gelasian has a different prayer from the others cited. The Ambrosian and Ariberto have no appointments under this day's title.

Lent I--Part of the Lenten season is lacking in the Leonine manuscript. The Gelasian postcommunion is different from the Ambrosian and Ariberto postcommunion on the one hand and from the Gregorian, Frankish Gelasian, Romanum 1474 and the modern Roman missal on the

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<sup>42</sup>Ariberto, p. 362.

<sup>43</sup>Gregorianum, col. 27.

other. The latter reads: "Tui nos, Domine, Sacramenti libatio sancta restauret, et a vetustate purgatos, in mysterii salutaris faciat transire consortium."<sup>44</sup>

Lent II--The postcommunion appointed for this day in the later Roman rite is found in the Gelasian Sacramentary under the heading Oratio in tribulatione<sup>45</sup> in a somewhat more primitive form. The prayer is different from that of the Ambrosian and Ariberto. The Frankish Gelasian and the Gelasian are alike. The prayer of the Gregorian, Romanum 1474 and the modern Roman missal is a changed form of the original Gelasian.

Lent III--the modern Roman missal's prayer is found in the Gelasian Sacramentary under the appointments for Monday after the Fourth Sunday in Lent. This prayer is different from that of the Ambrosian and Ariberto. In comparison with Romanum 1474 and the modern Roman missal, the Gelasian lacks a before cunctis and uses consortes instead of participes. The Gregorian and the Frankish Gelasian are like the modern Roman missal except that they both lack a as well as quaesumus which the modern Roman missal has.

Lent IV--The Gelasian postcommunion is different both from that of the Ambrosian missal and Ariberto and from that of the modern

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<sup>44</sup>Ibid., col. 30.

<sup>45</sup>Gelasianum, col. 711.

Roman missal. The Gregorian, the Frankish Gelasian and the modern Roman missal agree, except that the two former lack quaesumus which the modern Roman missal puts after Da nobis. The Romanum 1474 agrees with the present missal except that it has semper fideli for the modern Roman missal's fideli semper. The original Gregorian prayer reads: "Da nobis, misericors Deus, ut sancta tua, quibus incessanter explemur, sinceris tractemus obsequiis, et semper fidelimente sumamus."<sup>46</sup>

Lent V--The source of the postcommunion for this day in the Gregorian, Romanum 1474 and the modern Roman missal is a prayer in the Leonine Sacramentary appointed in Section XXIII for the month of July: "Adesto nobis, Domine Deus noster, et quos tuis mysteriis recreasti; perpetuis defende praesidiis."<sup>47</sup> The Gelasian postcommunion is different from all the others. So are the Ambrosian and Ariberto prayers and the Frankish Gelasian. The modern Roman missal substitutes subsidiis for the older praesidiis.

Lent VI--Palm Sunday--The Leonine has no prayer appointed under this heading. The Gelasian postcommunion differs from all the others. The Ambrosian and Ariberto differ from each other and from all the rest. The postcommunion of Ariberto is found in an altered form in the prayer appointed for the Easter vigil of the modern

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<sup>46</sup>Gregorianum, col. 43.

<sup>47</sup>Leonianum, col. 368.

Roman missal. The Ambrosian postcommunion for this day is found in the Gelasian under Feria secunda after the Fifth Sunday in Lent. The Frankish Gelasian differs from all the rest. The Gregorian prayer is: "Per hujus, Domine, operationem mysterii, et vitia nostra purgentur, et justa desideria impleantur."<sup>48</sup> The Romanum 1474 and the modern Roman missal read compleantur in place of the Gregorian impleantur.

Maundy Thursday--The Leonine postcommunion, almost the same as the one in the Gregorian, Frankish Gelasian, Romanum 1474 and the modern Roman missal, is found under section IV of in Jejuniu Mensis Decimi: "Refecti vitalibus alimentis, quaesumus, Domine, quod tempore nostrae mortalitatis exsequimur, immortalitatis tuae munere consequamur."<sup>49</sup> The Gregorian and later forms have a slightly expanded form of address, Domine Deus noster. The Gelasian postcommunion and the Ambrosian and Ariberto prayer are not like any of the others.

Good Friday--The Leonine, Gelasian, Ambrosian, Ariberto, Gregorian and Frankish Gelasian, Romanum 1474 and the modern Roman missal have no postcommunion appointed for this day. The modern Roman missal has three prayers appointed but one of these is merely

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<sup>48</sup>Gregorianum, col. 52.

<sup>49</sup>Leonianum, col. 482.

the standard prayer of the priest at all masses.

The Resurrection of Our Lord--The Leonine Sacramentary has a postcommunion prayer among the appointments for the month of September which is the same as the modern missal prayer except that the Gregorian, Frankish Gelasian, Romanum 1474 and the modern Roman missal changed the words uno caelesti pane to read sacramentis paschalibus, more in line with the paschal season to which it is transferred by these sacramentaries and missals. The Leonine prayer reads: "Spiritus nobis, Domine, tuae caritatis infunde; ut quos uno caelesti pane satiasti, una facias pietate concordos."<sup>50</sup> This same prayer, in its changed form, is also used as the postcommunion of the Easter Vigil mass (that is the first mass of Easter) in the modern Roman missal.

The Gelasian has a different prayer; "Omnipotens sempiterne Deus: qui ad aeternam vitam in Christi Resurrectione nos reparas: custodi opera misericordiae tuae; et suavitatem Corporis et Sanguinis Domini nostri Jesu Christi Unigeniti Filii tui nostris infunde pectoribus."<sup>51</sup>

The Ambrosian and Ariberto have this postcommunion: "Perpetuo deus ecclesiam tuam pio favore tuere: ut paschalibus resuscitata mysteriis, ad resurrectionis perveniat claritatem."<sup>52</sup> All three

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<sup>50</sup>Leonianum, col. 438.

<sup>51</sup>Gelasianum, col. 574.

<sup>52</sup>Ariberto, p. 404.

of these prayers beautifully catch the spirit of the Easter joy and blessing. The first or Leonine is one of the finest in the series of postcommunions of the Latin rite.

Easter I--The Leonine Sacramentary has no prayer like that of the modern Roman missal. The Gelasian and the first postcommunion of the Frankish Gelasian are the same. The Ambrosian and Ariberto prayer differs from the one that underlies the Gelasian and the later Roman traditions, although the second postcommunion of the Frankish Gelasian is like the Ambrosian and Ariberto prayer:

"Eruberet quaesumus domine mentibus nostris, paschalis gratia sacramenti: ut donis suis ipsa nos dignos efficiat."<sup>53</sup> The

Gregorian and Romanum 1474 postcommunions are the predecessors of the prayer in the modern Roman missal.

Easter II--The Leonine Sacramentary again lacks a prayer like the one appointed for this day in the Gelasian, Frankish Gelasian, Gregorian, Ambrosian, Ariberto, Romanum 1474 and the modern Roman missal: "Praesta nobis, quaesumus, omnipotens Deus; ut vivificationis tuae gratiam consequentes, in tuo semper munere gloriemur."<sup>54</sup>

(Quaesumus is missing in the Gelasian original.)

Easter III--No postcommunion prayer is found in the Leonine Sacramentary. The Gelasian, Ambrosian, Ariberto, Gregorian, Frankish

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<sup>53</sup>Ibid., p. 411.

<sup>54</sup>Gelasianum, col. 584.



Gelasian, Romanum 1474 and the modern Roman missal all agree in the appointed postcommunion here cited in the Gelasian original:

"Sacramenta, quae sumpsimus, quaesumus, Domine, et spiritalibus nos expeint alimentis, et corporalibus tueantur auxiliis."<sup>55</sup> The

Romanum 1474 and the modern Roman missal read spiritualibus for spiritalibus, and instaurent for expiant.

Easter IV--The Leonine has no prayer appointed. The Gregorian has a different prayer from that of the modern Roman missal. The Gelasian, Ambrosian, Ariberto, Frankish Gelasian, Romanum 1474 and the modern Roman missal all have the same postcommunion prayer appointed for this day except the modern Roman missal has changed the exuamur of the older missals to eruamur.

Easter V--The Gelasian, Ambrosian, Ariberto, Frankish Gelasian and Romanum 1474 have the same postcommunion as the modern Roman missal. The original of them all is the Leonine prayer appointed under the month of July: "Tribue nobis, Domine, caelestis mensae virtute satiatis, et desiderare, quae recta sunt, et desiderata percipere."<sup>56</sup>

The Ambrosian and Ariberto prayer substitutes ac virtutis societatem for virtute satiatis. The Gregorian substitutes the

<sup>55</sup>Ibid., col. 584.

<sup>56</sup>Leonianum, col. 368.

virtutis societatem (without ac) for those of the Leonine prayer.

Ascension--The Leonine postcommunion is similar to the modern Roman missal's prayer but the prayer of the Gregorian, Frankish Gelasian, Romanum 1474 and of the modern Roman missal has been expanded by adding quaesumus and the words celebrando suscepimus have been changed to sumenda percepimus.

The postcommunion of the Gelasian, Ambrosian and Ariberto reads: "Deus cuius filius in alta caelorum potenter ascendens, captivatem nostram sua duxit virtute captivam, tribue quaesumus: ut dona quae suis participibus contulit, largiatur et nobis."<sup>57</sup> This prayer is undoubtedly more in the spirit of the day being celebrated than the one of the modern Roman missal. The Gregorian also has the quoted prayer as an alternate.

Sunday after the Ascension--The postcommunion in the Leonine Sacramentary which agrees with that of the modern Roman missal is appointed under the month of September. The Leonine prayer agrees verbatim with the corresponding prayers of the Gelasian, Gregorian, Romanum 1474 and the modern Roman missal. The Frankish Gelasian prayer is the same except it is expanded with the word tuarum, following ut in gratiarum.

The Ambrosian and Ariberto have the same postcommunion as the one that the modern Roman missal appoints for Ascension day.

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<sup>57</sup>Ariberto, p. 416.

Pentecost--The postcommunion of the modern Roman missal for this day is not found in the Pentecost appointments of the Leonine Sacramentary. The Gelasian has the modern Roman missal's prayer appointed among the prayers ad vesperos infra Octabas Pentecosten and has a different postcommunion for the festival. The Gregorian, Frankish Gelasian, Romanum 1474 and the modern Roman missal have changed the word ubertate of the Gelasian to the expanded form intima aspersione. The Ambrosian and Ariberto prayer are the same but differ from all the others.

The Gelasian original reads: "Sancti Spiritus, Domine, corda nostra mundet infusio; et sui roris ubertate foecundet."<sup>58</sup>

Holy Trinity--This festival was not universally observed in the church until 1334. The Leonine Sacramentary has no appointments for this festival. The Gelasian and Frankish Gelasian treat this Sunday as the Octave of Pentecost and offer a different postcommunion prayer.

The Ambrosian, Ariberto, and Gregorian prayer de Sancta Trinitate reads: "Proficiat nobis ad salutem corporis et animae, Domine Deus, hujus Sacramenti susceptio, et sempiternae sanctae Trinitatis confessio."<sup>59</sup> Romanum 1474 and the modern Roman missal have expanded the Gregorian prayer by adding ejusdem individuae unitate after

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<sup>58</sup>Gelasianum, col. 602.

<sup>59</sup>Gregorianum, col. 382.

Trinitatis and adding noster to the address Domine Deus.

Pentecost I--The modern Roman missal postcommunion is found in the Leonine Sacramentary but in a different form. The original reads: "Tantis, Domine, repleti muneribus, ut salutaria semper dona capiamus, praesta, quaesumus, ut a tua numquam laude cessemus."<sup>60</sup>

In the Gelasian the prayer is appointed for sexta Dominica post clausam paschae. The Frankish Gelasian, Romanum 1474, and the modern Roman missal put praesta quaesumus after muneribus, add et after the first ut, and change the second ut to et. The Ambrosian and Ariberto prayer make the same changes; in addition the Ambrosian reads dona salutaria for salutaria semper dona.

Pentecost II--The Leonine Sacramentary has no prayer under this heading. The Gelasian original, there appointed for the Sunday after the Ascension, reads: "Sumptis muneribus, Domine, quaesumus: tua frequentatione mysterii crescat nostrae salutis affectus."<sup>61</sup> The Gregorian reads ut cum for tua; in addition the Frankish Gelasian, Romanum 1474 and the modern Roman missal add sacris after muneribus. The modern Roman missal also reads quaesumus, Domine. The Ambrosian postcommunion for this day is found also in Ariberto but not under this day's heading.

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<sup>60</sup>Leonianum, col. 377.

<sup>61</sup>Gelasianum, col. 590.

Pentecost III--The Leonine has no postcommunion under this heading. The Gelasian original of the modern Roman missal's prayer is listed under undesignated Sundays: "Sancta tua nos, Domine, sumpta vivificent; et misericordiae sempiternae praeparent expiatis."<sup>62</sup> Romanum 1474 and the modern Roman missal receive it without change. The Gregorian appoints this prayer for the Fourth Sunday after Pentecost. The Frankish Gelasian postcommunion for this Sunday is the same as the postcommunion of the Gregorian Sacramentary for the Third Sunday after Pentecost.

The Ambrosian Sacramentary has an unusual prayer appointed for this day. It is unusually long for Latin rites and strongly carries the Eastern rite idea of punishment for unworthy reception of the Sacrament according to St. Paul. The Ariberto has the same prayer with a few words interchanged. It reads:

Gratias agimus tibi, Domine sancte, Pater omnipotens, aeterne Deus, qui nos Corporis, et Sanguinis Domini nostri Iesu Christi communione satiasti, tamque misericordiam humiliter imploramus: ut hoc tuum, Domine, sacramentum non sit nobis reatus ad poenam, sed sit intercessio salutaris ad veniam, sit ablutio scelerum, sit fortitudo fragilium, mundet a crimine, et caelestis gaudii tribuat esse participes.<sup>63</sup>

Pentecost IV--The Leonine does not have this postcommunion. The Gelasian has this prayer in an earlier version than that of the

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<sup>62</sup>Gelasianum, col. 692.

<sup>63</sup>Ambrosianum, p. 287, and Ariberto, p. 431.

modern Roman missal, and without a special appointment: "Mysteria nos, Domine, sancta purificent; et suo munere tueantur."<sup>64</sup> The Gregorian version substitutes tuo for suo. The Frankish Gelasian has the prayer which the modern Roman missal appoints for the Third Sunday after Pentecost. The Ambrosian and Ariberto postcommunion differs from the Roman tradition. Romanum 1474 and the modern Roman missal add quaesumus after Domine and substitute sumpta in place of sancta, but retains the Gelasian suo.

Pentecost V--The Leonine Sacramentary does not have this prayer. The Gelasian has the modern Roman missal's postcommunion but under undesignated Sundays. The Gregorian, Frankish Gelasian, Ariberto, Romanum 1474 and the modern Roman missal have the same prayer, with dono substituted for donae. The Frankish Gelasian appoints it for the Fourth Sunday after Pentecost. The Ambrosian prayer for this day is identical with the one that this rite appoints for Corpus Christi.

Pentecost VI--The Leonine Sacramentary has the modern Roman missal's prayer for this day under section XXXIX of the month of July. The Gelasian also has it under section II of undesignated Sundays.

The Gregorian, Ariberto, Frankish Gelasian and the modern Roman

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<sup>64</sup> Gelasianum, col. 698.

missal have the same prayer. The Frankish Gelasian appoints it for the Fifth Sunday after Pentecost.

The Ambrosian has the same prayer that the modern Roman missal appoints for the Fifth Sunday after Pentecost. Ariberto appoints it for a day during the week. The Romanum 1474 lacks et and uses emundemur instead of mundemur.

Pentecost VII--The Leonine has no prayer like that of the modern Roman missal. The Gelasian Sacramentary lists it, minus ad, under section XXII of unassigned Sundays. The Gregorian, Frankish Gelasian and Romanum 1474 have the modern Roman missal's prayer verbatim. The Frankish Gelasian appoints the prayer for the Sixth Sunday after Pentecost. The Ambrosian appoints for this day the same post-communion that the modern Roman missal appoints for the First Sunday after Pentecost. This day's prayer apparently is not in Ariberto.

Pentecost VIII--The Leonine, Gelasian, Gregorian and Romanum 1474 have the modern Roman missal's prayer for this day, but all read actionem instead of the modern Roman missal's cultum. The Leonine has this prayer under section XXX; the Gelasian has it under unassigned Sunday masses; and the Gregorian has it under the appointments for St. Valentine's Day. The Frankish Gelasian has the same prayer that the modern Roman missal appoints for the Seventh Sunday after Pentecost. The Ambrosian has the same prayer that it appointed for the Second Sunday after Pentecost. Ariberto has the modern Roman postcommunion for Pentecost VIII but under no special designation.

Pentecost IX--The Leonine Sacramentary has no postcommunion that corresponds with this day's prayer in the modern Roman missal. The Frankish Gelasian has the same prayer as the St. Andrew appoints for the Seventh Sunday after Pentecost. The Ambrosian has repeated the long prayer that it appoints for the Third Sunday after Pentecost. What prayer the Ariberto appoints cannot be determined. The Gelasian original is in the unassigned Sunday Section and reads: "Tui nobis, Domine, communicio Sacramenti et purificationem conferat; et tribuat unitatem."<sup>65</sup> The Gregorian appoints the same prayer for the Tenth Sunday after Pentecost. Romanum 1474 and the modern Roman missal assign it to Pentecost IX and add quaesumus after nobis.

Pentecost X--No postcommunion comparable to this day's prayer in the modern Roman missal is found in the Leonine. The Gelasian has this prayer under unassigned Sundays, sections V and VI, while the Gregorian appoints it for the Eleventh Sunday after Pentecost. Romanum 1474 and the modern Roman missal assign it to Pentecost X. The Frankish Gelasian has the same prayer that the modern Roman missal assigns to the Ninth Sunday after Pentecost, except the word quaesumus is left out. The Ambrosian repeats the same postcommunion that it appointed for the Fourth Sunday after Pentecost. The Ariberto appointment cannot be determined.

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<sup>65</sup>Gelasianum, col. 698.



Pentecost XI--The Leonine Sacramentary has a postcommunion under section XXXVIII of the month of July that is the same as that of Romanum 1474 and the modern Roman missal for this day, except the Leonine prayer has Domine quaesumus where the modern Roman missal reads quaesumus, Domine. The Gelasian has the same text as the Leonine except that de is missing after utroque salvati. The Frankish Gelasian has the same postcommunion as the modern Roman missal appoints for the Tenth Sunday after Pentecost. The Ambrosian repeats the same prayer that it appointed for the Fifth Sunday after Pentecost. The Ariberto appointment cannot be determined.

Pentecost XII--The modern Roman missal's postcommunion is found in the Leonine Sacramentary, section VII, among the unassigned Sundays of July, except that the Leonine lacks hujus. The Gelasian and Gregorian list this prayer under the section headed "in time of war;" both include the word hujus. The Frankish Gelasian has this prayer appointed for the Eleventh Sunday after Pentecost. The Romanum 1474 substitutes Sacramenti for the sancta mysterii of the earlier books and of the modern Roman rite. The Ambrosian repeats its postcommunion for the Sixth Sunday after Pentecost.

Pentecost XIII--No postcommunion comparable to this day's prayer of the modern Roman missal is to be found in the Leonine Sacramentary. The Gelasian has several postcommunion prayers that are basically the same as that of the modern Roman missal; it has adapted them to fit the Nativity of St. Mary (September 8),

St. Hippolytus' Day (August 13). The basic original reads:

"Sumptis, Domine, caelestibus Sacramentis, ad redemptionis aeternae, quaesumus, proficiat augmentum."<sup>66</sup>

The Gregorian has the same prayer appointed for this day. Romanum 1474 and the modern Roman missal read proficiamus for proficiat. The Frankish Gelasian has the same prayer that the modern Roman missal has appointed for the Twelfth Sunday after Pentecost. The Ambrosian repeats the post-communion it appointed for the Seventh Sunday after Pentecost.

Pentecost XIV--The Leonine Sacramentary has no prayer to compare with this day's postcommunion in the modern Roman missal. The Gelasian has this day's prayer among the postcommunions for the unassigned Sundays, and an expanded form under the appointments for the Vigil of St. Andrew. Romanum 1474 and the modern Roman missal assign it to this Sunday. The Gregorian Sacramentary appoints the same prayer for the Fifteenth Sunday after Pentecost. The Frankish Gelasian has the same prayer that the modern Roman missal has appointed for the Thirteenth Sunday after Pentecost. The Ambrosian repeats the postcommunion it appointed for the Eighth Sunday after Pentecost.

Pentecost XV--The Leonine Sacramentary has no prayer corresponding to this day's prayer in the modern Roman missal. The Gelasian has the same prayer as that of the modern Roman missal among the unassigned Sunday appointments. The Gregorian appoints the same prayer for the

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<sup>66</sup>Ibid., col. 691.

Sixteenth Sunday after Pentecost. Romanum 1474 and the modern Roman missal assign it to this Sunday. The Frankish Gelasian has the same postcommunion that the modern Roman missal appoints for the Thirteenth Sunday after Pentecost. The Ambrosian postcommunion is repeated from the Third Sunday after Pentecost. It is a long prayer and contains the idea of condemnation for unworthy reception.

Pentecost XVI--No prayer corresponding to the modern Roman missal's postcommunion for this Sunday is to be found in the Leonine Sacramentary. In the Gelasian and the Gregorian Sacramentaries the original of the prayer in the modern Roman missal reads: "Purificato, Domine, quaesumus, mentes nostras, benignus, et renova caelestibus Sacramentis: ut consequenter et corporum praesens pariter et futurum capiamus auxilium."<sup>67</sup> Romanum 1474 changes purificato to purifica. The modern Roman missal reads quaesumus, Domine and purifica.

The Frankish Gelasian has the same postcommunion that the modern Roman missal appointed for the Fourteenth Sunday after Pentecost.

Pentecost XVII--The Leonine and Gelasian do not have the modern Roman missal's postcommunion for this Sunday. The Gregorian appoints this day's postcommunion for the Eighteenth Sunday after Pentecost. It also appoints it for the Saturday before the Second Sunday in Lent, and for the Tuesday in Holy Week (in the latter case with sempiterna for the aeterna of the modern Roman missal). Romanum 1474

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<sup>67</sup>Ibid., col. 577.

(with vicio where the modern Roman missal has vitia) and the modern Roman missal appoint it for this Sunday. The Frankish Gelasian has a different prayer appointed for this day. The Ambrosian repeats the postcommunion it had appointed for the Fifth and Eleventh Sundays after Pentecost. The Ariberto appointment for this day cannot be determined.

Pentecost XVIII--The Leonine Sacramentary does not have the modern Roman missal's postcommunion for this day. Under unassigned Sundays, section XIV, the Gelasian Sacramentary has the postcommunion appointed for this day in the modern Roman missal: "Gratias tibi referimus, Domine, sacro munere vegetati: tuam misericordiam deprecantes; ut dignos ejos nos participatione perficias."<sup>68</sup> The Gelasian repeats the prayer verbatim under the appointments for the dedication of a Basilica, section XCIII. The Gregorian Sacramentary has the same postcommunion as the Gelasian. The Romanum 1474 and the modern Roman missal read nos ejus for ejus nos. The Frankish Gelasian has a different prayer. The Ambrosian repeats the postcommunion it appoints for the Sixth and Eleventh Sundays after Pentecost.

Pentecost XIX--The Leonine Sacramentary does not have the modern Roman missal's postcommunion for this Sunday. Under unassigned Sundays, and again (with a changed termination) under unassigned

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<sup>68</sup>Ibid., col. 694.

daily masses, section XXII, where the ending is changed, the Gelasian has the original of the modern Roman missal's prayer: "Tua nobis, Domine, medicinalis operatio, et a nostris perversitatibus clementer expediat; et tuis faciat semper inhaerere mandatis."<sup>69</sup> The Gregorian has the same prayer under the Twentieth Sunday after Pentecost and it appears again in the appointments for the Eighth Sunday after Pentecost. Romanum 1474 (with the reading clementer) and the modern Roman missal assign it to this Sunday. The Frankish Gelasian has a different postcommunion from that of the modern Roman missal. The Ambrosian repeats its postcommunion for the Seventh and Thirteenth Sundays after Pentecost.

Pentecost XX--Neither the Leonine or Gelasian Sacramentaries has the prayer appointed for this day in the modern Roman missal. The Gregorian appoints it for the Twenty-first Sunday after Pentecost and also for Tuesday after the Second Sunday in Lent, except that in both cases the semper of the modern Roman missal is lacking. Romanum 1474 also lacks the word semper. The Frankish Gelasian has appointed the same prayer that the modern Roman missal appoints for the Sixteenth Sunday after Pentecost. The Ambrosian repeats its postcommunion for the Eighth and Fourteenth Sundays after Pentecost.

Pentecost XXI--The Leonine has no prayer like this Sunday's postcommunion in the modern Roman missal. The Gelasian appoints the

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<sup>69</sup>Ibid., col. 699.

modern Roman missal's prayer for this Sunday for the Friday after Easter, without the word pura of the modern Roman missal. The Gregorian Sacramentary appoints the same prayer for the Twenty-second Sunday after Pentecost (also without the word pura). Romanum 1474 (with pura) and the modern Roman missal assign it to this Sunday. The Ambrosian appoints the long prayer that it used on the Third, Ninth, and Fifteenth Sundays after Pentecost. The Frankish Gelasian appoints the same postcommunion that the modern Roman missal has for the Eighteenth Sunday after Pentecost.

Pentecost XXII--The Leonine Sacramentary has the modern Roman missal's prayer in section XXXII of masses for July: "Sumsimus, Domine, sacri dona mysterii, humiliter deprecantes, ut quae in tui commemoratione nos facere praecepisti, in nostrae proficiant infirmitatis auxilium."<sup>70</sup> The Gelasian does not have this prayer. The Gregorian appoints the same prayer for the Twenty-first and Twenty-third Sunday after Pentecost, (this Sunday's caption must be incorrect, because the Twenty-first Sunday is in its proper order before the Twenty-second Sunday in the sacramentary) as well as for the Friday after Pentecost. Romanum 1474 and the modern Roman missal (with commemorationem for the earlier commemoratione) appoint it for this Sunday. The Frankish Gelasian has the same postcommunion that the modern Roman missal appoints for the Eighteenth Sunday after

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<sup>70</sup>Leonianum, col. 374.

Pentecost. The Ambrosian has the same postcommunion which it appoints for the Fourth, Tenth and Sixteenth Sundays after Pentecost.

Pentecost XXIII--The Leonine and Gelasian Sacramentaries do not have the modern Roman missal's prayer for this day. The Gregorian has the modern Roman missal's prayer, but it is appointed for the feast of the Exaltation of the Holy Cross (September 14) and for a Sunday in the month of September. Romanum 1474 and the modern Roman missal appoint it for this Sunday. The Frankish Gelasian has the same prayer that the modern Roman missal appoints for the Nineteenth Sunday after Pentecost (except that semper follows faciat). The Ambrosian has a totally different prayer from that of the modern Roman missal.

Pentecost XXIV (The Last Sunday after Pentecost)--The Leonine Sacramentary does not have the modern Roman missal's prayer for this Sunday. The Gelasian Sacramentary appoints this Sunday's postcommunion in the modern Roman missal for the midnight mass of Christmas in this form: "Concede nobis, Domine, quaesumus, ut sacramenta, qua sumpsimus, quidquid in nostra mente vitiosum est, ipsius medicationis dono curetur."<sup>71</sup> It has another adaptation of this prayer among the propers of the Purification of the Virgin Mary. The Gregorian appoints the Gelasian form of this postcommunion for the Twenty-fourth Sunday after Pentecost. Romanum 1474 and the

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<sup>71</sup>Gelasianum, col. 495.

modern Roman missal read quaesumus, Domine, and per Haec after ut, and have ipsorum for ipsius. The Frankish Gelasian has the same postcommunion which the modern Roman missal has for the Twentieth Sunday after Pentecost. This Sacramentary appoints for the Twenty-seventh Sunday after Pentecost the modern Roman missal's postcommunion for the Last Sunday after Pentecost.

The Frankish Gelasian postcommunion for the Twenty-fifth and Twenty-sixth Sunday after Pentecost are the same as the modern Roman missal's for the Twenty-first Sunday and the Twenty-second Sunday respectively. The Frankish Gelasian appears to be the first to number the Sundays after Pentecost like the modern Roman missal.

The Ambrosian missal's last Sunday of the church year is called Dominica Prima post Dedicacionem. The postcommunion appointed is the same as its appointments for the Fifth, Eleventh and Seventeenth Sundays after Pentecost.

The Nativity of St. John the Baptist (June 24)--The Leonine Sacramentary does not have the prayer of the modern Roman missal. The Gelasian, Gregorian and the Frankish Gelasian postcommunions are substantially the same as that of the modern Roman missal: "Sumat Ecclesia tua, Deus, Beati Johannis Baptistae generationis laetitiam: per quem suae regenerationis cognovit auctorem, Dominum nostrum Iesum Christum, filium tuum."<sup>72</sup> Romanum 1474 and the modern Roman missal read generatione for generationis. The Ambrosian prayer is:

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<sup>72</sup>Gelasianum, col. 650.



"Tribue, quaesumus, omnipotens Deus, ut sicut nos donis caelestibus satias, ita in beati Ioannis Baptistae nativitate defendas praesidiis: ut quod ille de filii tui nativitate praedicavit, nobis prosit ad salutem."<sup>73</sup>

St. Peter and St. Paul (June 29)--The Leonine Sacramentary does not have the modern Roman missal's prayer. The Gelasian has the modern Roman missal's postcommunion under unassigned Sundays: "Quos caelesti, Domine, alimento satiasti, apostolicis intercessionibus ab omni nos, quaesumus, adversitate custodi."<sup>74</sup> The Gregorian Sacramentary has this prayer under both the Vigil of St. Peter (June 28) and the "birthday" of St. Peter (June 29). Romanum 1474 and the modern Roman missal omit nos, quaesumus. The Frankish Gelasian has a different prayer from that of the modern Roman missal. The Ambrosian and Ariberto postcommunion for SS. Peter and Paul is: "Perceptis, Domine, sacramentis, suppliciter te rogamus: ut, intercedentibus beatissimis Apostolis tuis Petro et Paulo, quae pro illorum veneranda gerimus passione, nobis proficiant ad salutem."<sup>75</sup>

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<sup>73</sup>Ambrosianum, p. 478.

<sup>74</sup>Gelasianum, col. 102, 103.

<sup>75</sup>Ambrosianum, p. 486.

## Summary of the Postcommunions of the Latin Rites

The Roman postcommunions are characteristically brief, terse prayers of petition to God. Nearly always they are of one sentence in length. If they are longer it usually signals the fact that this prayer is of later date. (An example of such occasional exceptions is the postcommunion of the Feast of the Holy Name of Jesus instituted by Pope Innocent XIII). One is amazed at what can be expressed in so few words. Certainly no words are wasted. This brevity and precision of expression is a part of the genius of Latin mind and spirit. The postcommunions along with other prayers of the Eucharist have been written in a rhythmic style of Latin.

These prayers are usually addressed to God the Father. Those addressed to the Son are exceedingly rare. The characteristic address to the Father is O Lord (Domine) or Almighty God (Omnipotens Deus); less frequently God or Lord God. The simple form O Lord (Domine) by far predominates.

As Dix<sup>76</sup> has said, the postcommunions do not have as large a range of ideas or expression as the collects for the day. Probably this is so because the postcommunions usually refer to the Eucharist and after all the Sacrament can only be called a limited number of names.

The favorite terms for the Eucharist are, the mystery (mysterium), sacrament (sacramentum), heavenly food or spiritual food and drink,

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<sup>76</sup>Dix, p. 521.

communion, gifts, heavenly delight or divine aids. Mystery is the most used of all. Sometimes the prayer does not mention the Eucharist.

Among these postcommunions one finds some prayer gems, for example the Latin rite postcommunions of the Second Sunday in Advent, the Octave of the Epiphany, the Sixth Sunday after Epiphany, Easter Day, the Sunday after the Ascension, Pentecost and the Fourth Sunday after Pentecost and in the Ambrosian rite those for the Fourth, Seventh, Ninth, and Nineteenth Sundays after Pentecost.

The purpose of these postcommunions is expressed by A. Croegaert, "May the sacrifice of the cross, which is made present in the Eucharistic rite, bring into active being in us the fullness of its sanctifying effects; such is the church's petition in these prayers."<sup>77</sup> The remission of sins is the principal effect of the sacrament. "The remission of sins in its multitudinous aspects is not however, the only subject matter of these prayers: divine help, restoration, sanctification, vivification of the soul: all these and other topics feature each in several prayers."<sup>78</sup>

Many postcommunions are concerned with the effects of Holy Communion. Especially is this so with the medieval or later prayers.

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<sup>77</sup>A. Croegaert, The Mass, a Liturgical Commentary, abridged translation by J. Holland Smith (London: Burns and Oates, 1959), II, 284.

<sup>78</sup>Ibid., pp. 284-85.

These effects are, broadly speaking: (a) Our incorporation individually into Christ, . . . each of us separately with Christ; (b) our incorporation into Christ, the head of the church, . . . so making them one with one another; and (c) participation in future divine blessings: the glorious resurrection and beatitude in glory.<sup>79</sup>

Some examples of the last effect are found in the postcommunions of Christmas Day and Maundy Thursday.

Pius Parsch says of the postcommunions, "This is a petition for the enduring fruit of Holy Communion." "The petitions of the post communio refer either to this earthly life or look forward to a life to come . . . often, however they open up for us a vista of heaven and its glory. . . ." <sup>80</sup>

Jungmann speaks of the results or purpose of the Sacrament as expressed in these prayers, "What we expect and implore from our partaking of the body and blood is progress and final triumph of its redemptive efficacy in us, ut quod pia devotione gerimus." <sup>81</sup>

The Postcommunions of the Latin rite are petitions for help through the Sacrament to live worthily here in this life, receiving the graces of the Eucharist and a petition to receive the greatest

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<sup>79</sup>Ibid., p. 285.

<sup>80</sup>Pius Parsch, The Liturgy of the Mass, translated and adapted by H. E. Winstone (St. Louis: B. Herder, c.1957), pp. 309-14.

<sup>81</sup>Josef A. Jungmann, The Mass of the Roman Rite, translated by Francis A. Brunner (New York: Benziger, c.1951), II, 423-25.

gift, eternal life and a vision of God. We are asking for help to keep God's commandments and for the love and virtues we should possess in this life, along with our love to God and others. These prayers do not always express thanks for the Sacrament in words but there is a thankful reminiscence of the Sacrament asking for the gracious effect of Holy Communion in our lives. Nor are these postcommunions always in accord with the seasons of the church year; yet on the day of Pentecost the theme of the Holy Spirit so dominates the post-communion that the Sacrament is not mentioned. One finds little of the Eastern idea of condemnation for unworthy participation in the Sacrament.

There are several antitheses expressed in the petitions of the postcommunions, body and soul, present and future, outward and inward, visible and invisible. The words of Jungmann are wisely said in regard to the contents of the postcommunions: "If we combine all the various details in these approaches to the mention of the sacrament, we acquire an excellent picture of Christian revelation regarding the Eucharist and communion."<sup>82</sup>

Usually the Latin rite prayers can be divided into several groups as to agreement with each other. The Ambrosian missal and the Ariberto Sacramentary almost always had postcommunions that agreed with none of the others. The Leonine was sometimes the source

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<sup>82</sup>Ibid., II, 423.

of all except the Ambrosian group. The Gelasian, Gregorian and the Romanum 1474 most generally agreed with each other and the modern Roman missal. The Frankish Gelasian usually agreed with the Gelasian though the prayers might be appointed at different times. The Gelasian Sacramentary is the source of most of the modern Roman missal's prayers.

## CHAPTER V

### GENERAL SUMMARY OF THE POSTCOMMUNIONS OF THE EASTERN AND WESTERN RITES AND CONCLUSIONS

The Eastern rite postcommunions frequently emphasized the fear of unworthy participation and condemnation following St. Paul's teaching in I Corinthians 11. The Eastern rites emphasized the awe, majesty, glory and mystery of God and so speak in honoring the glory and majesty and in praising God's name in their postcommunions. Their address to God is much more involved than that of the Latin rites, always addressed to God the Father except for four prayers addressed to Christ. The Eastern rite postcommunions range from the short to the exceedingly lengthy. Generally they tend to the long side. The nearest the Eastern rites come to a variable postcommunion is in the Liturgy of Addai and Mari, where there is a change of prayers from Sunday to ordinary days, with two prayers provided for each. Always there is a fixed (common) prayer said by the celebrant and sometimes one by the deacon or clerk.

Their favorite terms for the Sacrament are mystery, body and blood, spiritual food and drink. Postcommunions, usually of a later date, sometimes have involved descriptions of the Sacrament. Generally these prayers express thanksgiving for the Sacrament.

The Western rite postcommunions, on the other hand, are terse, direct addresses to God, generally contained in one sentence. They are composed in a definite rhythmic pattern. The address is generally

very simple, with no waste of words on formalities. The favorite is, "O Lord" or "Lord." The most involved addresses are "Almighty God" or "Almighty and merciful God," as found in the postcommunion of Monday after the Third Sunday in Lent.

The terms these postcommunions use for the Sacrament most often are mystery, spiritual food and drink, sacrament, and communion. The dominant idea in these postcommunion prayers is not always thanksgiving, although there is usually a thankful remembrance of the Sacrament. Rather there are petitions that the fruit of the Holy Communion may be found in us, both now and for eternity, that we may be cleansed and guarded against all sins and that we may enjoy eternal life with God. The petitions pray that the graces of the Eucharist may come forth in our lives.

The modern Ambrosian Missal and Ariberto Sacramentary almost always represent an independent development in postcommunion prayers which are different from all the others. Most of the modern Roman missal's postcommunion prayers come from the Gelasian Sacramentary although they may be in the form of the Gregorian recension or of a later reform.

The fragmentary and unused rites give the first real evidence of a postcommunion prayer being used in the liturgy.

In the Greek rites the postcommunion prayer always and still is a fixed (common) prayer for every celebration.

In the Latin rites we have no evidence that antedates the fifth



century, when we begin to find variable postcommunions which ultimately develop into proper postcommunions for each mass, feast day or Sunday.

These prayers well express what the mind of the church was and is about the Sacrament, its doctrine and the results of the Sacrament in the lives of the faithful in those branches of the Christian Church.

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