

# LITURGY IN THE MIDDLE AGES

TRH 3725HS / 6725HS

## 2016 SYLLABUS

### INTRODUCTION

The life journey of dwellers in the middle ages was constantly directed by the liturgy, starting at birth with baptism, ending at death with the last rites and passing through marriage and other rites between. The church's prayer in the liturgy was understood to determine its belief. Some practical examples of this will be discussed. The church's calendar - the temporal (Christmas through Corpus Christi) and sanctoral (saints' days) took more than a millennium to develop. Easter was observed by the second century, but its date was debated for centuries. We will look at the different orders of clergy (which varied from country to country), how they were ordained and how they dressed. The organization of the church, altar, furniture and the hardware used in worship are considered parts of the liturgy and are illustrated with a slide show. The shape of the eighth century Mass can be seen through the excellent description in the *Ordo Romanus Primus* and its sometimes perverse development and language by the end of the Middle Ages in late mediaeval missals. The student will be able to work with a DVD or web image of an illuminated gradual to gain an understanding of the music of the mass (and to have fun). Liturgical music documents were artistic knockouts. We will discuss modal theory and listen to different varieties of chant and see a video of a recreation of mediaeval liturgical drama. Baptism in the east began with a series of lectures (18 in Jerusalem) during Lent and culminated with a ceremony on Holy Saturday. From an *ordo* and from an early liturgical document one can see how this had developed in the west by the 8<sup>th</sup> century and observe some retrograde steps which were inflicted on the liturgy subsequently. The structure of daily prayer in churches and monasteries at the one night office and seven day offices will be presented and the form of the music discussed.

### Course Outcomes

A successful student should attain a good knowledge of:

- The liturgies practised in the middle ages for the Mass, daily office and baptism and their evolution;
- The sources for the words and music in the rites and descriptions of how they were conducted (ordines, commentaries, canon law), and
- The physical settings for the liturgy, and the nature of the liturgical ministers.

### Instructor

Barry F. H. Graham

Telephone: 905 279-5090 (a local call from 416)

Facsimile: 905 279-4065

E-mail: [bfh.graham@utoronto.ca](mailto:bfh.graham@utoronto.ca)

Having no office, I do not celebrate office hours. However, students with problems they have been unable to work out on their own are urged to call any time between 10 am and 10 pm, any day of the week. The assignments are an integral part of the course and I expect to give students any advice they need on how to proceed when they find questions they are having trouble answering.

I won't tell students the answer but, if they describe the roadblock they have experienced, I will suggest a way around it. **Please do not hesitate.**

## COURSE REQUIREMENTS AND EVALUATION

1. Regular attendance and participation in class.	20%
2. Class quizzes. (1 <sup>st</sup> : 1½; 2 <sup>nd</sup> : 2½; 3 <sup>rd</sup> : 6)	10%
3. Assignments. (8, each carrying a mark of between 3 and 6%)	35%
4. Final written exam at 11am on April 14	35%

**Assignments, to receive credit, must have been handed in at the class meeting on the day they are due and must have been completed independently by each student.**

Since there is no text for this course, attendance is important. Each student receives credit of 1% for each meeting after the first at which he is physically present throughout and a further 1% if he makes some contribution. Since the maximum for item 1. is 20%, a student may miss one class without penalty.

The quizzes are held to ensure that the student has mastered certain important facts on which subsequent material will be based.

The assignments are intended to allow students to learn from materials which cannot be presented well in class. Five of the eight assignments are handed out by the course's half-way point to reduce the demands on you in the second half of the term. **If any questions cause you trouble while you prepare an assignment, please call or e-mail the instructor so that your assignments will have as few errors as possible.**

The final examination will consist of questions of the sort shown in the list of sample questions you have been given. Most if not all of the questions will be drawn from material covered in class, in handouts, in the assignments or in the regular type face readings in Vogel. You will be provided with notes for each lecture with space in which you can jot additional points. Most exam questions can be answered in one or two words - at most a short phrase or sentence. If you require more than a short sentence to answer, you either haven't understood the question or you are trying to scattergun by mentioning every conceivable thing you know about a particular topic in the hope that one thing you say may be correct. Such answers receive no credit. The questions on the exam can be completely answered with 88 unambiguous points. Each correct point will be awarded a credit of 0.5%. Thus, anyone providing 70 or more correct answers will receive full marks on the exam.

## SUBJECTS AND READINGS FOR EACH CLASS

Readings are shown with the class material to which they relate. You should read them *before* the lecture.

You will find the assignments much harder and the lectures less rewarding if you do not do the reading.

Seriously consider purchasing Cyrille Vogel's *Medieval Liturgy: An Introduction to the Sources*. Washington DC: Pastoral Press, 1986. In May 2015, it could be bought <http://www.ocp.org/search?query=vogel> for US\$40.00 plus shipping. If you think that you may have an ongoing interest in the liturgy in your career, this book should be on your bookshelf.

Abbreviated citations for readings are given. Details of the book or paper are in the bibliography.

### **1. 14 January**

Liturgical seasons; bibliographical references; why liturgy shapes theology and, from examples, sometimes in unintended ways; liturgical sources in general and liturgical commentaries in particular; how liturgical studies developed.

- Subject for quiz 1 to be held on 21 January is noted on the page with Assignment 1.
- Assignment 1 distributed, due 21 January: Stational Liturgy
- Bibliographical assignment distributed, due 28 January.

Reading: Roger Reynolds's articles on "Liturgy, Stational" and "Liturgy, Teatyses on"; Bouyer pp. 272-281. As an act of supererogation, consider reading Reynolds's paper on Guillaume Durand. The book is in Robarts and an offprint of the article is at PIMS (BX 1979/.G85/R49/1992).

### **2. 21 January**

Secular calendars; the Christian calendar: the week, Easter through Pentecost, Christmas-Epiphany, sanctoral.

- Quiz 1 will be held at the beginning of the class.
- Assignment 1 is due.

Reading: Cheney pp. 1-9, 40-3; Vogel 304-314, 404-410. Do also take a look at Capelli's *Cronologia* to see what it contains. The book is infuriatingly (dis)organized, but essential for a student of history. (You can buy a copy in the bookshop in the cellar of PIMS.) Also look at the articles about the liturgical year by Reynolds (Holy Week, Ascension day, Litanies, Advent, Christmas, All Saints' day, All Souls' day); Holbrook (Beneventan Fragments), Greenfield (Ember Days), Winkler (Epiphany) and Pfaff (Marian Feasts). The subject is also covered well in Cheslyn Jones pp. 403-431.

### **3. 28 January**

The architectural setting of the liturgy, the altar and its apparatus, liturgical furniture.

- Bibliographical assignment is due.
- Assignment 2 distributed, due on 4 February: Architectural features of a Roman basilica.

Readings: Cheslyn Jones, pp. 473-487; Reynolds's "Altar and Altar Apparatus" and "Furniture, Liturgical".

### **4. 4 February**

The ministers of the liturgy and their ordination. Textual sources, systems of clerical orders, components of ordination rites, Romano-Germanic pontifical: Roman grades, ordination rite for subdeacons.

- Assignment 2 is due.
- Quiz 2 will be held on 11 February.

Readings: Reynolds's "Ordination, Clerical" and "Image and Text: The Liturgy of..."; Vogel, pp. 225 - 247.

### **5. 11 February**

Liturgical vestments, liturgical colours. Sources for the mass: Sacramentaries, graduals, the musical structure of the mass.

- Quiz 2 will be held.
- Assignment 3 distributed: Ordination in Benevento; Ministers in Marmoutier.

Readings: Reynolds's "Vestments. Liturgical", "Colors, Liturgical", Vogel, pp. 38 - 102 (read the whole thing if you can, but the part in regular face type will do if you can't).

## 6. 25 February

Sources for the mass (concl.). Practical instruction on reading manuscripts on CDs and the web.

- Assignment 3 is due
- Assignment 4 distributed: graduals of the late middle ages. Each student will be given a set of questions about a different late mediaeval gradual and will be asked to report his findings on 3 March. A written copy of the findings will be handed in. The graduals are on DVD in the Trinity library or on the web at [www.memoria.cz](http://www.memoria.cz).
- A copy of a translation of the Ordo Romanus Primus will be distributed for use on 3 March. Please read it in advance of the class. It's only 12 pages long.

Sources useful for completing assignment 4: Graham's *Litoměřice* has a transcription of a Prague use gradual which will be substantially similar to the one in your assignment. Graham's *Bohemian and Moravian Graduals* has a description of your gradual which includes an index and notes about solving problems with your mfm, CD, or [www.memoria.cz](http://www.memoria.cz).

## 7. 3 March

Students' reports on graduals. (Assignment 4 due)

The pontifical mass in the Ordo Romanus Primus.

Readings: Atchley, pp 116 - 147 (Graham modified distributed last class) or better, if you can read Latin, Andrieu, *Les Ordines Romani*, vol. 2, 67 - 107.

## 8. 10 March

A detailed examination of the mass of the Roman rite (Pius V missal). The explanations will probably have to be continued at the 17 March meeting.

- Assignment 5 distributed: the mass in the Old Gelasian sacramentary, the Lorsch gospels, the mass in Metz ca. 850. Reynolds's papers "Image and Text: A Carolingian..." and "A Visual Epitome..." will be helpful in doing the assignment.
- Quiz 3 will be held at the beginning of the meeting on 17 March. To answer it successfully, you will have to memorize every detail of the first column ("Rome to 1309") of the "Structure of the Eucharist" handout.

Readings: Reynolds, "Mass, Liturgy of the". If you find anything unclear in this reading, you are encouraged to consult Jungmann's book, which is superb.

## 9. 17 March

Conclusion of examination of mass of the Roman rite. Other western rites: Gallican, Mozarabic, Milanese, Celtic.

- Assignment 5 is due
- Quiz 3 will be held at the beginning of the class.
- Readings: The articles on the Gallican, Mozarabic, Milanese and Celtic rites by McKinnon, González, Gyug and O'Neill and any of the other articles on rites or uses noted in the bibliography which catch your eye.

## 10. 24 March

The Divine Office. Historical development, structure, sources

- Assignment 6 distributed: Monastic vs "cathedral" office, antiphonaries, collectars.
- Readings: Reynolds, Divine Office.

## 11. 31 March

Baptism. Developments in baptism in the first 800 years, Gelasianum, Ordo Romanus XI and the

process during Lent which culminated on Holy Saturday. Baptism in the 14<sup>th</sup> century.

- Assignment 6 is due.
- Assignment 7 distributed: Baptism in the Old Gelasian sacramentary and in the Bobbio missal. Baptism in Metz and Benevento.

Readings: Susan Keefe in *DMA* and Cheslyn Jones: Chapter on initiation from NT times to the Reformation.

### **12. 7 April**

Music in the Mass and Divine Office. Modal theory and structure, classification system, examples, mass chants in the Roman, Old Spanish and Ambrosian traditions, Easter matins in the 14<sup>th</sup> century.

- Assignment 7 is due.

Reading: Cattin, 1-127.

### **13. 14 April**

Written examination.

## **PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES LIBRARY**

The library is on the 4<sup>th</sup> floor of the St. Mike's (Kelly) Library on St. Joseph Street. As a special favour, students enrolled in this course may use the library. Admission is by pass card which you must obtain from Michael Sloan in the IMS Library. I will have sent to Mr. Sloan a list of the names of all students registered for this course on 13 January. I will send him an e-mail in the afternoon of 14 January with the name of anyone else *who tells me at the first class meeting that she intends to register*.

Mr. Sloan has asked that I make you aware of three library rules:

- i) You may only use the library's books in the library. You may not take them home. There is in the library a photocopier which works better than most at the university. You pay for copies with your U or T library card - which can be recharged beside the circulation desk on the first floor.
- ii) You are asked to reshelve reference books after use. Reference books are in the room in front of you and to your right when you enter the library. Other books, you should leave on the carts after use.
- iii) Bags (attaché cases, handbags, backpacks, etc.) are not permitted in the library. There are lockers in a corridor outside the library in which you can leave them. The lockers require you to insert a quarter which is refunded when you return the key. If you don't have a quarter, the person at the PIMS desk will lend you one.

Usually, the PIMS library hours are the same as those of the Kelly Library. Some things such as facsimile editions are only available when Mr. Sloan or his colleague Will Edwards is present (usually 9-5 on weekdays). You must see Mr. Sloan to get your card and Mr. Sloan or Mr. Edwards to use the rare books room. Some of your assignments require rare books. So you cannot do them on weekends. The library's telephone number is (416) 926-7146. When you ask to see rare books, Please identify the one(s) you want using the call numbers in the bibliography.

11 May 2015