

Chapter 1 : The Shape of the Liturgy, New Edition: Dom Gregory Dix: blog.quintoapp.com: Books

*The Shape of the Liturgy, New Edition [Dom Gregory Dix] on blog.quintoapp.com *FREE* shipping on qualifying offers. A new edition of Gregory Dix's masterpiece, still essential reading for students and scholars and in print constantly for fifty years.*

The Pre-Nicene Background of the Liturgy. Despite its extreme structural simplicity there was no ideal of squalor or poverty about the pre-Nicene celebration of the eucharist. The list of church plate at Circa and many other such indications are a sufficient guarantee of that. The baptistery attached to the house-church at Dura-Europos c. There could be a considerable degree of splendour about the setting of the ecclesia in a great Roman patrician house, and even where this was lacking attempts were evidently made to supply some dignity. There was no puritan cult of bareness for its own sake. There was, too, an element of ceremony in the celebration and a good deal of moving about. The rite was viewed essentially as an action, and a number of people cannot combine to take different parts in a corporate action without some such element of ceremony, in the sense of organized and concerted movement. The use of the informal speaking voice for any part of the eucharist appears to be an innovation of the Latin churches in the early middle ages; for the eucharistic prayer itself it was not known before the Reformation. One cannot make much of the use by pre-Nicene writers of *dicere* to say in connection with the prayers. The ancients habitually used this word of a recitative, e. Probably the immemorial preface-chant of the West represents approximately the way in which the whole eucharistic prayer was originally recited there. Very similar intonations are traditional for the public prayers of the liturgy all over the East. There was no elaborate or choral music at the eucharist as at the synaxis; no special vestments or liturgical ornaments or symbolism, nothing whatever to arouse the emotions or stir the senses or impress the mind — just a complete and intense concentration upon the corporate performance of the eucharistic action in its naked self, without devotional elaborations of any kind whatever. It is very easy for us to romanticize the life and worship of the primitive Christians. What was conventional in the social setting of their day has for us the picturesqueness of the strange and remote; what was straightforward directness in their worship has for us the majesty of antiquity. It is a useful thing occasionally to transpose it all into the conventions of our own day and look at the result. Suppose you were a grocer in Brondesbury, a tradesman in a small way of business, as so many of the early Roman Christians were. At the end of your walk you would slip in through the mews at the back of one of the big houses near Hyde Park, owned by a wealthy Christian woman. Inside you mostly know one another well, you exchange greetings and nod and smile; people who are jointly risking at the least penal servitude for life by what they are doing generally make certain that they know their associates. At the other end of the drawing-room sitting in the best arm-chair is an elderly man, a gentleman by his clothes but nothing out of the ordinary — the bishop of London. On either side of him is standing another man, perhaps talking quietly to him. On chairs in a semicircle facing down the room, looking very obviously like what they are — a committee — sit the presbyters. In front of them is a small drawing-room table. The eucharist is about to begin. The bishop stands and greets the church. At once there is silence and order, and the church replies. Then each man turns and grasps his neighbour strongly and warmly by both hands. I am trying to represent the ancient by a modern convention. The two men by the bishop spread a white table-cloth on the table, and then stand in front of it, one holding a silver salver and the other a two-handled silver loving-cup. One by one you all file up and put your little scones on the salver and pour a little wine into the loving-cup. Then some of the scones are piled together before the bishop on the cloth, and he adds another for himself, while water is poured into the wine in the cup and it is set before him. In silence he and the presbyters stand with their hands outstretched over the offerings, and then follow the dialogue and the chanted prayer lasting perhaps five minutes or rather less. He stands a moment in prayer and then takes three sips from the cup, while the two men beside him break the other scones into pieces. To each of those around him he gives a small piece and three sips from the cup. Then with the broken bread piled on the salver he comes forward and stands before the table with one of the deacons in a lounge suit standing beside him with the cup. You stow it in an inside pocket, reflecting perhaps that Tarcisus was lynched six months ago for

being caught with one of those little boxes upon him. That is all there is to it, externally. It would be absolutely meaningless to an outsider, and quite unimpressive. But perhaps it did not all end quite so easily. You might very well never walk back up Maida Vale again. He blows his whistle, more police arrive, the house is entered, and soon afterwards twenty-two people, including the bishop and his deacons and the little grocer from Brondesbury, are marched off to the station. The proceedings are by summary jurisdiction, as in the case of a raid on a night-club with us. Each is asked in turn whether he pleads guilty or not guilty. The magistrate is perfectly well aware of the Christian rule of never denying their religion. At the side of the court-room is hung a picture of the king. Just go and kneel in front of that picture and say "Lord have mercy upon me," will you? The offering of the conventional pinch of incense or few drops of wine before the statue of the deified emperor, which was the routine test for Christianity, involved no more religious conviction than such a ceremony as I have invented here. Some of the accused go through the prescribed test with white faces and faltering lips. One goes to the picture to do so and his conscience suddenly gets the better of his fear; he knocks the picture off the wall in a revulsion of nervous anger. He is hustled back to the dock and the picture is hung up again. The magistrate, a reasonable man, again asks each of those who have pleaded guilty whether they will even now go through the little ceremony. There is no more to be done, no possible doubt as to the law on the matter: As a rule there is no delay. Unless they were reserved for the arena, sentences on Christians were usually carried out on the same day. So in our modern analogy fifteen Christians were hanged that afternoon at Wandsworth. Whether this was really much more merciful may be doubted. Most of the prisoners died within two or three years. We shall not begin to understand what the eucharist meant to Christians until we have estimated this background of real danger and intense hatred in a setting of absolutely normal daily life. It is true that organised and official persecution by the state was by no means continuous, that there were long periods when the central government was otherwise occupied, and wide regions where the local authorities were inclined to turn a blind eye to the existence of Christians, provided these did not thrust themselves upon their notice. But there were other periods and equally wide regions where official persecution raged with violence for years together. For two hundred years, from Nero to Valerian roughly a. For another fifty after that, the law against Christian assembly relaxed; but to be a Christian was, by an illogicality, still brought under the capital charge of *laesa maiestas*. There is the opinion of Ulpian the jurist and the actual contemporary court-record of martyrdoms to prove that even in this period of peace in the latter half of the third century martyrdom was still only a matter of whether you happened to be accused. Marinus, the soldier accused of Christianity by a comrade envious of his promotion to centurion, is dead three hours after the accusation has been lodged Eusebius, *Eccl.* Both these typical stories are reported by contemporaries from periods which rank more or less as times of toleration. We can and should distinguish between the intermittent hostility of the government and the unorganized and unpredictable malignity of the mob or of private informers. But when all has been said that is true in mitigation of the severity of ancient persecutions, for two hundred and fifty years from Nero to Constantine to be a Christian was in itself a capital crime, always liable to the severest penalty, even when the law was not enforced. It remains a demonstrable historical fact from contemporary records that during this period thousands of men and women were killed, tens of thousands more suffered grievously in their fortunes and persons, and hundreds of thousands had to put up with the opposition of their families and the suspicion and ostracism of their neighbours for half-a-lifetime and more. And the storm center throughout the whole period was undoubtedly the eucharist. When we regard what actually took place in the early eucharistic rite, the fear and hatred it inspired over so long a time seem ridiculous. Yet it is an uncanny fact that there is still scarcely any subject on which the imagination of those outside the faith is more apt to surrender to the unrestrained nonsense of panic than that of what happens at the catholic eucharist. As a trivial instance, I remember that my own grandmother, a devout Wesleyan, believed to her dying day that at the Roman Catholic mass the priest let a crab loose upon the altar, which it was his mysterious duty to prevent from crawling sideways into the view of the congregation. Hence the gestures of the celebrant. How she became possessed of this notion, or what she supposed eventually happened to the crustacean I never discovered. But she affirmed with the utmost sincerity that she had once with her own eyes actually watched this horrible rite in progress; and there could be no doubt of the deplorable effect that solitary

visit to a Roman Catholic church had had on her estimate of Roman Catholics in general, though she was the soul of charity in all things else. To all suggestions that the mass might be intended as some sort of holy communion service she replied only with the wise and gentle pity of the fully-informed for the ignorant. I mention this peculiar opinion of a good and sensible woman because it illustrates well enough a frame of mind among the ancient pagans which was at once a cause and a result of Christian secrecy about the eucharist. One has only to read, for instance, the account by an eye-witness at Lyons in a. The imperial government was a great deal better informed than the populace. It regarded the church as a potential political danger for precisely the same reasons as any other totalitarian government is bound to do so. At times it took vigorous measures to protect itself against this danger, and it is an instance of Roman governmental capacity that whenever it did so it showed a clear understanding of the problem which confronted it. Active measures were always directed not so much against the holding of Christian beliefs as against the expression of that belief in the worship of the ecclesia. Those officials, for instance, who actually carried out the persecution under the emperor Decius a. The persecutors were not concerned to produce sincere believers in the deity either of the emperor or of the Olympian gods, but to put an end to the illegal meetings of the Christian ecclesia. They could be content with the merest pretence of conformity because they could rely on the discipline of the church itself to exclude from the ecclesia all who had in any way compromised. But there was no parallel attempt by a counter-propaganda to discredit Christian beliefs or to defend pagan ones. The church being what it was, the act of taking part in the common worship could be accepted by church and state alike as the effective test of Christianity. From the point of view of the state it was deliberate treason *laesa maiestas*. From the point of view of the church the corporate action of the eucharist in the ecclesia was the supreme positive affirmation before God of the Christian life. To the state an academic belief which did not express itself in worship carried no danger of Christian allegiance. To the church belief which did not express itself in worship would have seemed both pointless and fruitless. Christian belief was the condition of admission to that worship, explicitly required before baptism and confirmation, which alone admitted a man to pray with the church, let alone communicate. The state was content to accept the logic of the Christian principle that religious belief can only be finally and adequately expressed by worship. When the well-organised Decian persecution encouraged apostasy by making compliance easy, and reaped an immense harvest of lapses, it must have seemed that the church was about to be strangled in her own inviolable discipline. The church met the crisis by a revolutionary change in that discipline, which the government does not seem to have anticipated. In the teeth of bitter opposition from the zealots everywhere, the bishops restored to membership of the ecclesia all apostates who showed the sincerity of their repentance by undergoing a period of penance. The lapsed flocked back in thousands, and the correspondence of S. Cyprian contains abundant evidence with what eagerness they sought to resume their Christian life, not as believers "they had never ceased to be that" but as worshippers.

Chapter 2 : Review: The Shape Of The Liturgy - Culture and Youth Studies

Dix puts forward a thesis of the liturgy where the Eucharist is primarily examined from the perspective of its 'Shape', that is to say the holistic practice of the rite of Holy Communion with the constituent parts that bishops, priests, deacons and laity have in its formation, evolution and present state.

Once you have successfully made your exam-copy request, you will receive a confirmation email explaining that your request is awaiting approval. On approval, you will either be sent the print copy of the book, or you will receive a further email containing the link to allow you to download your eBook. For more information, visit our exam-copy area. Please note that we currently support the following browsers: Internet Explorer 9, 10 and 11; Chrome latest version, as it auto updates ; Firefox latest version, as it auto updates ; and Safari latest version, as it auto updates. For any other requests or concerns, please contact your Account Manager. He presents his massive scholarship in lively and non technical language for all who wish to understand their worship in terms of the framework from which it has evolved. He demonstrates the creative force of Christianity over the centuries through liturgy and the societies it has moulded. His great work has for nearly fifty years regularly been quoted for its devotional as well as its historical value, and has regularly attracted new readers. In this book for the first time, critical studies in the learned periodicals of many countries have been carefully sifted and the results arranged to give a clear picture of the development of the Eucharistic rite. Table of contents Introduction. The Purpose of this Essay I. Behind the Local Traditions IX. The Meaning of the Eucharist X. The Theology of Consecration XI. Variable Prayers at the Eucharist XV. His account of it is alive and absorbing. Half a century after its publication we are, perhaps, beginning to discover the debt we owe to Dom Gregory Dix. This latest edition has been cited times Google Scholar. For information on how we process your data, read our Privacy Policy.

Chapter 3 : Gregory Dix - Wikipedia

About The Shape of the Liturgy, New Edition. A new edition of Gregory Dix's masterpiece, still essential reading for students and scholars and in print constantly for fifty years. Dom Gregory Dix's classic account of the development of the Eucharist rite continues to be the definitive and authoritative work on the subject.

Chapter 4 : The Shape of the Liturgy, New Edition : Dom Gregory Dix :

The Shape of the Liturgy is the standard text for ancient liturgical studies and the meaning of each symbol and sacrament present today. Considered the most influential liturgical work of the twentieth century, this volume describes Dix's Four Action Shape of the Liturgy: Offertory, Consecration, Fraction, and Communion.

Chapter 5 : The Shape of the Liturgy - Verbum

the shape of the liturgy was from the beginning, broadly speaking, constant throughout Christendom (p. 5, &c.), although the content varied widely in local churches ; and.

Chapter 6 : Editions of The Shape of the Liturgy by Gregory Dix

The book, The Shape of the Liturgy, which straddled the line between the academic and the popular, was to have a formative impact on the liturgical thought and practice of many Anglican churches, as well as on Roman Catholics and many Protestants, including some Lutheran, Methodist, and even Reformed bodies.

Chapter 7 : The Shape of the Liturgy, New Edition: Dom Gregory Dix: Continuum

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Liturgy. "What I have tried to understand," says Dix in his introduction, "is not only when and how, but why that standard structure or shape of the liturgy took and kept the shape it has."

Chapter 8 : Book Review: The Shape of the Liturgy by Gregory Dix - Called to Communion

A new edition of Gregory Dix's masterpiece, still essential reading for students and scholars and in print constantly for fifty years. blog.quintoapp.com Gregory Dix's classic account of the development of the Eucharist rite continues to be the definitive and authoritative work on the subject.

Chapter 9 : The Shape of the Liturgy - Logos Bible Software

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