

MISSALE GOTHICUM. An edition of the Gallican rite, produced at the end of the 7th cent. and supposed to have come from the monastery of Gregorienmünster in Alsace. It is also known as the Sacramentary of Autun*.
(T.—*PL* 72: 225–318; H. M. Bannister, *Missale Gothicum*, *HBS* 52, 54, 1917–19.)

MISSALE MIXTUM. A liturgical book of the Mozarabic or Spanish rite compiled by Ximenes in 1500 from such manuscripts as he could obtain.
(T.—*PL* 86.)

MISSA SICCA. A dry mass, which was an abbreviated form of mass, omitting the offertory*, canon* and communion, used in the later Middle Ages when a priest had to say a second mass or in a rough sea on board ship or on a hunting expedition. It survives in the Roman Church among the Carthusians who say a Dry Mass of the Virgin in their cells after prime*. It is somewhat similar to the Anglican ante-communion*.

MITRE (MITRA). Pontificalia* 1. (iv); 2.(iii).

MIXED CHALICE. The mingling of water and wine at the eucharist. The practice was widespread and possibly universal in the Early Church (cf. Justin, *Apol.* I. 65, 67; Cyprian, *Ep.* 63: 13)—Cyprian saw in it a symbol of the union of the people with Christ. It is not practised by the Armenians, who see in it a symbol of the union of the two natures in Christ, because of Monophysitism, i.e. belief in the one nature of Christ, but by all other EO Churches and by the Roman Church. The last maintains it on the grounds that it is what Jesus himself did and that it is a symbol both of the issue of water and blood from his side and of

the union of the Body of Christ with its Head.

At the Reformation it was rejected by Luther who regarded it as signifying an impossible participation of the human with the pure work of God. Churches in the Calvinist tradition, e.g. the Church of Scotland and the Reformed Church of France, do not practise it. The 1549 *BCP* ordered it, but the rubric was omitted in 1552. It is customary in the Episcopal Church of Scotland but was expressly forbidden by canon 37 of the Church of Ireland. It is widespread, but not universal, in the Anglican Communion today, having been declared legal in a judgment in the case of the bishop of Lincoln (1891).

MODERNUM OFFICIUM. The modern, as opposed to the old, office*; a term applied to the new office used by the pope and curia in the papal chapel in the 12th cent.

MONE, MASSES OF. A set of mid 7th-cent. Gallican masses first published in 1850 by the German scholar, F. J. Mone. He believed them to be eleven in number, but it has been shown that there are seven—six for ordinary Sundays and one for the feast of St Germanus.
(T.—*PL* 138: 863–82.)

MONOGENES. A hymn, ascribed to Justinian (527–65), which is the conclusion of the second antiphon* in the Byzantine *enarxis**. In the liturgies of St James and St Mark it is found at the Little Entrance* which is probably its original position.

MONSTRANCE. A receptacle for either the exhibition of relics or the exposition of the reserved sacrament*, used in the Middle Ages and by the modern Roman Church.

MONTH'S MIND. A requiem* celebrated in the Roman Church on the thirtieth day after death.

MORNING INCENSE, OFFICE OF. A Coptic office before the liturgy, consisting of the LP, thanksgiving, the offering of incense*, hymn, intercessions, hymn, creed, gospel, intercession and prayer of absolution to the Son. There is also a corresponding evening office.

MORNING PRAYER. The morning office of the C of E, called Mattins in the 1549 *BCP*. It consists of a free rendering and revision of the Latin hour services* to simplify the previously existing system and to recover the orderly and continuous reading of the bible and the recitation of the psalms. Its structure: (1) introduction, first provided in 1552; (2) LP and versicles*; (3) *Venite**; (4) Psalms; (5) Two lessons, each with its own canticle*; (6) Apostles' Creed; (7) LP and suffrages*; (8) Three collects; (9) Concluding prayers, added in 1662.

(F. Procter and W. H. Frere, *A New*

History of the Book of Common Prayer, 1941, 347-404.)

MORSE. The clasp or fastening on a cope*.

MOTET. A choral composition, employing scriptural verses and corresponding to the later anthem*. Adopted in the 13th cent., it can be sung in the Roman Church at the offertory*, the elevation* and during processions when no other text is prescribed.

MOTHERING SUNDAY. The Fourth Sunday in Lent. The derivation of its title is uncertain: (i) from the epistle for the day which refers to Jerusalem as "the mother of us all"; (ii) a corruption of "Midlenting Sunday"; (iii) from the medieval practice of attending the mother church instead of chapels of ease; (iv) from the custom of visiting parents and giving or receiving presents. Other names: *Laetare**, *Refreshment**, *Simnel** Sunday.

MOZETTA. Vestments* 2.A.II.(v).

N

NARTHEX. The porch or vestibule in the Hellenistic basilica*, closed to the outside but open into the nave*. It was the place reserved anciently for the catechumens*, *energumens* or mentally deranged and penitents.

NATALE (NATALITIA). The name given in the Early Church to the day upon which a Christian died; this was regarded as his "birthday", i.e. the occasion when he was born into eternal life. The *natale* of a martyr is his annual feast day.

NATIVITY OF THE BLESSED VIRGIN MARY. Observed on Sept. 8, being the dedication date of a church of the Mother of God near the Probatic Pool at Jerusalem, the traditions of which are attached to the present sanctuary of St Anne. The festival is said to have been founded by Sergius I in 695 and is of Eastern origin.

NAVE. The body of a church, usually separated from the aisles (or wings) by pillars. It derives from the Latin *navis*

meaning a "ship". This comparison of a church building to a ship was made at an early date, so the *Apostolic Constitutions* says: "When thou callest an assembly of the Church as one that is the commander of a great ship appoint the assemblies to be made with all possible skill, charging the deacons as mariners to prepare places for the brethren as for passengers, with all due care and decency. And first, let the building be long, with its head to the East, with its vestries on both sides at the East end, and so it will be like a ship. In the middle let the bishop's throne be placed, and on each side of him let the presbytery sit down; and let the deacons stand near at hand, in close and small girt garments, for they are like the mariners and managers of the ship: with regard to these, let the laity sit on the other side, with all quietness and good order. And let the women sit by themselves, they also keeping silence. In the middle let the reader stand upon some high place" (2: 57).

NEW FIRE, BLESSING OF. A ceremony on Holy Saturday* night, which seems to have originated in Ireland and is a relic of pagan usage. In a series of prayers the fire is blessed, sprinkled with water and kindled, originally by means of a flint. The new fire is then used to light the paschal candle*.

NICENE CREED. A statement of faith now deemed to have been promulgated by the Council of Constantinople in 381. At a much later date, probably in the early 9th cent. in Gaul, the *filioque* was added to the original text which declared that the Spirit proceeds from the Father; this became in the West "from the Father and the Son". The translation in the *BCP* makes it a confession of individual

faith, whereas the Greek original began: "we believe". For its use at the eucharist see **CREED 2***.

(J. N. D. Kelly, *Early Christian Creeds*, 1950.)

NINEVEH, FAST OF. A pre-Lenten fast, in commemoration of the preaching of Jonah, observed by the Armenians, Copts, Jacobites and Nestorians.

NIPTER. The EO ceremony of washing* the feet on Maundy Thursday*. The bishop washes the feet of twelve clerics in imitation of Jesus at the Last Supper. In Jerusalem a dais is placed in the courtyard of the Church of the Resurrection and the patriarch washes the feet of the bishops and other high dignitaries present, while the deacon chants the gospel from an outside pulpit.

NOBIS QUOQUE PECCATORIBUS. The penultimate paragraph of the Roman canon*, being a prayer for "us thy sinful servants". It was inserted possibly in the 4th cent. by Gelasius (492-96). In the Ambrosian rite there is a variant; *nobis quoque minimis et peccatoribus*.

NOCTURNS. The first of the hour services*.

NON-COMMUNICATING ATTENDANCE. Until the 4th cent. the faithful communicated not only at every eucharist but even apart from it with the reservation of the sacrament in their homes. The growing emphasis upon the awesomeness and the *mysterium tremendum* of the action produced a reaction in the congregation, the members of which hardly dared approach the sanctuary. Thus, even as early as the beginning of the 5th cent., the frequency of reception was

declining. So at the Synod of Agde (506) it was necessary to insist upon communion three times a year as a minimum: Christmas, Easter and Pentecost. An unsuccessful attempt was made in the Carolingian reforms to restore weekly communion. From the 8th cent. the general practice would seem to have been that which was endorsed by the Lateran Council of 1215, i.e. communion at Easter. A further hindrance to regular communion in the Middle Ages was the insistence upon sacramental confession beforehand and also of long fasts, e.g. a synod at Coventry in 1237 required a fast of half a week. The elevation* in part replaced the practice of sacramental reception.

NONE. The sixth of the hour services*.

NORTH-END POSITION. The position of the president at the eucharist at the north end or extremity of the altar. This rests upon the fourth rubric before the Communion Service in the 1552 *BCP*: "The Priest standing at the north side of the Table, shall say the Lord's prayer, with this Collect following". In the 1549 *BCP* the corresponding rubric had read: "The Priest standing humbly afore the middes of the Altar, shall say . . .". The 1552 rubric is ambiguous and two interpretations have been given: (a) it requires the minister to stand at the north end of the table facing

South; (b) it requires the minister to stand at the north end of the west side facing East.

If anything history seems to favour the second rather than the first, since it was the custom after the Reformation in England for the altar to be moved from the east wall for a celebration and placed tablewise in the chancel, the priest standing in the centre of the long north side. To keep the same position when the altar was replaced, e.g. under Laud, against the east wall, would place him on the west side facing East.

NOVENA. An RC public or private devotion, lasting nine days in imitation of the nine days' waiting by the apostles, from Ascension Day* to Whitsunday*, for the descent of the Spirit. This practice originated in the 17th cent.

NUNC DIMITTIS. The Song of Simeon (Luke 2: 29-32), prescribed for daily use by the *Apostolic Constitutions* (7: 48). It is a feature of vespers* in the East and of compline* in the West, whence it passed into Evening Prayer* in the 1549 *BCP*. It is also used in the Roman rite for the procession on the day of the Purification*.

NUPTIAL MASS. The title given to the eucharist following marriage*.

O

O-ANTIPHONS. Seven antiphons* to the *Magnificat** in the RC ferial offices on the seven days preceding the vigil of Christmas, Dec. 16-23—(St Thomas' Day, the 21st, having its own). The title derives from the fact that all begin with the interjection

"O". They have been in use from the 8th cent.

OBIT. A yearly service in the Roman Church in commemoration of a deceased person on the anniversary of the death.