

A dirt path winds through a forest. The path is narrow and appears to be made of packed earth and fallen leaves. The trees are a mix of evergreens and deciduous trees with some autumn-colored foliage. The lighting is bright, suggesting a sunny day. The overall scene is peaceful and natural.

Pastoral Letter n°3

from Bishop Marc

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he worked to restore it."*

PASTORAL LETTER FROM BISHOP MARC

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CELTIC ORTHODOX CHURCH

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Pastoral Letter n°3

*"There will be a well-trodden path, a road,
which will be called the holy way;
no unclean person will pass through it;
it will be for them alone; those who follow it, even the foolish,
will not be able to go astray" (Isaiah 35:8)*

"IN THE YEAR OF OUR LORD 1955, ON THE THIRD DAY OF JANUARY, a hermit retired to a Breton moor. One winter afternoon, he would go to collect pine cones in the nearby forest to light a little fire. Among the thickets, the brambles, the broom that had invaded him, he guessed an ancient path. Every day, from then on, he worked to restore it. This is certainly not, in all and for all, the path of yesteryear. But those who take it will find something of the ancestral landscape, will breathe the pure air of the past, and of always, will find shade in the hot hours, springs that quench your thirst and stars that our ancient Fathers contemplated with all certainty!

Let him who can understand, understand what the Spirit is saying to the Celtic Church." (Saint Tugdual)

This spiritual path is the one that Saint Tugdual discovered at the end of seven years of a great inner night. From then on, he cleared it for more than 13 years, from January 3, 1955 to August 11, 1968, during his life in the Holy Presence hermitage. During his lifetime, Saint Tugdual had no immediate successor on this difficult but luminous path that he described in his meditation notebooks. It took almost 10 years for his work to be taken up by a small group of three monks of whom Father Paul (de Fournier de Brescia) was the guide and inspiration. He later became bishop, then primate of our Church, under the name of Mael. He will be canonized on July 20, 2025.

Bishop Mael continued this work by marking out this path, making it passable for us for almost 37 years, that is to say from October 4, 1977 to July 20, 2014. With Saint Tugdual, both of them have been present in this place for a total of 50 years, leading in their wake all those who believed in the call of God that they had received. The number 50 in the Bible is a symbol of revelation and liberation that illuminates the extraordinary adventure of the revival of the Celtic Orthodox Church. It allows us to better understand the grace from which our Church has benefited and from which it still benefits; and above all to better grasp the importance it holds in God's plan.

"All this is but a shadow of things to come, but the reality is the body of Christ." (Col 2:17)

The book of Leviticus evokes one of the astonishing divine laws. This is the Jubilee Year:

"You shall count for yourself seven sabbaths of years – seven years seven times..." forty-nine years {...} You will declare this fiftieth year a saint and proclaim the emancipation of all the inhabitants of the country. It will be a jubilee for you: each of you will return to your patrimony, each of you will return to your clan." (Lev 25:8, 10).

It was a year dedicated to general liberation. Alienated or pledged lands were returned, debts were forgiven, and slaves freed. It was a time of forgiveness, of God's mercy, and a principle of justice unmatched in the world. Yet this law was still only a "shadow of things to come," as the apostle Paul says in the epistle to the Colossians. It contained the germ of the true total remission of sins announced by a prophecy.

In the seventh century before Christ, Isaiah prophesied: *"The Spirit of the Lord is upon me, because He has anointed me to bring good news to the poor. He has sent me to proclaim deliverance to the captives and restoration of sight to the blind, to set at liberty the oppressed, to proclaim a year of the Lord's favor. (Is 61:1-2).*

If several prophecies announce the coming of a messiah, this one is special because it is the one that the Lord Jesus chose to read in the synagogue of Nazareth at the beginning of his ministry. It is said that at the end of the reading: *"He folded up the book, gave it back to the servant and sat down. Everyone in the synagogue kept their eyes fixed on him. Then he began to say to them, "This passage of Scripture is fulfilled in your ears today."* (Luke 4:21)

Thus, the time of true redemption had arrived, but it will take the fulfillment of the Passion, which in the Western tradition covers all events from Holy Thursday to the Ascension of the Lord. God has left it to men to collaborate in his redemptive work because divine Love solicits the love of man through acts freely understood and chosen. This was only possible on the day of Pentecost, 50 days after the Lord's Resurrection, when the Holy Spirit descended on the apostles.

The Lord Jesus had said to his disciples, *"When the Paraclete comes, whom I will send to you from the Father, the Spirit of truth, who comes from the Father, he will bear witness to me. But you also will bear witness, because you have been with me from the beginning."* (Jn 15:26 27) *"When he, the Spirit of truth, comes, he will introduce you into all truth; for he will not speak of himself, but what he hears he will speak and will reveal to you the things to come. He will glorify me, for he will receive my good and reveal it to you"* (Jn 16:14). The time of the Church began on that day.

Thus, the Jubilee Year was a figure that prepared the prophecy of Isaiah. The incarnation of the Word was his coming and the sending of the Holy Spirit, his full realization through the birth of the Church-Body of Christ that the Lord Jesus had announced: *"Destroy this temple, and in three days I will raise it up [...] But He was talking about the Temple of His body.* (Jn 2:19)

This is why St. Paul says: *"All these are but the shadows of things to come, but the reality is the Body of Christ."* (Col 2:17)

Bible reading is always prophetic

The Bible is the manifestation of God's Word. It not only tells the story of God's intervention in the world from its origins, but reveals how He acts in the present of today's world, in the life of the Church, in our personal life, and in all creation. However, the deep understanding of the Word of God is of a mystical, in other words, spiritual, order. This is why the Apostle Paul says: *"Therefore I say to you, No one can say that Jesus is Lord except by the Holy Spirit"* (1 Cor 12:3). It is in the prayer and asceticism of the Christian life that the Lord makes his plans known to the heart of man, and especially in the ever-living Word of the biblical texts. The Lord never ceases to create, renewing the heart of man by the grace of the Holy Spirit. From then on, everything is possible for Him, for did He not say: *"I tell you, God can bring forth children to Abraham from these stones"*? (Mt 3:9) and again: *"Behold, I am making all things new"* (Rev 21:5).

We firmly believe that the revival of the Celtic Orthodox Church is the work of the "Most High" as it was said in the Middle Ages, and that when the time comes, its spiritual heritage will be returned to it.

The above biblical quotations perfectly illustrate the rebirth of our Church. Our Jubilee Year began with the recovery of our apostolic filiation at the episcopal consecration of Bishop Jules Ferrette: *"Each of you will return to your patrimony, each of you will return to your clan."* Without this apostolic filiation, it would have been impossible to begin this work of restoration. The prophecy of Isaiah, which Jesus announces as Christ who came to fulfill it, is similar to the one that Saint Tugdual and Saint Mael fulfilled for us. Their teachings, their life of sacrifice, laid the foundations and pillars of our Church on the

rock. The coming of the Holy Spirit is the time when we are invited to build the temple on these foundations. We must consider that a new Pentecost is given to our Church. The Lord willed by his mercy, in memory of the glorious past of the Church of our fathers, the restoration of the "Holy Church in Celtia" as Saint Tugdual said.

We must measure the extraordinary grace of being the heirs of those who were the fathers of the restoration of the ancient and venerable Celtic Orthodox Church. They sowed and planted for us and it is up to us to take care of this vine in these new times that we are going through. Through the work of our predecessors, we are reclaiming the scattered spiritual heritage of the Celtic Orthodox Church. We make our own this passage from the Apocalypse: *"I know your conduct: behold, I have opened a door before you which no man can shut, and yet having little power, you have kept my word without denying my name."* (Rev 3:8). This is why it is inscribed on the icon of Christ in the iconostasis of the Cathedral of Our Lady of the Sign.

"O men without understanding, and whose hearts are slow to believe all that the prophets have said!" (Lk 24:25)

As we know, the revival of the Celtic Orthodox Church did not begin in 1955, but on June 15, 1866, with the episcopal consecration of Jules Ferrette. From that date, 158 years have passed until this year of 2024. The loss of our Church's sovereignty dates back to the Synod of Kells in Ireland in 1153, 871 years ago, but its spirit can be considered to have endured until 1220 with the extinguishing of the perpetual fire at Kildare Monastery founded by St Bridget.

In Scotland, it took place in 1069 when Malcolm III abolished the Celtic Church in favor of the Roman Church. Earlier still, in 664, a synod held at Whitby Abbey, a dual monastery headed by St. Hilda, sided with the Roman Church. Wilfrid of York (634-710), an Anglo-Saxon opposed to the Celtic Church, who was the spokesman for the Roman Church, was the main architect.

As we see, despite resistance that lasted for five centuries, the Celtic Church lost its sovereignty, but remained alive in the hearts of the Celtic peoples, especially in Scotland, but also in other countries where it was deeply rooted. Since then, it has rediscovered its spiritual treasure, its history, its traditions, its rite, its spirit and it can resume its place in the concert of the Churches. This is a grace of forgiveness and total forgiveness of past debts that the Lord grants to his Church and of which we must take the measure. But it didn't happen overnight. If God willed its restoration, it is a question for us to understand what the Holy Spirit wants at the beginning of this 21st century.

It takes time, and God knows this, for men are slow to understand His purposes. This is what Saint Tugdual writes in one of his meditations dated May 17, 1964: "*The prophet Daniel foretold seven weeks of years*" (Cf. Dn 9) :

"There are, therefore, in God's work among men, preparations that are necessary before realization. In the restoration of the Church of Celtia it cannot be otherwise. A sevenfold lapse of time must elapse. I imagine this time willed by God to train the restaurateurs in a salutary humility to put them in the exact position of exercising their faith well, strengthening their hope and initiating themselves into the true Love of God as well as of neighbor. It seems that we are not moving forward, that we are stalling and perhaps even going backwards. So much the better if it is to bring more depth and solidity to the restoration. It is a time of retreat, recollection and reflection. Restaurateurs have to fill up on the grace of knowledge and zeal before taking flight for pure spirituality. He who will teach others fruitfully who has not first been taught himself."

All those who have gone before us have been guided by the Holy Spirit to the promised land of the ancient and venerable spiritual

treasure of the Celtic Orthodox Church, which has never been subservient to any empire or kingdom. Day after day, in prayer and perseverance, despite trials of all kinds, they reopened this path that the forgetfulness of history had invaded, like a bushy and ancient bramble, this mysterious path discovered by Saint Tugdual. Today, thanks to their sacrifice, we have reached "Celtia", of which Saint Tugdual spoke in his writings: *"Celtia, the new city, the capital of the resurrected Celtia [...] it is the Spiritual Celtia which is not necessarily geographical and temporal, but which is the holy and luminous city where only the servants of the Absolute assemble."*

Through this metaphor, St. Tugdual described the rebirth of the Celtic Orthodox Church, which never had a center like Jerusalem, Antioch, Rome, Constantinople, or Alexandria. All these cities are only ever the image of the *"Holy City, the New Jerusalem"*. (Rev 21:2) and our fathers never had a permanent city here on earth, but sought that of the future (Cf. Heb 13:14). Their church was truly a reflection of the Lord Jesus' response to a scribe: *"Foxes have dens, and the birds of the air have nests; the Son of Man has nowhere to lay his head."* (Mat 8:20). The Celtic Orthodox Church has this particularity that it never modelled its structure on that of the empire and later on that of the states. She has never had anything but the stone of faith on which to "lay her head."

Saint Tugdual † 1968

Saint Tugdual, through his meditations, pure reflections of his holiness, developed the theme of the "Absolute of God" in opposition to what he called "relativities". He restored to us the spirit of our fathers who were great missionaries. He was the one who opened the way that leads to the life-giving sources of true life in Christ. His meditations on the Absolute of God were opposed to relativities, a term that meant for him everything that is not the absolute Love

of God. *"The swamps of relativities"* were for him everything in man that resists grace, but also everything that, in the division of the Churches, justifies all breaches of charity in the name of faith, dogmas and canons. St. Tugdual was perfectly orthodox in his faith and taught that only total renunciation of the world and constant adherence to divine grace in Christ should be the Christian's quest. For him, there was no possibility of procrastination; Either you give everything, or you give nothing. God bestows His grace through a special calling. Saint Tugdual wrote: *"What has been seen once in the supreme light, what has been decided once in the light of this solemn vision, nothing, neither nature, nor circumstances, nor difficulties should be able to call into question."* Once the Christian receives God's call to follow Christ, *nothing, neither nature, nor circumstances, nor difficulties should be able to call it into question."*

In his writings, Saint Tugdual never ceased to distinguish between the essential and the secondary, the spirit from the letter (Cf. 2 Cor 3:6), the mystical from clericalism.

Saint Mael † 2014

Bishop Mael, his successor, used similar language. We owe it to him to have thoroughly restructured our Church and to have laid down all the elements of a restoration by giving it back its rite and an ecclesiology according to the spirit of our fathers. It was he who brought to light the spiritual link between St. Francis of Assisi and the Celtic monks and their disciples. Saint Francis was the mirror, in the thirteenth century, of Celtic Christianity at the very moment when it was dying out in Ireland. Bishop Mael was a patient and humble pastor who benefited from the extraordinary charisms that the Holy Spirit had granted him and of which we have witnessed. More than anything else, he led a holy life and bore the sufferings of Christ all his life with great simplicity and humility. He and Saint

Tugdual sanctified our Church by their physical, moral and spiritual sufferings, which were the measure of their love for God and for the Church.

Bishop Mael fully unified our Church in the spirit and spiritual heritage of our fathers. We owe to him the words attributed to St. Francis: *"Love is all that is God himself."* This is what qualifies the Absolute according to Saint Tugdual. The small collection of prayers that Bishop Mael composed is an example of the spirit of St. Francis and of Celtic Christianity for our time.

These two saints restored the charismatic character of the early Church as redefined by the great theologian Nicolas Afanassieff, notably in his book "The Church of the Holy Spirit". This book is a source of inspiration to return to the charismatic Church of apostolic times. According to him, the nature of the charisms and ministries of the Church for both men and women is based on the mystery of Eucharistic ecclesiology. This will lead to a redefinition of the meaning of diakonia, that is, of services and ministries, apart from the priestly ministry. We will address this subject in a future pastoral letter.

The importance of a specific rite

What characterizes a Church is its rite. In our first pastoral letter, we wrote: "a rite defines the spirit, the filiation, the history, the cultural and spiritual identity of a Church". The re-enactment of our Eucharistic liturgy was a major event in the life of the Celtic Orthodox Church. We had a hybrid liturgy with borrowings from the liturgy used by St. Tugdual and from the liturgy of St. John Chrysostom. We did not know that it was possible to reconstruct a liturgy and a rite that we thought had been lost.

The Eucharistic liturgy we use is partly taken from a sacramentary¹ called the "Munich palimpsest" in Bavaria, and more commonly called "Monacensis". This providential document, discovered in 1926, was only deciphered in 1964. Attempts to restore an ancient non-Roman Western Eucharistic rite since the 19th century had therefore been made without knowledge of this document. Researcher Matthieu Smyth writes that *"The palaeographic examination conducted by D.H. Wright reveals that this document is one of the oldest known manuscripts in Irish script. An examination of the initials, close to those of a psalter dating from the beginning of the seventh century - or even the end of the sixth century - the famous Cathach of Columba of Iona (Dublin Royal Irish Academy), would indicate a writing made during the second third of the seventh century by an Irishman, either in Ireland itself or in Northumbria. Mr. Smyth further specifies that "there is now no doubt that the ancient Celtic liturgy was essentially identical with that of Gaul."*

The Monacensis has the same spiritual filiation as the Hispanic, Gallican, and Milanese liturgies. Let us recall that the ancient non-Roman Western liturgy, in its Hispanic form, called the Mozarabic liturgy, has never ceased to be celebrated to this day. Although Romanized, it bears witness to an uninterrupted continuity since the Carolingian reform of an ancient non-Roman liturgy. Like the trickle of water from a distant spring still flowing in the bed of an ancient great river, it bears witness to an uninterrupted celebration and filiation since apostolic times, and thus allows the reconstitution of a Eucharistic liturgy on this source that has remained alive to this day, capable of swelling the waters of the river of this "forgotten liturgy".

1 - Sacramentary: book of liturgical offices for the use of celebrants. It is intended for the minister, priest or bishop, who presides over the celebration.

A providential discovery

It was during a conference that we had organized at the Holy Presence monastery that the meeting with Matthew Smyth was decisive for us. He was preparing a doctoral thesis on the Eucharistic prayer in ancient Gaul and in the non-Roman West. His thesis was the subject of a 665-page book, entitled "The Forgotten Liturgy", published by Editions du Cerf. This book is also available on the website: theologia.fr. We were in exactly the same situation and the objective of his research. Suffice to say that this meeting was providential. He offered to help us restore a Eucharistic liturgy that was later called: "Eucharistic Liturgy according to the Celtic Codices"².

In the preface to the book, Marcel Metzger, Professor of the History of the Liturgy, Director of the Institute of Canon Law at the Marc-Bloch University in Strasbourg and who was his thesis supervisor, writes:

"The ancient liturgies of the Gauls have survived only in the state of meagre ruins, awakening the attention of historians and researchers from time to time, especially when institutional reforms in the local Churches revived interest in traditions and customs Special. It is therefore a complex undertaking of identification and identification that Matthew Smyth has undertaken, in order to collect, from the available documentation, the traces of customs prior to the Carolingian reform... The author has not been satisfied with presenting the authentic Gallican monuments - unfortunately themselves already hybrid - but he has patiently undertaken to bring together the scattered fragments. In the manner of archaeologists, he tried to put together the immense puzzle of the surviving pieces. He went in search of all the remains, re-uses and traces of the documents he was looking for, even examining the slightest clues.

2 - Codex : a manuscript consisting of an assembly of sheets of parchment, similar in shape to our current books. Codices is the plural of codex.

He identified, classified, labelled, to pave the way for reconstitution trials [...] He presents the results of this investigation in the second part of the book, thus providing a brilliant attempt at reconstruction."

He adds: *"The current holder of the chair of the History of Christian Worship, Matthew Smyth, has prospected the vast field of ancient non-Roman Latin liturgies, in particular those of Gaul, which the Carolingian reform had made disappear by imposing Roman books. Mr. Smyth engaged in a systematic process of identification and identification and assembled the huge puzzle of surviving pieces."*

It is from this reconstitution that our Church has benefited. It took the learned and constant work of researchers for more than a century to assemble, like a gigantic puzzle, the essence of what was the great "forgotten" tradition of the first eight centuries of the non-Roman Christian West. All these studies lead to the conclusion that there were enough pieces to reconstruct a Western rite and this is what was done under the direction of Matthew Smyth.

Official celebration of the new liturgy

In 2002, after ten years of research and modifications, we officially put this liturgy into service. This was a vital step that gave our Church the means to "breathe" and live in its own rite, connecting it to the spiritual river of the great ancient Western tradition. The Eucharistic liturgy is the reflection of a Church in its history and spirituality. It is the source of a long filiation that irrigates the peoples and is fruitful. Each Church has its own particular rite. It is the result of a slow development within a nation with its culture and customs. The liturgies were established quite early in their structure and their local particularities. Before the reform desired by Charlemagne, the ancient non-Roman liturgy had a structure and richness of its own. Its geographical area extended over a large part

of Europe, including northern Italy. The liturgical tradition known as "Gallican or Iro-Frankish" was diluted in the Roman rite.

A liturgy is an experience similar to Mount Tabor

We have observed a fundamental rule in reconstituting our rite: to resist the temptation to make additions from other Orthodox or Roman liturgies, considering this reconstitution as a spiritual treasure and a unique and specific heritage of our Orthodox tradition. It was necessary to receive it in its mystery and to be nourished by it, living it day after day, so that it would deliver its spiritual richness and transmit its spirit.

It is only when we enter the heart of its source that it reveals itself in all its depth. The prayers of our Eucharistic liturgy are like "Mount Tabor" where the Word of God reveals itself in all its deifying light, opening the eyes of the heart and sanctifying them over time. It was necessary to strip ourselves of all that we knew in the matter of liturgical science, and especially of the habits of several years of celebration in our ancient liturgy. In our services, we welcome the psalms by faith and we meditate on them in the Holy Spirit, otherwise their spiritual meaning would escape us. We receive the psalms as they are. We don't rewrite them according to our convenience. We understood that we had to receive these liturgical texts as they were, without trying to "arrange" them with prayers from other Orthodox traditions.

A rite is a whole in itself. Its evolution over time, its eventual developments, are the result of a long community experience. A liturgy is not written according to one's sensibility or aesthetic tastes. It is lived day after day until it becomes ours. It is she who "rewrites" us by immersing us in a long-forgotten tradition. It is not a simple collection of lifeless archaeological pieces but the resurrection of a

liturgical body. To live it is to perform the miracle of the prophet Ezekiel's prophecy, when withered bones were brought back to life. (Ezekiel 37:1-15) Plunged into the hells of the oblivion of history, she was visited and taken out of the tomb, promised to a new existence. This is a true liturgical Easter. This does not mean that this liturgy should not evolve. However, only a community experience in the Holy Spirit will make it possible to add new prayers, but in any case it will preserve its own spirit and structure.

Our liturgy is remarkable for its refined and uncluttered style. One will not find in it the elaborate poetry of the Oriental rites. It bears the mark of a spirituality centered on the essential: a powerful thanksgiving to the Father for the redemptive work of the Word in Jesus Christ, true God and true man. It allows us to "*rediscover a Eucharist that reflects the ancient conception of the Paschal Mystery*" (M. SMYTH). The importance of the epiclesis is emphasized, although the primitive formulas are simpler. We have been inspired by the Milanese formula and another source to better affirm the descent of the Holy Spirit on the gifts. The strength of the sobriety of this liturgy makes it an Easter liturgy, eschatological and perfectly in tune with the evangelization needs of our time.

In conclusion

In a later teaching, we will formulate what differentiates it from other liturgies and bases its own nature in the non-Roman Western tradition. We will indicate the sources of each piece chosen among others. We also use other Eucharistic prayers, depending on the liturgical season, taken from the book "The Forgotten Liturgy".

We have a course on the history of the sources of the non-Roman Western liturgy and more particularly on our Eucharistic liturgy "according to the Celtic codices". It will soon be taught to the students

of our theological school and to the clergy, but it will not be put online for public distribution. An English version should be available soon.

In the appendix to this letter, we indicate the ordo of our Eucharistic liturgy, in other words, the general structure derived from the great tradition proper to the non-Roman West.

Every day, our Church climbs a little further up the “ancient path” spoken of by Saint Tugdual. This path is steep and rough, but it promises that *“those who take it will find something of the... ancestral landscape, will breathe the pure air of the past, and of always, will find shade in the hot hours, springs that quench your thirst and stars that our ancient Fathers contemplated with all certainty! Let him who can understand, understand what the Spirit is saying to the Celtic Church.”*

Dear brothers and sisters, it is with all certainty that we give thanks to God for being the heirs of such a holy and venerable tradition, which is now reborn and prophetic.

May the Lord bless us and strengthen us in the power of the Holy Spirit. May our most holy Mother the Virgin Mary save us from all dangers and guide us in working for the coming of *“the new heaven and the new earth”* (Rev 21:1), of which the Church is already the image in the heart of the world.

✠ Marc, primate of the Celtic Orthodox Church

APPENDIX

The Western non-Roman Sunday *ordo missae*¹ (M. Smyth)

We reproduce below the reconstruction of the non-Roman Western Liturgy of Matthew. The general structure of our Liturgy is practically the same except for the Alleluia, the diaconal litanies or prayers of the faithful and the kiss of peace which are placed in the *ordo* according to the most ancient usage:

"We can now draw a global view of the Western non-Roman Sunday *ordo missae*, as we have reconstructed it by cross-referencing all our available sources, but especially Gallican, Celtic, Hispanic and to a lesser extent Milanese (all of which have come down to us in a very hybrid form). This *ordo* almost invariably bends to a very specific and clearly identifiable pattern. This one begins of course with the readings (the elements prior to the FIFTH century are indicated in bold):

- Entrance procession developed in the SIXTH century (accompanied in the EIGHTH century in Spain by an entrance song *ad praelegendum*), with, on solemn occasions, a stational procession through the city;
- **Diaconal warning inviting silence (which, as in Hispania before the Gospel, could be reiterated);**
- In the sources of the SIXTH century: songs from the Cantic of Zechariah in Gaul (in the SEVENTH century with its collection) or from the *Gloria in excelsis* in Hispania;
- In Hispania and then in Gaul, in the sources of the EIGHTH century: *trisagion* (with its collection);

1 - *Ordo missae* or ordinary of the Mass; in other words, the parts which make up, in a precise order, the general structure of the Eucharistic Liturgy. The content of certain prayers may vary according to the liturgical time.

- *Kyrie* (in Milanese sources and some Gallican sources from the SIXTH century)
- In the sources of the EIGHTH century: litanies (diaconal *preces*) intercalated in a relatively indeterminate place;
- **First Old Testament scriptural lesson (taken from the Apocalypse at the Easter Season in Hispania and then in Merovingian Gaul);**
- **Psalm responsorial;**
- **Epistolary scriptural lesson (from Acts at the Easter Season);**
- In the eighth-century sources: Canticle of Daniel (with Ps 117 v. 24 in Hispania);
- **Gospel and his homily, preceded or followed by the dismissal of catechumens and penitents with prayer and blessing (up to a certain time).**

The synaxis of the Eucharistic offering then begins. It follows the thread of a series of prayers that constitute the euchological framework of the Gallican Mass:

- *Praefatio missae*;
- **Prayer of the faithful;**
- **Collectio of the prayer of the faithful;**
- *Alleluia* (its place seems to have varied slightly: in Hispania it is located just after the homily; the *Ordo Romanus XV* places it at the beginning of the procession of the gifts, the Pseudo-Germanus after);
- **Diaconal Monitors;**
- During the SIXTH century in Gaul: a solemn procession of gifts brought by deacons from the *sacrarium* imitated by Syrian custom (and provided in the following century with a specific chant); to which is sometimes added a procession of gifts brought by the faithful; in Hispania the procession takes place before the prayer of the faithful;

- **Transfer, deposition, and preparation of the gifts on the altar by the deacon;**
- Brief hagiology (in Hispanic sources at least);
- **Reading of the names of the offerings, living or dead (with the saints), inscribed on the diptychs;**
- ***Post nomina* prayer which concludes the diptychs;**
- **Collection of this prayer** (which later became a prayer *ad pacem*);
- **Kiss of peace with his greeting and his monition with antiphon** (formerly before the diptychs at the conclusion of the prayer of the faithful);
- Solemn unveiling of the Oblates (as in Syria);
- **Eucharistic dialogue (with diaconal monition);**
- **The Eucharistic prayer itself, composed of the *contestatio/ immolatio* which gives thanks to God the Father for the sending of his Son and the act of offering the Eucharist;**
- Community song of the *Sanctus* (from the beginning of the SIXTH century) with *Cui merito* protocol;
- **Narrative of the institution *Qui formam sacrificii instituit*** (introduced by the *post-sanctus* prayer from the beginning of the SIXTH century);
- **Narrative of the Last Supper (*Qui pridie ou In qua nocte*);**
- ***Post mysterium* (an anamnesis of the Passion alone, formerly anaphoral intercessions, a pneumatic epiclesis and a brief doxology);**
- **Fraction (originally with the song of Ps 32 v. 22) and commixtion** (moved to Hispania after the *Our Father*);
- ***Pater* with his protocol and embolism;**
- **Diaconal monition for blessing;**
- **Monition *Sancta sanctis*** (fallen into the state of a vestige around the SIXTH century);

- **Episcopal blessing that precedes communion;**
- Diaconal warning to invite to communion;
- **Communion (with originally the singing of Ps 33 and sometimes probably also of Ps 22);**
- **Invitatory of post-communion** (which has become an antiphon in Hispania);
- **Post-communion collection (probably with the addition of a doxological song);**
- **Dismissal.**

