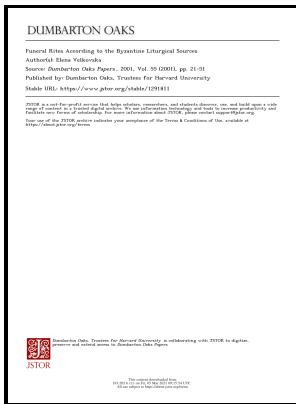


Liturgy and anthropology - a monastic death ritual of the eleventh century

St. Dunstans Press - Death and Dying in England

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v. 2

Chalice of repose project ;Liturgy and anthropology - a monastic death ritual of the eleventh century

Notes: Includes bibliographical references (p. 16-20).

This edition was published in 1993



Filesize: 8.25 MB

Tags: #Roman #Catholicism

Alexander O'Hara

Codicological, paleographic and orthographic analyses indicate that it was copied by an unknown South-Slavic scribe in the first half of the eleventh century. Benedict prizes over all others. Such particular attention to what the priest said and did at the Eucharist was to have a profound impact.

Stefano Manganaro

As the decades went by, the original aim of simplification of rites and especially of liturgical music, as encountered in the compositions of Palestrina and Victoria for example, was ignored in some places as cathedrals vied with one another for the splendor of their ritual and music. There are many journals that carry occasional articles about the subjects. Beginning in the 12th century, these presbyteral texts began to be collected in a separate book, the Rituale sometimes entitled Sacerdotale, Manuale, or Agenda.

Shaping a Monastic Identity

The scriptural evidence reveals a simplicity of profession of faith, minimal preparation, water bath and, of course, a changed life.

Alexander O'Hara

In the nineteenth century, some people regarded death and even the dead as beautiful. As such, the fragment offers concrete evidence that eleventh-century Slavic monks were active within Sinaitic monastic and liturgical currents.

Philippe Ariès

Another feature of the cathedral office was a weekly resurrection vigil, held on Saturday evening

Climate shifts led to colder temperatures and agricultural stress, and a violent outbreak of bubonic plague in the mid-14th century decimated the population and resulted in the breakdown of many social systems outbreaks would continue through the 18th century. Although no synod before Trent obliged private recitation, the trend toward privatization begun in the Carolingian period had continued to escalate, with the result that the official prayer of the church was seen as an individual obligation of the ordained representative of the faithful.

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