

# DIVINE LITURGY

## LATIN RITE

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# The Roman Rite

- Earliest discussion of the Eucharistic celebration is the First Apology (150 AD) by Justin, philosopher and martyr (+165 AD).
- Hippolytus (+235 AD) outlines Roman practice in his work, Apostolic Tradition. The work was greatly influential in North Africa and among the Copts and Ethiopians.
- The Euchologion of Bishop Serapion (+339 AD) contains the Alexandrian outline of the liturgy greatly influential in the East (out of which develop the Antiochian-Alexandrian pattern of the Byzantine liturgy).

# The Roman Rite

- The liturgy of Ambrose (+397 AD) in Milan contains elements of pre-Roman usage.
- The Roman canon is found in that liturgy.
- The liturgy is still celebrated in Milan.
- The Mozarabic liturgy shows the influence of Milan, was the liturgy of Spain prior to the Muslim invasion and occupation, and was romanized during the Reconquest.
- The liturgy is still celebrated in Toledo.
- The Gallican liturgy was introduced by the Franks but fell out of use within a century.
- The Celtic liturgy reflects Roman use.

# Gathering rite

- “In the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:19).
- “Amen” (1 Chr 16:36).
- “The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor 13:3).
- “And with your spirit” (Ruth 2:4)
- Penitential Rite (1 Jo 1:9). “Lord, have mercy.” (Lk 18:13).

# Great Doxology

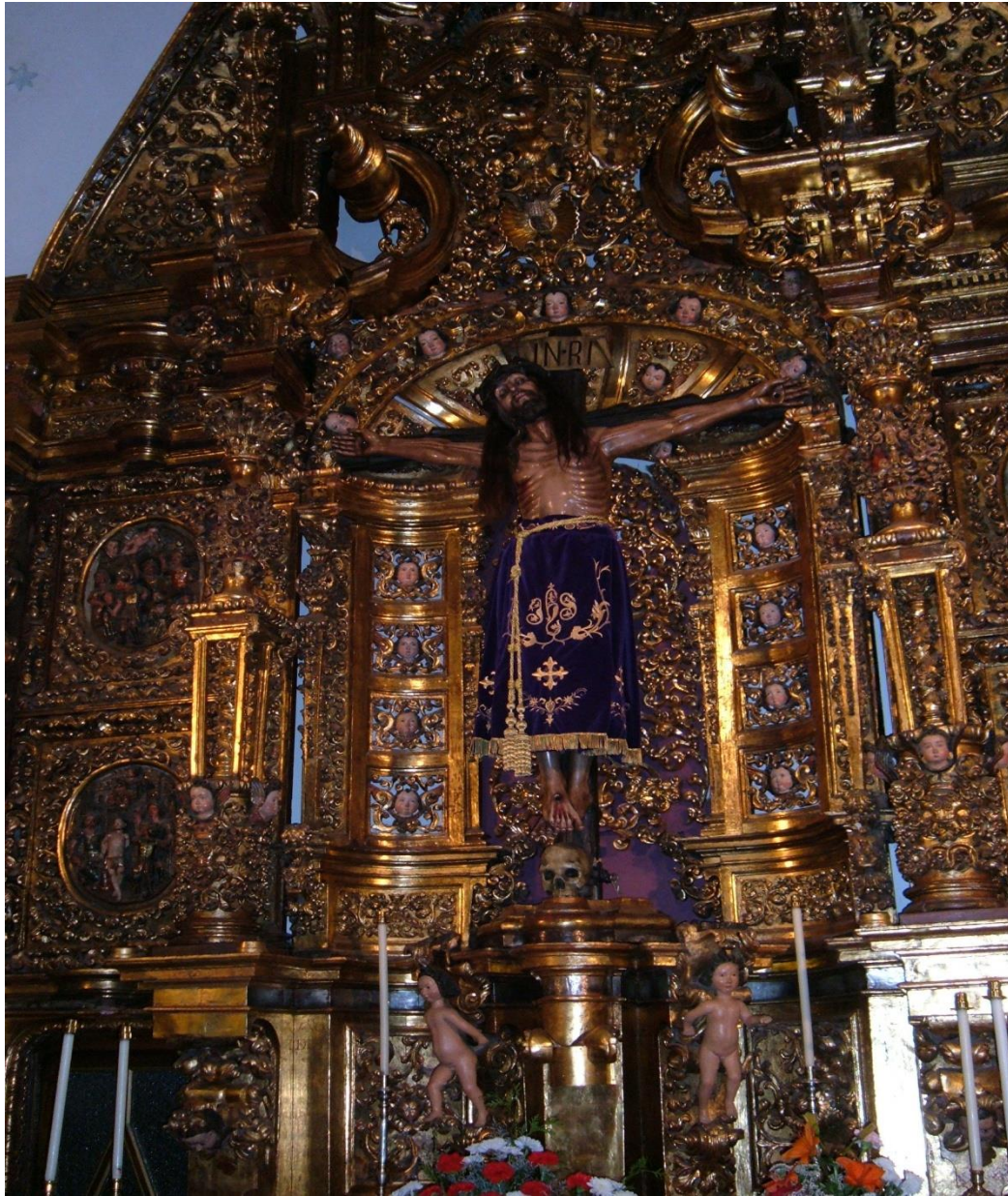
- “Glory to God in the highest, and peace to his people on earth (Lk 2:14). Lord God, heavenly king, almighty God and Father (Rev 19:6), we worship You (Rev 22:9), we give you thanks (Eph 5:20), we praise you for Your glory (Rev 7:12). Lord Jesus Christ, only Son of the Father (2 Jo 3), Lord God, Lamb of God, you take away the sins of the world : have mercy on us (Jo 1:29); you are seated at the right hand of the Father (Rom 8:34), receive our prayer, for You alone are the Holy One (Lk 4:34), You are the Lord (Rev 15:4), you alone are the Most High, Jesus Christ (Lk 1:32), with the Holy Spirit, in the Glory of God the Father” (Jo 14:26).

- Liturgy of the Word (Synagogue rite):
- Readings from Scripture.
- Homily.
- Dismissal of the catechumens.
- **Franco-Latin Creed:**
- “I believe in one God, the Father Almighty, creator of heaven and earth (Gen 14:19), of all things visible and invisible (Col 1:16).
- I believe in one Lord Jesus Christ, the only Son of God (Jo 1:18), eternally begotten of the Father (Jo 1:1), light from light, true God from true God, begotten, not created, one in essence with the Father (Heb 1:3), through whom all things were made (Jo 1:3).

- For us men and for our salvation, he came down from heaven (Jo 3:13); by the power of the Holy Spirit He was born of the Virgin Mary and became man (Mt 1:18).
- For our sake He was crucified under Pontius Pilate (Jo 19:16); He suffered, died, and was buried.
- On the third day He rose again according to the Scriptures (1 Cor 15:3-4).
- He ascended into Heaven (Lk 24:51) and is seated at the right hand of the Father (Col 3:1).
- He will come again in glory to judge the living and the dead (2 Tim 4:1), and His kingdom will have no end (Lk 1:33).



- I believe in the Holy Spirit, the Lord, the creator of life (Gen 1:2), Who proceeds from the Father and the Son and with the Father and the Son (Jo. 14:26), He is worshipped and glorified, and Who spoke through the Prophets (1 Pt 1:10-11).
- I believe in the one holy catholic and apostolic Church (Rom 12:5).
- I acknowledge one baptism for the forgiveness of sins (Acts 2:38).
- I look for the resurrection of the dead and the life of the age to come” (Rom 6:5).



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# Eucharistic Prayer

- The gifts are brought to the altar. The bread is acknowledged to become the bread of life (Jo 6:35) and the wine to become a spiritual drink (Lk 22:17-18). God is blessed (Ps 68:36).
- “Pray, brethren that our sacrifice may be acceptable to God, the almighty Father” (Heb 12:28).
- “May the Lord accept the sacrifice at your hands for the praise and glory of his Name, for our good and the good of all his Church” (Ps 50:23).
- We lift up our hearts to the Lord (Lam 3:41).

- “Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of your Glory” (Is 6:3). “Hosanna! Blessed is he who comes in the name of the Lord” (Mk 11:9-10).
- “We come to You, Father, with praise and thanksgiving through Jesus Christ Your Son” (Eph 5:20).
- Petitions.
- “Bless and approve Your offering; make it acceptable to You, an offering in spirit in truth” (Jo 4:24).
- Consecration (Mt 26:26-28).
- Reverence (genuflection).

- “We, your people and your ministers, recall His passion, His resurrection from the dead, and His ascension into glory; and from the many gifts You have given us we offer to you, God of glory and majesty (1 Pt 1:18-21), this holy and perfect sacrifice (Heb 9:13-14): the bread of life and the cup of eternal salvation” (Jo 6:54)
- “Almighty God, we pray that your angel may take this sacrifice to your Altar in Heaven (Rev 8:34). Then, as we receive from this Altar the sacred body and blood of your Son, let us be filled with every grace and blessing” (Eph 1:3).
- Petitions.

- “Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honor is Yours, almighty Father, for ever and ever” (Rom 11:36).
- “Our Father, Who are in heaven, holy be Your name; Your kingdom come; your will be done on Earth as it is in Heaven. Give us this day our super-substantial bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation but deliver us from the evil one” (Mt 6:9-13).
- Kiss of Peace.
- “This is the Lamb of God ...” (Rev 19:9)
- Distribution of the Eucharist.
- Dismissal. “Go in peace to love and serve the Lord.”

# Bibliography

- Margaret Barker, “The Temple Roots of the Liturgy”
- Nicholas Cabasilla, **A Commentary on the Divine Liturgy**
- **The Damascus Document**
- Joseph A. Jungmann, (trans: Francis A. Brunner), **The Mass of the Roman Rite: Its Origins and Development.**