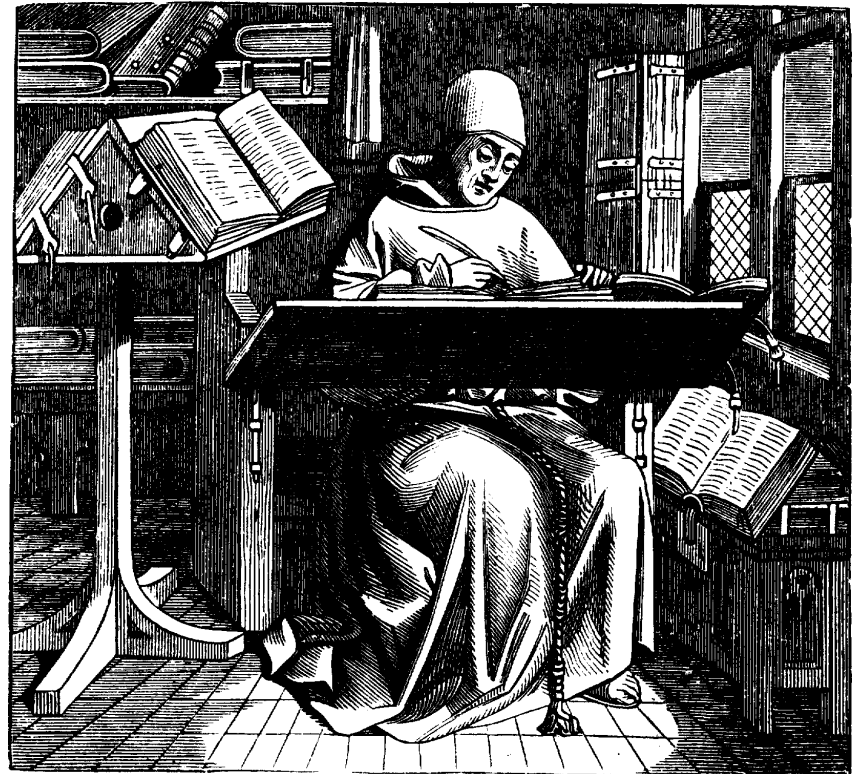


3RD IN A SERIES OF ANCIENT
LITURGIES

AN EARLY ROMAN LITURGY OF THE SIXTH CENTURY



BASED ON A VARIETY OF ANCIENT SOURCES
(THE GELASIAN SACRAMENTARY, ORDO ROMANUS
PRIMUS, AND OTHERS)

(The choir sings an entrance psalm as the ministers enter the church with the deacon holding the gospel book aloft. The psalm today will be Psalm 100, the Jubilate Deo)

The Litany

Deacon: Let us all say, Lord, hear and have mercy. Father Unbegotten, and Son of God Begotten, not made, and Holy Spirit of God, the breath of the faithful, we pray

Lord, hear and have mercy.

For the spotless church of the living God, constituted throughout the whole world, we entreat the riches of divine gifts, **Lord, hear and have mercy.**

For holy priests and ministers of the Mighty God, and all people worshiping the true God, we pray Christ our Lord,

Lord, hear and have mercy.

In particular, for all teaching rightly the Word of Truth, the manifold Wisdom of the Word of God, we pray

Lord, hear and have mercy.

For those who keep themselves chaste in mind and body for the sake of the Kingdom of heaven, and exert themselves in spiritual labors, we pray for plentifulness of spiritual gifts,

Lord, hear and have mercy.

For all religious rulers and their soldiers, who prize justice and right judgment, we implore the Power of the Lord,

Lord, hear and have mercy.

For agreeable weather and opportune rains and caressing vital winds and the prosperity of divers times rightly ordered, Lord of the world, we pray, **Lord, hear and have mercy.**

For those who for the first time into the name of Christian are initiated, whom now the desire for heavenly grace inflames, we pray for mercy to Almighty God,

Lord, hear and have mercy.

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: Let us pray.

We pray you, Lord, that we who have been fed with such great gifts may both receive your saving benefits and never cease from praising you, through Jesus Christ or Lord.

AMEN.

O Lord, let your longed-for blessing strengthen your faithful people, both making them never to swerve from your will and bestowing always upon them the joy of your favor, through Jesus Christ our Lord. **AMEN.**

(the clergy exit, the congregation follows)

For those who are involved in the weakness of the infirmities of humanity, in envy of spiritual wickedness or various errors of the world, we implore the mercy of the Redeemer,
Lord, hear and have mercy.

For those who are of necessity traveling, or are oppressed by the powers of iniquity, or are vexed by hostile hardships, we pray the Lord the Savior, **Lord, hear and have mercy.**

For those deceived by heresy or superstition, we pray the Lord of Truth, **Lord, hear and have mercy.**

For doers of good works, and those who assist in the necessary labors of brotherly charity, we pray the Lord to have mercy, **Lord, hear and have mercy.**

For all within this holy house of the Lord, that they may be turned to religious hearts and devout prayers, we pray the Lord of Glory, **Lord, hear and have mercy.**

For the cleansing of our souls and bodies, and forgiveness of sins, we pray the merciful Lord, **Lord, hear and have mercy.**

For refreshment of faithful souls, particularly of priests of the Holy Lord, who preside over this catholic church, we pray the Lord the spirit and judge of all flesh,

Lord, hear and have mercy.

Mortification of sins of the flesh and quickening of the life of faith, **Grant, Lord, grant.**

Holy fear and love of truth, **Grant, Lord, grant.**

A pleasant ordering of life and a creditable end,
Grant, Lord, grant.

An angel of peace and holy consolation, **Grant, Lord, grant.**

Hear, Lord, the voice of your family who cry for preservation.

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: Let us pray.

O God, the strength of all those who put their trust in you: mercifully hear our prayers, and, because through the weakness of our mortal nature we can do nothing without you, grant us the help of your grace, that in keeping your commandments we may please you in will and deed, through our Lord Jesus Christ. **AMEN.**

THE LITURGY OF THE WORD

A reading from the book of Exodus

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarreled with Moses, and said, "Give us water to drink." Moses said to them, "Why do you quarrel with me? Why do you test the Lord?" But the people thirsted there for water; and the people complained against Moses and said, "Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?" So Moses cried out to the Lord, "What shall I do with this people? They are almost ready to stone me." The Lord said to Moses, "Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink." Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarreled and tested the Lord, saying, "Is the Lord among us or not?"

Psalm 95, Hymnal S-8

A Song to the Lamb, Hymnal S-261

immaculate sacrifice, this reasonable sacrifice, this bloodless sacrifice, this holy bread and cup of eternal life, and we pray and beseech you to take up this offering by the hands of your angels to your altar on high, as you deigned to receive the gifts of your just servant Abel and the sacrifice of our father Abraham, and that offered to you by Melchisedech the high priest; through your only-begotten Son, our king and savior, or Lord God, by whom and with whom to you be praise, honor, glory, majesty, and power, with the Holy Spirit, now and forever and unto endless ages. **AMEN.**

(at this point, a piece of bread either from a eucharist presided by the bishop, or from a previous eucharist, was mixed with the consecrated wine)

Priest: The Peace of the Lord be always with you.

People: **And with your spirit.**

(the Peace of Christ is passed among the clergy and then throughout the congregation)

Priest: Taught by our Savior's command and following his divine instruction we make bold to say,

OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US, AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. AMEN.

(during the communion of the clergy and people, the choir sings psalm 121)

Priest: Lift up your hearts

People: **We lift them up unto the Lord.**

Priest: Let us give thanks unto our Lord God.

People: **It is meet and right so to do.**

It is truly fitting and proper, right and profitable to salvation, that we should always and everywhere give thanks to you, Lord, holy Father, almighty and everlasting God, that as you do not cease to teach the sons of your church, so you do not cease to help them to know the right things which they ought to do and to receive power to accomplish them, through Christ our Lord, whom the angels praise, the dominions worship, before whom the powers stand in awe. The heavens and the heavenly hosts and the blessed seraphim join together in a hymn of praise. We pray that our voices, too, may be joined with theirs as we sing with humble praise,

HOLY, HOLY, HOLY LORD GOD OF HOSTS. HEAVEN AND EARTH ARE FULL OF YOUR GLORY.

Make us right, spiritual, and worthy of this oblation, which is the figure of the body and blood of our Lord Jesus Christ, who the day before he suffered, took bread into his holy hands, looked up to heaven, to you, holy Father, almighty, eternal God, giving thanks, blessed, broke, and having broken, gave to his apostles and disciples, saying, Take and eat of this, all of you, for this is my body which shall be broken for many.

In the same way, after supper, on the day before he suffered, he took the cup, looked up to heaven to you, holy Father, almighty, eternal God, giving thanks, blessed, and gave to his apostles and disciples saying, Take and drink of this, all of you, for this is my blood. As often as you do this, you make memorial of me, until I come again.

Therefore, calling to mind his glorious passion, resurrection from the dead and ascension into heaven, we offer you this

A reading from the Gospel of John

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water." Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in

Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word.

They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

(by the 6th century, preaching, as part of the liturgy, was no longer the normal practice in Rome, so, no sermon)

THE LITURGY OF THE TABLE

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: Let us pray.

O God, the light of hope to sincere minds and the perfect light of the blessed, who truly is the light of your church: give us wisely and suitably to pray to you and always to give you hearty public praise, through Jesus Christ our Lord. **AMEN.**

(Here the tablecloth is spread and the bread and wine are collected and placed upon the table by the deacons, while the choir sings a psalm)

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: Let us pray.

We implore you, Lord, graciously to receive our offerings that we dedicate to you, and grant that they may ever be a source of perpetual help to us, through Jesus Christ our Lord.

AMEN.