

WILLIAM DURANDUS, Bishop of Mende, France (c. 1237-1296), *Rationale divinatorum officiorum* : “*A Calculation of Divine Offices*”.

1 BOOK 4: CHAPTER 13. ON THE *GLORIA IN EXCELSIS*.

2 1. After the *Kyrie eleyison* [the *Lord have mercy*] has been said, next the priest or
3 bishop, according to the custom of Pope Telesphori [125-136/138], begins the
4 hymn “*Gloria in excelsis*”, which the angels were heard to sing just as it is read in
5 the gospel of Luke: which angelic hymn presents a witness to the birth of Christ in
6 time.

7

8 Of course, the priest beginning first and alone pronounces it, who represents the
9 Messenger of the great plan; for at first the angel alone, whose person he
10 represents, announces the birth of the Saviour, whence Luke 2: *Behold, I*
11 *announce to you a great joy, that will be for the whole people, that today there*
12 *has been born* [Lc. 2.10-11] etc.

13

14 And beginning it, he [the priest] stands before the middle of the altar,
15 commemorating in this the fact that the Messiah, whom the prophets had foretold,
16 while all things were keeping the middle silence, was born in the midst, that is for
17 all; representing indeed that the angel, announcing the birth of Christ to the
18 shepherds, stood in the midst of them.

Wisdom 18.14 (*Vulgate*, tr. and emphasis by author)

1 For when the night *silence* was encompassing all things
2 and the night in its course was keeping *mid* journey
3 your all powerful word from heaven, from the royal thrones,
4 the unyielding conqueror leapt forth into the *middle* earth of the expulsion,
5 a sharp sword bearing your undisguised command,
6 and standing filled all things with death
7 and standing on earth it was striking all the way unto heaven.

SICARDUS OF CREMONA (-1215), *Mitrare, seu de officiis ecclesiasticis summa*

1 In addition to these things, the choir being silent, the priest alone, turned
2 toward the **East**, with a loud voice begins the “**Glory to God in the heights**”; which
3 the people receives by assembling together full of joy. For while all things were
4 keeping the *middle silence*, truth, fleeing from the hiding place of the law, was
5 born from the earth; which alone gave to people of good will peace with God and
6 the angels, and restored the glory of the angels.

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1 Third, beginning he stands before the middle of the altar for indicating that Christ
2 was the mediator between us and God, through whose mediation we have become
3 peaceful to God.

General Instruction of the Roman Missal

72. At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church ...

For Christ took the bread and the chalice and gave thanks; he broke the bread and gave it to his disciples, saying, “Take, eat, and drink: this is my Body; this is the cup of my Blood. Do this in memory of me.” Accordingly, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ:

1. At the Preparation of the Gifts, the bread and the wine with water are brought to the altar, the same elements that Christ took into his hands.
2. In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.
3. Through the fraction and through Communion, the faithful, though they are many, receive from the one bread the Lord’s Body and from the one chalice the Lord’s Blood in the same way the Apostles received them from Christ’s own hands.