

WESTERN LITURGIES

Roman Rite	Gallican Rite
<i>Liturgy of the Word</i>	<i>Liturgy of the Word</i>
Introit by two choirs	Entrance
Kyries	Celebrant's salutation and response
Celebrant's salutation	Kyries
	Benedictus or Gloria in excelsis
Collect	Collect
Old Testament Reading	Old Testament Reading
Antiphonal chant	
Reading from Epistle	Reading from Acts or Epistle
Gradual (Psalm sung by one voice)	Benedictus es
Alleluia	
Reading of Gospel with lights/incense	Reading of Gospel, procession/incense
	Chant—Tersanctus or Kyries
	Sermon
	Deacon's Litany
Dismissal of those not communicating	Dismissal of catechumens
<i>Liturgy of the Supper</i>	<i>Liturgy of the Supper</i>
Offertory (Psalm sung)	Offertory (Psalm sung)
	Reading of diptychs (dead remembered in prayer)
	Collect
	Kiss of Peace
Salutation and Sursum corda	Salutation and Sursum corda
Prayer of Consecration	Prayer of Consecration
Preface	Preface
Sanctus	Sanctus
Canon (including intercessions, words of institution, anamnesis)	Words of institution and Collect
Kiss of Peace	
Fraction	Fraction (Collect, Antiphon, Commixture of bread and wine)
Lord's Prayer	Lord's Prayer
	Celebrant blesses people
Communion	Communion
Thanksgiving prayer	Thanksgiving prayer
Dismissal by Deacon	Dismissal by Deacon

ECUMENICAL COUNCILS

325	Nicaea I
381	Constantinople I
431	Ephesus
451	Chalcedon
553	Constantinople II
680-81	Constantinople III
787	Nicaea II

ADDITIONAL COUNCILS RECOGNIZED BY THE WESTERN CHURCH

869-70	Constantinople IV
1123	Lateran I
1139	Lateran II
1179	Lateran III
1215	Lateran IV
1245	Lyons I
1274	Lyons II
1311-12	Vienne
1414-18	Constance
1438-45	Florence
1512-17	Lateran V
1545-63	Trent
1869-70	Vatican I
1962-65	Vatican II

IMPORTANT NAMES IN THE EARLY HISTORY OF MONASTICISM

Name	Date	Place	Contribution
Anthony	251-356	Egypt	Model of hermit life
Pachomius	292-346	Egypt	Promoted cenobite monasticism
Basil of Caesarea	330-379	Cappadocia	Monastic rules that govern Greek and Slavic monasteries to the present
Evagrius of Pontus	345-399	Egypt	Origenist theology of monasticism
Symeon Stylites	390-459	Syria	Pillar saint
Saba(s)	439-532	Palestine	Lauras
Martin of Tours	316-397	Gaul	Missionary bishop and founder of an episcopal monastic community
John Cassian	365-433	Gaul	Introduced Egyptian monasticism to the West

EARLY MISSIONARY EXPANSION

Place or Peoples	Missionary	Dates
Edessa, East Syria	Addai (?)	2nd century
Persia		By 3rd century
Armenia	Gregory the Illuminator	Late 3rd-early 4th century
Georgia	Nino	c. 330
Ethiopia	Fruventius	4th century
Goths	Ulfilas	c. 311-c. 383
Scotland	Ninian	c. 360-c. 432
Ireland	Patrick	d. c. 460

Christology of the Early Councils

"In Jesus Christ, true deity [against Arius] and full humanity [against Apollinaris] are indivisibly united in one person [against Nestorius] without being confused [against Eutyches]."

Council	Year	Accused Heretic	Accused Heretic Failed to Affirm ...	Accused Heretic ...
Nicaea	325	Arius	Full deity of the Son	<ul style="list-style-type: none"> • Taught that Son is begotten/created/a created being. • Son is not eternal or coeternal; "there was a time when he was not." • Son does not share in the Father's essence or nature. • Son is a lesser god.
Constantinople	381	Apollinaris	Full humanity of the Son	Taught that Jesus had a human body and a lower soul; his human higher soul—his rationality or mind—had been replaced by the divine word or logos; this logos was steady and immutable.
Ephesus	431	Nestorius	The union of the divine and human natures	Held only a moral or volitional union between divine and human; danger inherent in typically Antiochian conjunctive Christologies (illustration: man and woman choosing to be married).
Chalcedon	451	Eutyches	The distinctiveness and coexistence of the divine and human natures	Held to a mingling of both into one; danger inherent in typically Alexandrian unitive Christologies (illustration: drop of honey added to the ocean).