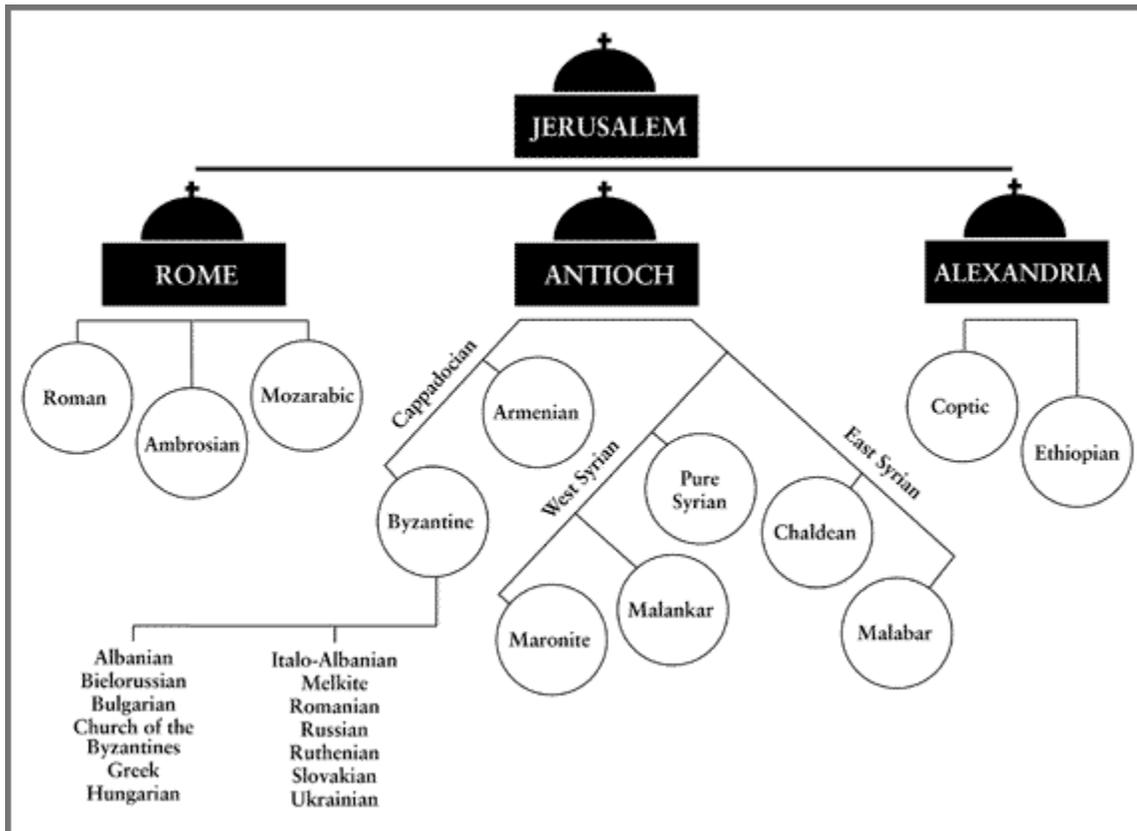


The Mass: Banquet and Sacrifice

Course Outline

1. History and Rites
2. Theology, Vestments, and Vessels
3. Mass I: Liturgy of the Word
4. Mass II: Liturgy of the Eucharist

Part 1: Liturgical History and Rites of the Catholic Church



Some key dates

1. c. AD 50 : Didache
2. July 18, 64 : Burning of Rome
3. AD 115-125 : Pope Sixtus adds “Holy Holy Holy” to the Mass
4. AD 125-136 : Pope Telesphorus adds Gloria to Mass of the Nativity (Christmas)
5. AD 215 : Hippolytus writes The Apostolic Tradition
6. AD 313 : Constantine issues Edict of Milan legalizing Christianity
7. February 27, 380 : Theodosius makes Christianity the official state religion
8. 476 : Fall of Rome followed by rise of Monasticism in the West
9. 590-604 : Reign of Pope Gregory the Great

10. 772-795 : Reign of Pope Hadrian I and first formal reform and codification of Liturgy
11. 1545-1563 : Council of Trent
12. 1570 : Tridentine Mass promulgated by Pope Pius V, now called Extraordinary Form of the Roman Rite
13. 1833 : Modern Liturgical Movement begins
14. 1962-1965 : Second Vatican Council
15. 1969 : Missal of Paul VI Promulgated
16. 2011 : Current English translation of Roman Missal takes effect

Our First Eucharist Prayer from The Apostolic Tradition by Hippolytus

From The Apostolic Tradition by Hippolytus #4	Eucharistic Prayer II from the 1969 Roman Missal
<p>The Lord be with you. And all reply: And with your spirit. The bishop says: Lift up your hearts. The people respond: We have them with the Lord. The bishop says: Let us give thanks to the Lord. The people respond: It is proper and just. The bishop then continues:</p> <p>We give thanks to you God, through your beloved son Jesus Christ, whom you sent to us in former times as Savior, Redeemer, and Messenger of your Will, who is your inseparable Word, through whom you made all, and in whom you were well-pleased, whom you sent from heaven into the womb of a virgin, who, being conceived within her, was made flesh, and appeared as your Son, born of the Holy Spirit and the virgin.</p> <p>It is he who, fulfilling your will and acquiring for you a holy people, extended his hands in suffering, in order to liberate from sufferings those who believe in you. Who, when he was delivered to voluntary suffering, in order to dissolve death,</p>	<p>V. The Lord be with you. R. And with your spirit. V. Lift up your hearts. R. We lift them up to the Lord. V. Let us give thanks to the Lord our God. R. It is right and just.</p> <p>It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin.</p> <p>Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion,</p>

<p>and break the chains of the devil, and tread down hell, and bring the just to the light, and set the limit, and manifest the resurrection,</p> <p>taking the bread, and giving thanks to you, said, "Take, eat, for this is my body which is broken for you."</p> <p>Likewise the chalice, saying,</p> <p>This is my blood which is shed for you. Whenever you do this, do this (in) memory of me.</p> <p>Therefore, remembering his death and resurrection,</p>	<p>so as to break the bonds of death and manifest the resurrection.</p> <p>And so, with the Angels and all the Saints we declare your glory, as with one voice we acclaim:</p> <p>Holy, Holy, Holy ...</p> <p>You are indeed Holy, O Lord, the fount of all holiness.</p> <p>Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and X Blood of our Lord Jesus Christ.</p> <p>At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying: TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU. In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying: TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.</p> <p>The mystery of faith.</p> <p>We proclaim your Death, O Lord, and profess your Resurrection until you come again.</p> <p>Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord,</p>
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we offer to you the bread and the chalice,
giving thanks to you, who has made us worthy
to stand before you and to serve as your priests.
And we pray that you would send your Holy Spirit
to the oblation of your Holy Church.
In their gathering together,
give to all those who partake of your holy
mysteries the fullness of the Holy Spirit,
toward the strengthening of the faith in truth,
that we may praise you and glorify you,
through your son Jesus Christ,

through whom to you be glory and honor,
Father and Son,
with the Holy Spirit,
in your Holy Church,
now and throughout the ages of the ages.
Amen.

the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.
Humbly we pray that, partaking of the Body and
Blood of Christ, we may be gathered into one by
the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and N. our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep in the hope of the
resurrection,
and all who have died in your mercy:
welcome them into the light of your face.

Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours,
for ever and ever.

Part 2: Vestments, Vessels, and Theology of the Mass

The Nature of Sacrifice in Christian and Jewish Context

Excerpted from a lecture by Fr. Mark Raphael, Ph.D., Archdiocese of New Orleans

N.B. These are lecture notes, not a written essay, so some style elements may reflect that.

Sacrifice as Relationship with God

In the Book of Genesis, chapter four, we read of Cain and Abel offering Sacrifices to God. There is NO record of God commanding that either of them do this. It may be that such a command was given, but not recorded in the Bible; or it could have been a natural impulse on their part to reach out to God.

In their actions, as described in Genesis four, we see three characteristics of the Biblical understanding of Sacrifice that are essential in fully appreciating the Mass:

1. Both chose to sacrifice what was most valuable, i.e. Food needed to survive; Cain brought food he had grown, Abel brought animals from his herds.
2. Both set aside for sacred use these items which belonged to them, and freely offered them to God. At this early period, no description of the ritual was recorded, merely that they were offered to God.
3. The act of free offering of items of value was NOT sufficient as an acceptable sacrifice to God. Cain's offering was rejected because he felt envy and resentment in his heart for his brother. God judged that his offering was NOT a true sacrifice on this basis.

In the next book of the Bible, the Book of Exodus, chapter twelve, we find refinements added to the original concept of Sacrifice found in Genesis 4, in the form of the Passover Ritual. First, the item to be sacrificed was still one of high value, i.e. Food; in this case a lamb. Now an elaborate set of rituals is prescribed, which faithful Jews would continue to re-enact each year on the first full moon following the vernal (spring) equinox (when day and night are of equal length). This is because the prescribed rituals were to commemorate a particular event in history, the passing over of the angel which ensured the freedom of the Israelites from slavery in Egypt. The Hebrew word for "passing over" is pesach, from which is derived the English word Paschal. Part of the set of rituals described includes a meal to be shared among the faithful; part of which involved consuming the lamb that had been set aside for sacrifice. This placement of sacrifice within a context of sharing by a group of the faithful represented an expansion from the individual sacrifice to God described in Genesis four.

The requirement of a particular inner disposition is retained from the Genesis account: in the case of the Exodus twelve passage, the attitudes demanded of the faithful are: Remembrance for a saving act of God on their behalf, and Thanksgiving for the chance at a new life which it gave to them.

For the rest of the Old Testament, these spiritual principles can be traced as clearly as roads drawn on a map:

- Individual sacrifice and prayer to God: for example Psalm 73, in which Asaph described a spiritual conversion which took place when he went to the temple alone to pray because of the apparent futility of life.
- Prayer and Sacrifice offered to God by the assembled community: for example Psalms 146 through 150, used as hymns during the High Liturgies of the Temple in Jerusalem.
- Prayer and sacrifice offered in the context of a Ritual Meal, as an annual commemoration of Passover, in keeping with the command of Exodus twelve.
- The demand that the outward act of sacrifice and speaking prayers, be matched by the proper inner attitudes, described in many passages, for example, Psalm 50 (Of Asaph, on Acceptable Sacrifice).

Into the New Testament

Virtually all the prophets delivered rebukes to the descendants of the Tribes who accepted the saving act of the Passover, for failing to adhere to the Code of Conduct that gratitude to God demanded. The recurrence of this pattern over the twelve centuries between the first Passover of the Old Covenant, and the First Eucharist of the New, reminds us of two sobering facts. First, the spiritual principles outlined above, while clear in themselves, are profoundly difficult to carry out every day in a world filled with temptation and sin. Yet, the consistency of repetition demonstrates beyond any doubt how important those principles are to God.

The Eucharist is one of the Seven Sacraments (Which you know); it was instituted by Christ at the Last Supper.

It involved setting aside for sacrifice something of the highest value: Jesus himself; who knew, and had foretold, that he was soon to experience an unjust execution, which he willingly accepted to provide the perfect sacrifice that would render the Old Covenant sacrifice of animals obsolete and unnecessary. It followed the ritual prescribed in Exodus twelve, since it was a ritual Passover meal; for that reason, the Mass is sometimes called the Paschal Mystery.

As a means of honoring the Old Covenant, while still recognizing that something new was taking place, Jesus redefined the Bread and Wine that were part of the Passover Ritual Meal, and declared that in the Eucharistic Meal of the New Covenant they would be his Body and Blood. He had already explained the meaning of this to his disciples in the Bread of Life Discourse (John 6).

He specified an interior disposition of remembrance and thanksgiving; as he himself gave thanks, and left the command to "Do this in memory of me." What remains for us is a conduit between the supernatural and natural orders, providing Grace for us as individuals, and as a community of faith.

We can close with a poignant passage on the nature of the Sacrifice of Christ, from the Letter to the Hebrews, chapter four; and on the priests who continue to make his sacrifice present again for the faithful, from Hebrews, chapter five:

Hebrews 4: 14-16 (Jesus as Perfect Priest): Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

Hebrews 5:1-4 (Priestly Ministry for the Faithful): For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take this honor upon himself, but he is called by God...

Part 3: The Liturgy of the Word

Early Origins

- Origins in Jewish Synagogue
- Originally separated from Liturgy of the Eucharist: Synagogue with Jews then Eucharist with Christians as two separate events.
- This already reflected the twofold Jewish religious structure of scripture in the synagogue and sacrifice in the Temple at Jerusalem.

After expulsion from Jewish Community

Justin Martyr early on spoke of the Liturgy of the Word lasting as long “as time allows.” He also mentions an explanation from the priest, a homily.

One of the concerns was which texts to include for the liturgy. The Church had to decide this for New Testament texts as well as determine how to use some of the Jewish Scriptures. This was decided early on, and discussions of this reflect some of the early evidence of the primacy *in authority* of the Bishop of Rome, the Pope.

Some texts were often used in the Liturgy that were determined **not** to be a part of the Canon of Scripture. One example is “The Shepherd of Hermas,” which would be the most popular spiritual work until Augustine’s Confessions and remain important even then.

From the Council of Trent to Vatican II, we used a 1-year cycle of readings that pulled almost exclusively from The Gospel According to Matthew and the Epistles of Paul. In the Reform of the Lectionary, we moved to a 3-year cycle for Sundays and 2-year cycle for Weekdays that uses much more of the Bible.

The liturgical season dictates how the individual readings are related. 2nd Reading: Almost always *Lectio Continua* from Epistles, in other words, it just follows week after week through a letter. During the seasons of Advent, Lent, Christmas, and Easter, the 1st Reading points to season/theme (or Acts of the Apostles in Easter). The Gospel closely related to season (e.g., John the Baptist or last days before Passion). During Ordinary Time, the 1st Reading and Gospel are somehow related or reflective of one another.

Since the reform of the Liturgy, the Homily is highlighted as an integral part of Liturgy. Prior to the reform, it was a sort of time-out from the liturgy, itself, for preaching. The Homily serves to break open what we see in the Scriptures for our everyday life. After that, we profess the Christian Faith in one of the creeds from the early centuries of the Church, usually that of the Council of Nicaea. We then, reflecting on the fact that we have declared our belief in God, His revelation to us, and our trust in him, dare to ask him what we need for ourselves, our community, and the world.

Part 4: The Liturgy of the Eucharist

Preparation of the Gifts parallel between Jewish Prayers of Blessing and Prayers at the Preparation of the Gifts.

General beginning of all blessing (Barukah) prayers

ברוך אתה ה' אלהינו, מלך העולם...

Transliteration: *Barukh ata Adonai Eloheinu, melek ha'olam...*

Translation: "Blessed are You, LORD our God, King of the universe..."

Blessing for Bread

ברוך אתה ה' א-לוהינו, מלך העולם, המוציא לחם מן הארץ.

Transliteration: *Barukh ata Adonai Eloheinu, melek ha'olam, hamotzi lehem min ha'aretz.*

Translation: "Blessed are You, LORD our God, King of the universe, Who brings forth bread from the earth."

Blessing for Wine

ברוך אתה ה' א-לוהינו, מלך העולם, בורא פרי הגפן.

Transliteration: *Barukh ata Adonai Eloheinu, Melek ha'olam, bo're p'ri hagafen.*

Translation: "Blessed are You, LORD our God, King of the universe, Who creates the fruit of the vine."

Exegesis of the Institution Narrative from the Roman Canon (Eucharistic Prayer I)

The opening of the Institution Narrative sets the scene and identifies the time that is being re-presented in this section of the Canon, specifically, "On the day before he was to suffer."¹ Gühr specifically notes the love for man that this timing highlights. Jesus, while fully aware of the passion that is going to commence immediately following The Last Supper, "had longed for this hour"² to "pour out for us ungrateful creatures the abundance of His grace, all the treasures of His love in the Sacrament of the Altar, that we might never forget what He had done and suffered for us."³

¹ Ibid., 639.

² Gühr, *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*, 634.

³ Ibid.

The hands of Christ, as he takes up the bread, are called “holy and venerable.”⁴ This phrasing seems to have originated in Eastern texts, but quickly came to be included in the Roman Institution Narrative as well. Clearly, Jesus’ hands were so because he was God, but it must be understood, that, while, in human terms he is less so, the priest’s hands share this quality from their consecration, his ordination, his action *in persona Christi capitis*, and his life of charity and devotion.⁵

The priest is then called to, in imitation of Christ, raise his eyes, as he describes Christ’s actions. The phrasing of this entire portion of the prayer reflects other prefigurations to the Eucharist in Scripture, for example, the multiplication of the loaves in Matthew’s Gospel tells that Jesus, “taking the five loaves and the two fish...looked up to heaven, and blessed, and broke and gave the loaves to the disciples.”⁶ (Mt 14:19) It is clear that the language used in the Institution Narrative is meant to reflect this moment that fulfills that which was prefigured in the desert by the feeding of five thousand. Jungmann further notes that this moment includes not only a mention of God the Father, but rather a solemn address to the Father, which echoes the opening of the Canon.⁷

The narrative then arrives at that moment when the priest is instructed to pronounce “clearly and distinctly, as the nature of these words requires,”⁸ the words of Christ themselves at which the bread is transformed into the body of Christ. The words themselves represent an amalgamation of the various accounts of the Last Supper from scripture. Prior to the reform of the Liturgy in the twentieth century, two phrases that were found in a compiled account from all four Institution Narratives in Scripture were missing from that of the Roman Canon, “which will be given up for you”⁹ at the end of the consecration of the Host and “do this in remembrance of me”¹⁰ concluding the consecration of the chalice. In the post-Conciliar Liturgy, however, each of these have been returned to the text such that all of Jesus’ words represented in the Scriptural accounts of his institution of the Eucharist, those of Matthew, Mark, Luke, and Paul, are included in the Institution Narrative of the Mass.¹¹ At this point, “the bread has been changed into the sacrificial Body of Christ; the wine has now still to become the sacrificial Blood of Christ.”¹²

When the priest recounts that, “in a similar way...he took this precious chalice,”¹³ Jesus is continuing to echo the actions of the Old Testament Paschal meal, but he is also bringing the foreshadowing in those events to their completion in the Eucharist.¹⁴ The use of the adjective

⁴ Catholic Church, Catholic Church, and United States Conference of Catholic Bishops, *The Roman Missal*, 639.

⁵ Jungmann, *The Mass of the Roman Rite*, 2:198; Gehr, *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*, 635.

⁶ Catholic Biblical Association (Great Britain), *The Holy Bible: Revised Standard Version*, 2nd. Catholic ed., Ignatius ed. (San Francisco: Thomas Nelson Publishers for Ignatius Press, 2006). Unless otherwise noted, all scriptural quotes will come from this translation.

⁷ Jungmann, *The Mass of the Roman Rite*, 199.

⁸ Catholic Church, Catholic Church, and United States Conference of Catholic Bishops, *The Roman Missal*, 639.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Cf. Jungmann, *The Mass of the Roman Rite*, 2:196.

¹² Gehr, *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*, 638.

¹³ Catholic Church, Catholic Church, and United States Conference of Catholic Bishops, *The Roman Missal*, 639.

¹⁴ Gehr, *The Holy Sacrifice of the Mass: Dogmatically, Liturgically, and Ascetically Explained*, 639.

“precious” is designed both to remind the people of the great gift that the contents of the chalice represent and will become and to reflect again the promises and texts of the Old Testament. In this case, it invokes the cup mentioned in Psalm 22:5.

The hands of Christ are again called “holy and venerable,”¹⁵ which seems to have grown out of an early quest for symmetry between the consecration of the bread and that of the wine. This parallelism, which reflects some of the earliest development of the Eucharistic Prayers of both East and West, can also be seen in the inclusion in the consecration of both species of scriptural words or phrases that are found only in some accounts or only applied to one species. For example, Matthew includes “*ex hoc omnes*” and “*enim*” (Mt 26:27-28) in Jesus’ words over the cup, but the Roman Canon includes both of these for both the bread and the wine to provide both a scripturally robust and parallel construction to these two moments.¹⁶

Like he did with the consecration of the bread, the priest bows slightly as he pronounces the words of Jesus at the Last Supper, this time, over the chalice filled with wine. The oldest Roman formula for this was simply “*Hic est sanguis meus*,”¹⁷ which mirrors Matthew’s account, “This is my blood,” (Mt 26:28). The tradition over time assembled the accounts from the other evangelists and Paul, including chalice in the formula to more clearly denote that the blood of Christ is to be consumed as a drink. A description of the covenant that is sealed in Christ’s blood was also appended over time.¹⁸ This covenant is described as new, since it is being established in Christ, and eternal. The latter is to distinguish it from the Sinai covenant and other previous covenants with humanity, which had only temporal authority. Finally, the priest pronounces, at the end of the consecration of the wine, “Do this in memory of me.”¹⁹ Prior to the reform of the twentieth century, the phrase was said after the chalice was returned to the altar, and reflected the entire action.²⁰ In the Mass of Paul VI, the phrase, taken from Paul’s account in 1 Corinthians, is said as part of the consecration of the wine.

One aspect of the consecration of the cup which caused no little debate and confusion in the English translation of the Third Edition of the Roman Missal was the translation of *pro multis*, which had been, in the initial translation of the reformed Liturgy, translated as “for all.” Following the directions set forth by the Church, the new translation rendered the Latin more literally as “for many.” This has introduced some challenges to the phrasing, usually coming in the form of an interpretation limiting the salvific value of Christ’s saving action and His blood. It is generally accepted that this is not what the text is meant to convey, and the underlying languages in the biblical texts, which similarly render in Latin as *multis*, convey an innumerable multitude rather than a finite many or several. The confusion of this translation, however, seems to stem from the comparison of the previous translation to the new translation, thus limiting the understood connotation. Rather, it seems a better interpretation of *pro multis* could be developed by viewing it within the context of Christ’s words themselves and opposing it to “you” earlier in the same phrase. Hence, a clearer and more correct understanding of the meaning of this new translation would imply that Jesus, in talking to his apostles at the Last

¹⁵ Catholic Church, Catholic Church, and United States Conference of Catholic Bishops, *The Roman Missal*, 639.

¹⁶ Jungmann, *The Mass of the Roman Rite*, 2:195–196.

¹⁷ *Ibid.*, 2:197.

¹⁸ *Ibid.*

¹⁹ Catholic Church, Catholic Church, and United States Conference of Catholic Bishops, *The Roman Missal*, 639.

²⁰ Jungmann, *The Mass of the Roman Rite*, 2:201.

Supper, was indicating that the Sacrament was for those assembled and for [the] many or for many [more], that is, for the multitude.