

## Understanding Our Liturgy Class for Monday February 7<sup>th</sup>, 2011

### Offertory Prayers:

- why the people now bring up the gifts (cf. Didache and Cyprian...similar to OT sacrifice)
- **NTD**: “for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands”
  - brings offering of bread into parallelism with offering of wine
  - literally, “fruit of the earth and of the work of...” (cf. “fruit of the loom”)
  - “largesse”, “bounty”, or “liberality” better choice (richer word avoided because too old fashioned?)
- “bread of life” (cf. Jn 6:48)
- mixing of the water and wine, an Apostolic and Dominical tradition (“mystery” = sign; cf. incarnation)
- offering of the wine (cf. the scriptural allusions)
- “Blessed be God forever” (very Jewish blessing, cf. Rom 9:5)
- **NTD**: “may our sacrifice in your sight this day be pleasing to you, Lord God”
  - (more clearly brings out allusion to Daniel. cf. morning office for Sunday)
- the “levabo” (cf. penitential psalm 50)

### Orate Fratres:

- **NTD**: “my sacrifice and yours”: The sacrifice is not exclusively the priest’s, yet new translation brings out the priest’s distinctive role. The priest as the organ of Christ, alone performs the sacrificial act itself.
- **NTD**: “*holy Church*”: sacral language...how is the Church holy?
  - In Her origin: Christ himself
  - In Her purpose: the glory of God and the sanctification of men
  - In Her means: dogmatic and moral teaching, counsels of perfection, sacraments, liturgy
  - In Her fruits: the state of grace that many enjoy, the saints who are possessed of heroic sanctity
  - Yet she bears in her bosom sinners until the very end (cf. “I am black but beautiful”).

### Prayer over the gifts, Preface (“and with your spirit”, *Sursum corda*, preface proper, Sanctus):

- will talk about all these next week

### First prayer of the canon before consecration (Te igitur...):

- **NTD**: great improvement over the old translation
- **NTD**: “...and all those who, holding to the truth, hand on the catholic and apostolic faith.”
  - more obviously open to the laity (cf. canon 229)
  - literally, “and for all orthodox (believers) and those adherents of the catholic and apostolic faith.”
    - Why not transliterate the term “orthodox”? (comes into L from the Gk, “right opinion”)
    - “cultor”: cultivator/planter/worker/minister/attendant/devotee/worshipper/professor (We can cultivate the ground, our soul, or our religion. All three are not our creation...we must first listen and learn from them and only then be able to help them flourish)
- “Remember, Lord, your servants N. and N.” (the diptychs of the living)
  - **NTD**: “For them, we offer you this sacrifice of praise or they offer it for themselves...”: “or” has the sense of “and also”: the servants, both those mentioned who are not present and those immediately assisting are represented under a twofold aspect: they are those for whom the sacrifice is made and also those who are offering the sacrifice (even those not present!) “We” might be a reference to concelebration.
- Communicantes
  - James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian

### Second prayer of the canon before consecration (Hanc igitur...):

- **NTD**: flock of your elect (cf. Lk 12:32)

### Third prayer of the canon before consecration (Quam oblationem...):

- literally “reasonable and acceptable” (Rom 12:1; 1 Pet 2:2; Christ who is the Logos, not an animal)

### Consecration:

- **NTD:** “he said the blessing” (object of blessing, God or bread? cf. Mk 8:7; Lk 9:16; 1 Cor 10:16)
- **NTD:** “this precious chalice”:
  - “this”: in regards to *content*, perfect numerical identity between the priest’s chalice and Christ’s
  - “precious chalice” (*praeclarum calicem*): Ps 22:5 “et calix meus inebrians, quam praeclarus est!”
  - “chalice”: a specialized religious word that comes into English usage directly from the Latin. See the Douay Rheims (Ps 22:5; Mt 26:27; 1 Cor 11:25) and translations in old missals.
  - We are dealing here not just with the meaning of the Greek word in the biblical text (ποτήριον) or even with the Latin *calix* as used in Roman antiquity (both indeterminate in themselves), but with the word as *received* into the liturgy which as such has an elevated connotation to it.
  - The adj. that modifies *calix* is *praeclarus*, clear, manifest, splendid, brilliant, remarkable, famous, eminent, supernal, resplendent (cf. “glorious majesty”, p. 29). “Cup” would be a bit anticlimactic.
  - The historical question is purely secondary but in fact the vessel used by Christ would likely have been a specialized one for a religious ritual (cf. *Indiana Jones and The Last Crusade*).
- **NTD:** “holy and venerable hands” (raised in prayer and blessing, healed many, nailed to the cross)
- **NTD:** “WHICH WILL BE Poured OUT” (“pour” ties cross and chalice together) [from Lk 22:20 only]
- **NTD:** “FOR MANY”
  - the atonement is universal (2 Cor 5:14-15; Titus 2:11; 1 Jn 2:2)
  - Mk 14:24 and Mt 26:28 use “many” (not recorded in Lk and 1 Cor)
  - the Lord was alluding to Is 53:11-12
  - Isaiah is using a Semitic idiom that is expansive in meaning and not restrictive. In this idiom, the word “many” is opposed to “few”, not to “all”. In a large group, all the members are many; in a small group, all are few. People can be many whether they form the totality of a group or only part of a group. In the Isaiah text, it is the totality of a group that is referred to as “many”.
  - idiom can also be seen in 3 Ezra 8:3, the Dead Sea Scrolls, and Rom 5:12, 15 (cf. “hoi polloi”)
  - The article is not in the Greek of the gospels or in Is 53:12 (LXX), but is probably implied so that we are talking about *the* many, i.e. the populace, the multitude. We even have the saying in English “hoi polloi”. Also, compare the French translation of the liturgy (“the multitude”).
  - The anaphoras of the various Oriental Rites, whether in Greek, Syriac, Armenian, the Slavic languages, etc., contain the verbal equivalent of the Latin *pro multis* in their languages.
  - “For many” is a straightforward translation of *pro multis*, whereas “for all” is rather an explanation of the sort that belongs properly to catechesis.
  - cf. Catechism of Trent

### Memorial Acclamation:

- the prayers created in English are probably suppressed (or maybe just the 4<sup>th</sup> acclamation)

### First prayer after the consecration:

- *Unde et memores* (**NTD:** “this pure victim, this holy victim, this spotless victim” cf. Apoc 5:6)
- *Supra quae* (Abel, Abraham, Melchizedek...circumvents OT sacrifices...all typical of sacrifice of Christ)
- *Supplices te rogamus* (gifts borne by the Angel: Apoc 8:3-4. The sacrifice, in as much as we offer it, ascends.)

### Second prayer of the canon after the consecration (Commemoration of the Dead):

- “Diptych of the dead”

### Third prayer of the canon after the consecration (Nobis quoque...):

- John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia

### Conclusion of the Canon (Per quem hæc omnia...):

- Per ipsum, et cum ipso, et in ipso