

## Understanding Our Liturgy Class for Monday February 14<sup>th</sup>, 2011

### Lead in to the Preface:

- “The Lord be with you.”
  - appears in Introductory rites, before the gospel, lead in to the preface, benediction.
  - cf. Joseph (Gen 39:2, 3, 21, 23; 41:38), Gideon (Jgs 6:12, 34), David (1 Sm 16:13; 17:37; 18:12, 14, 28), the Blessed Virgin (Lk 1:28); see also Mt 28:20
  - The Liturgy is a fundamentally charismatic/pneumatic/contemplative event.
- **NTD:** “And with your spirit.”
  - The dialogue with this exact response is found in all the Liturgical traditions: Western, Alexandrian, Syrian, Byzantine. All modern translations of the Roman Rite translate it literally.
  - Even if “*spiritu tuo*” meant “you”, a good translation should attempt to convey not just conceptual content, but also connotation, imagery, allusions, etc.
  - But in any event, “you” is an inadequate translation of *spiritu tuo* which, even if a Semitism, is not purely reflexive in meaning (as *anima* might possibly be construed) but has to do with our highest and most spiritual dimension. At the minimum, the people are essentially praying that the dynamic inspiration of the Spirit would be with the intellect and will of the one presiding.
  - Traditionally, the word “spirit” is interpreted in terms of the grace given to the ordained minister. The people are here asking Christ or the Holy Spirit to provide the minister with the help of actual grace to which he has a right by virtue of the sacramental grace of his ordination.
  - This phrase should be compared with Gal 6:18; Phil 4:23; 2 Thes 3:16, 18; Phlm 25; 2 Tm 4:22.
  - Even if this interpretation is not helpful in understanding the above biblical texts, it is a legitimate guide to the meaning of the liturgical text itself which has a life of its own apart from its scriptural subtexts. Yet it might be a legitimate understanding of the biblical texts (“spirit” ambiguous and note 2 Tm 4:22).
- “Lift up your hearts.”
  - Prayer is the lifting up of one’s mind and heart to God (cf. prayer before office and Lam 3:41).
  - Recollection of mind and fervor of devotion are gifts from God (cf. infused contemplation).
  - “Heart” can signify both our will and intellect (cf. Eph 1:18)
  - “No one should be present in such a manner, that, although he may say with the lips: ‘We have lifted our hearts to the Lord,’ his thoughts are directed to the cares of this life. We should indeed think of God at all times; but if this be impossible, on account of human frailty, we should take it to heart most especially at least during the Holy Sacrifice.” (Cyril of Jer., *Mystag. Catechism*, 4)

### The Sanctus:

- “Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory.”
  - **NTD:** “...God of hosts.” (from Is 6, according to the Old Latin translations; cf. Rev 4:8)
  - found whole or in part in all liturgies, east and west (of Apostolic origin: cf. 1 Clement 34:6-7)
  - the glorification of the Trinity by the angels in heaven
  - The infinitely pure, luminous, spiritual being of God is holiness itself. This uncreated holiness and glory is unveiled in the works of creation and redemption. Thus heaven and earth, the sum of all creation, bear witness to the glory of God.
- “Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.”
  - the welcoming of the Savior by the mouth of the faithful on earth
  - As Christ was welcomed into Jerusalem 2000 years ago, so we now welcome him to the altar.
  - Psalm 118:25-26—“Save (הושיעה), we beseech thee (נא), O Lord! O Lord, we beseech thee, give us success!”
    - sung by the congregation at the procession of the Feast of Tabernacles
  - “Blessed is he who enters in the name of the Lord! We bless you from the house of the Lord.”
    - sung by the priests choir as congregation processed into the temple
    - pilgrims entering the temple were the object of blessing, but understood also of the coming of Messiah at the end, when he would come to temple (cf. Mal 3:1 and Zech 9:9)
    - Feast of Tabernacles, as third and final feast, possessed eschatological overtones (Zech 14:16); the booth is what got the Israelites through the desert *into the promised land*

- Could “heaven and earth” full of God’s glory also be eschatological? (Num 14:20-24)
- In the gospel, Hosanna is a cry of supplication but also a cry of exultation. In the liturgy, it is the latter meaning that predominates. As an expression of animated exultant sentiment, the Hebrew word is not translated into Greek or Latin.
- In the gospel, Christ’s First Advent in his passion (Passover), conflated with his Second Advent in his final victory (Feast of Tabernacles). In the mass, both these Advents are combined in his Eucharistic Advent.

#### Eucharistic Prayer Two:

- Inspired by the Eucharistic prayer found in the Apostolic Tradition (early 3<sup>rd</sup> century)
- **NTD:** “fount of all holiness” (drawn from the Mozarabic Liturgy)
- **NTD:** “Make holy...these gifts, we pray, by sending down your Spirit upon them like the dewfall...”
  - epiclesis made more explicit for new Eucharistic prayers (in response to Orthodox criticisms)
  - Literally, “Sanctify, therefore, we beseech Thee, these gifts, by the dew of Your Spirit.”
  - This line was inspired by a text found in the *Missale Gothicum* (7th or 8th century). There, in a Eucharistic prayer composed for use at the Paschal Vigil, the priest compared the Holy Spirit to God’s gift of dew upon the earth.
  - “I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth...” (Hosea 14:6)
  - “...as the dew of Hermon, which descendeth upon Mount Zion.” (Ps 132:3)
  - “Drop down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened, and bud forth a Saviour...” (Is 45:8; cf. Advent hymn *Rorate coeli*)

#### The Eucharistic:

- The Sign Value of the Eucharist: The proper function of the external element in the Eucharist (the appearances) is to signify the body and blood of Christ. Yet the body and blood really is present beneath the appearances.
- Christ Truly, Really, and Substantially present:
  - Truly: Jesus’ presence in the Eucharist is not equivalent to the way a husband can be said to be figuratively present to his wife via the picture of him she carries around in her wallet.
  - Really: Jesus is not just present by faith but present in an objective, faith independent way.
  - Substantially: Jesus is not just present virtually in the Sacrament, as if he just worked his sanctifying power through the Eucharist.
- Permanence: The real presence only ceases when the elements lose their sign value. Hence arose the practice of reservation and adoration. How long does the Eucharist persist in us after communion?
- Concomitance (Accompaniment): Where the blood is (under the appearance of wine), so also must be the body, so also must be the soul that gives life to both and the divinity on account of the personal union of the humanity and divinity of Christ. Where the body is (under the appearance of bread), so also, etc. (see 1 Cor 11.27)
- Tridentine practice verses our current practice of receiving under both kinds
- Christ *whole and entire* is under each species and under *any part* of each species
- Christ’s accidents also accompany his substance, of course. (So the Eucharistic accidents and the accidents of Christ’s body exist alongside each other.)
- Transubstantiation: The doctrine of the “real presence” is a distinct doctrine from “transubstantiation”. The substance of bread and wine is *wholly changed* into the substance of our Lord’s body and blood. The bread and wine cease to exist at the consecration. Only their appearances or “sensible species” remain. (The “sensible species” is a modification of the sense organ by the action of the object.)

#### The Eucharist in Scripture:

- John 6.54-58: The life that Jesus came to give—or rather restore—to a fallen world is none other than a finite participation of the divine life which the Son of God himself lives in common with the Father, the divine life of grace restored to us in baptism, strengthened in us in confirmation and continually communicated to us through the Eucharist. The Eucharist was to be *the principle means* by which we should partake of the divine life merited for us by the sacrifice of the cross. Baptism and Confirmation are thus ordered towards the Eucharist which is *the principle means* by which we become partakers of the divine nature (2 Peter 1:4).

## And with *your spirit*

-The Council of Hippo in AD 393 forbade lectors from saying “The Lord be with you” in proclaiming a reading, since the people would not be able to respond “And with you spirit”, at least in the sense in which it had come to be understood.

-“These words do not refer to the Bishop’s soul, but to the grace of the Holy Spirit by which the people believe he is called to the priesthood. St. Paul speaks of God, ‘whom I serve with my spirit in the Gospel of his Son,’ as if to say: by the gift of the grace of the Holy Spirit which has been given to me to enable me to carry out the service of the gospel...This is the reason for the ancient custom of the Church that the congregation should reply to the bishop ‘And with your spirit.’ ...all pray that this ‘peace’ will bring him the grace of the Holy Spirit to enable him to fulfill his duties and perform the liturgy worthily on behalf of the community.” (Theodore of Mopsuestia, Fourth Baptismal Homily)

-[Chapter 4, verse 22: “The Lord Jesus Christ be with your spirit.”] There can be no better prayer than this. Grieve not for my departure. The Lord will be with you. And he says, not with you, but with your spirit. Thus there is a twofold assistance, *the grace* of the Spirit, and God helping it. And otherwise God will not be with us, if we have not spiritual grace. For if we be deserted by grace, how shall He be with us? (St. John Chrysostom, Homilies in 2 Timothy)

-If the Holy Spirit were not in our Bishop [referring to Bishop Flavian of Antioch] when he gave the peace to all shortly before ascending to his holy sanctuary, you would not have replied to him all together, *And with your spirit*. This is why you reply with this expression not only when he ascends to the sanctuary, nor when he preaches to you, nor when he prays for you, but when he stands at this holy altar, when he is about to offer this awesome sacrifice. You don’t first partake of the offerings until he has prayed for you the grace from the Lord, and you have answered him, *And with your spirit*, reminding yourselves by this reply that he who is here does nothing of his own power, nor are the offered gifts the work of human nature, but is it the grace of the Spirit present and hovering over all things which prepared that mystic sacrifice. For even though it is a man who is present, it is God who works through him. Indeed, do not fix your attention on the nature which is seen, but rather consider the grace which is unseen. (St. John Chrysostom, Homily for Pentecost)

-[The people’s response is a prayer] that almighty God may be with your soul, so that it may be able to pray worthily for our salvation. And it is noteworthy that [the Church] does not say ‘with you,’ but ‘with your spirit,’ in order to make clear that everything which is celebrated in the services of the Church is to be considered as coming about in a spiritual manner. And it is proper to wish that God be with a man’s spirit, since it is in his mind and his spirit that rational man is created in the image and likeness of God, and it is there that he is capable of receiving divine grace and illumination. (St. Peter Damien, PL 145, 234)