



THE MASS AND THE EUCHARIST

The Mass: from the Last Supper to Today

LAST SUPPER

Passover Ritual Meal:

- **Scripted**
- **traditional ritual**
 - **Food**
 - **4 cups**
 - **Psalms, prayer**
 - **Sequence**
- **led by father/Jesus**

FIRST CENTURY

St. Paul's admonishment: 1 Cor 11: 20 When you meet together, it is not the Lord's supper that you eat. ...Do you not have houses to eat and drink in?

Early development of Rituals

- **Establish order**
- **Sense of Holiness, Separateness: Solemnize**
- **Unity**
- **Certainty of correctness, especially in new communities (especially for validity)**
- **Awareness of replacement of the Temple Sacrifice**

FIRST CENTURY

Meet in one place to pray: early formation of dedicated home churches

Ritual split to 2 parts:

- **Synagogue: Word**
- **Jewish Temple: Sacrifice**
 - **Berakah/Blessing: Didache**

MID-SECOND CENTURY

Justin Martyr, The First Apology.

Ch. 65 ...we bring him [newly baptized] to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common ...that we may be counted worthy, now that we have learned the truth, ...Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length ...

MID-SECOND CENTURY

Justin Martyr, The First Apology.

Ch. 65 ...And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen.... And ...those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

MID-SECOND CENTURY

Justin Martyr, The First Apology.

Ch 67: And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability....

MID-SECOND CENTURY

Justin Martyr, The First Apology.

we may offer hearty prayers in common ...that we may be counted worthy, now that we have learned the truth, ...Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length ...

Ch. 65 ...And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen.... And ...those who are called by us do each give to each of those present to partake of

Compare Justin's 2nd Century Mass

Justin

- And on ...Sunday
- gather together to one place
- we may offer hearty prayers in common...that we may be counted worthy
- we salute one another with a kiss.
- the memoirs of the apostles or the writings of the prophets are read...

Latin Rite

- Sunday Mass
- Church
- Rite of Penance: Confiteor/Kyrie
- Sign of Peace
- Readings from Old and New Testament

Compare Justin's 2nd Century Mass

Justin

- the president verbally instructs, and exhorts to the imitation of these good things.
- we all rise together and pray,
- There is then brought to the president of the brethren bread and a cup of wine mixed with water;

Latin Rite

- Homily/Sermon
- Prayer of the Faithful?
- Offertory

Compare Justin's 2nd Century Mass

Justin

- and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length ...
- ...And when he has concluded all the people present express their assent by saying Amen....

Latin Rite

- Eucharistic Prayer
- “Great” Amen

Compare Justin's 2nd Century Mass

Justin

- And ...those who are called by us deacons give to each of those present to partake of the bread and wine
- and to those who are absent they carry away a portion.

Latin Rite

- Deacon distributes Holy Communion
- Communion taken to the sick.

Hippolytus, “Apostolic Traditions” (c.220)

Then the deacons shall present the oblation to him, and he shall lay his hand upon it, and give thanks, with the entire council of elders,

saying: 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 right and just.

Hippolytus, “Apostolic Traditions” (c.220)

The bishop then continues:

**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....**

Hippolytus, “Apostolic Traditions” (c.220)

Who, when he was delivered to voluntary suffering, in order to dissolve death, 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, taking the bread, and giving thanks to you, said,

"Take, eat, for this is my body which is broken for you."

Likewise the chalice, saying,

“This is my blood which is shed for you.

Whenever you do this, do this (in) memory of me.”

Therefore, remembering his death and resurrection, we offer to you the bread and the chalice....

Hippolytus, “Apostolic Traditions” (c.220)

**...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.**

5th to 6th Centuries

The Early Sacramentaries: the prayers of the priest

- **Leonine Sacramentary (Pope St. Leo the Great (440-461))**
- **Gelasian Sacramentary (Pope St. Gelasius (492-496))**
- **Gregorian Sacramentary (Pope St. Gregory the Great (590-604))**

The Ordines: detailed instructions on ceremonies and rites

Various Traditions handed down, followed and combined

Roman Canon

St. Anselm of Milan (d.397)

St. Leo the Great (440-461)

St. Gregory the Great (590-604)

800 A.D.

Gallican Tradition's effect on Roman Tradition

Carolingian "Reform" c. 800

- Charlemagne
- Pope Hadrian
- Alcuin of York

Organic Development

Uniformity of the Roman Rite

11th Century

- **Pope Gregory VII (Hildebrand), 1073-85**
 - **Role of Princes and Secularized Bishops**
 - **Emperor Henry IV, Canossa**
 - **Papal Authority invoked**
 - **Adoption of the Roman Liturgy**
 - **Continuing respect for local customs**

12th-13th Centuries:

Mendicant Orders: Franciscans and Dominicans

16th Century

The Renaissance

The Protestant Reformation/Revolt

The Council of Trent

The Council of Trent

25th Session: Called for new Roman Missal

- **1570: St. Pius V: Missale Romanum**
 - **Not a new Missale, but restoration**
 - **Respect for tradition and legitimate development over the centuries**
 - **11th century as standard**
 - **No false archeologism/antiquarianism**
 - **Changes: Abolished later ornate features not rooted in tradition, e.g. multitude of long sequences and elaborate ceremonies**
- **Essentially the Mass of Gregory the Great (c.600)**

Second Vatican Council

Sacrosanctum Concilium,

- (“Constitution on the Sacred Liturgy”)
- December 8, 1963

Papal Commission: Concilium

1970: Paul VI, Roman Missal

Some Principles of *Sacrosanctum Concilium*

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy...In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Some Principles of *Sacrosanctum Concilium*

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

SC: “Active Participation”

- **Term of art of the Liturgical Movement**
- **First and foremost: Spiritual, interior**
- **Awareness**
- **Comprehension**
- **Response**
- **Unity in prayer and action**
- **Not “moving around,” “busyness” or clericalization of the laity**
 - **Is the lector “actively participating” than the person praying in the pew?**

SC: Mass of the Whole Church

22. 1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop....

3. Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.

26. Liturgical services are not private functions, but are celebrations of the Church...

SC: Organic Development

23. That sound tradition may be retained, and yet the way remain open to legitimate progress careful investigation is always to be made into each part of the liturgy which is to be revised. ...Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

Organic Development

Benedict XVI, SUMMORUM PONTIFICUM, 2007

In the history of the liturgy there is growth and progress, but no rupture. What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden entirely forbidden or even considered harmful. It behooves all of us to preserve the riches which have developed in the Church's faith and prayer, and to give them their proper place.

Organic Development

Benedict XVI, Christmas Address to the Curia, 2005

Why has the implementation of the Council...thus far been so difficult?

...On the one hand, there is an interpretation that I would call "a hermeneutic of discontinuity and rupture"...On the other, there is the "hermeneutic of reform", of renewal in the continuity of the one subject-Church which the Lord has given to us. She ...develops, yet always remaining the same...

Organic Development

Benedict XVI, Christmas Address to the Curia, 2005

The hermeneutic of discontinuity risks ending in a split between the pre-conciliar Church and the post-conciliar Church...In a word: it would be necessary not to follow the texts of the Council but its spirit. In this way, obviously, a vast margin was left open for the question on how this spirit should subsequently be defined and room was consequently made for every whim.

The nature of a Council as such is therefore basically misunderstood.

Organic Development

Discontinuity/Rupture In the Liturgy

- **Innovation vs. development**
- **Rubrical rupture: centuries of tradition/custom discarded**
- **Loss of Sense of Sacred that had developed over centuries**
- **Clericalization of the laity, and laicization of the clergy**
- **Nature of the Mass: Community Meal vs. Sacrifice of the Cross, Heaven on Earth,**
- **Mass as self-expression of the local community**
- **Practical examples: Latin, Ad orientem**

SC: What is the Mass?

33. Although the sacred liturgy is above all things the worship of the divine Majesty...

47. At the Last Supper, on the night when He was betrayed, our Savior instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.

SC: Latin

36. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

2. But since the use of the mother tongue...frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants...



HOLY MASS,
According to the
Roman Missal of 2000