

**THE VENERABLE
ROMAN CANON:
*According to the
Roman Missal
of 2000***



*The
Mona
Lisa*



The single
most
valuable
painting in
the world;
estimated
worth:
\$1 Billion

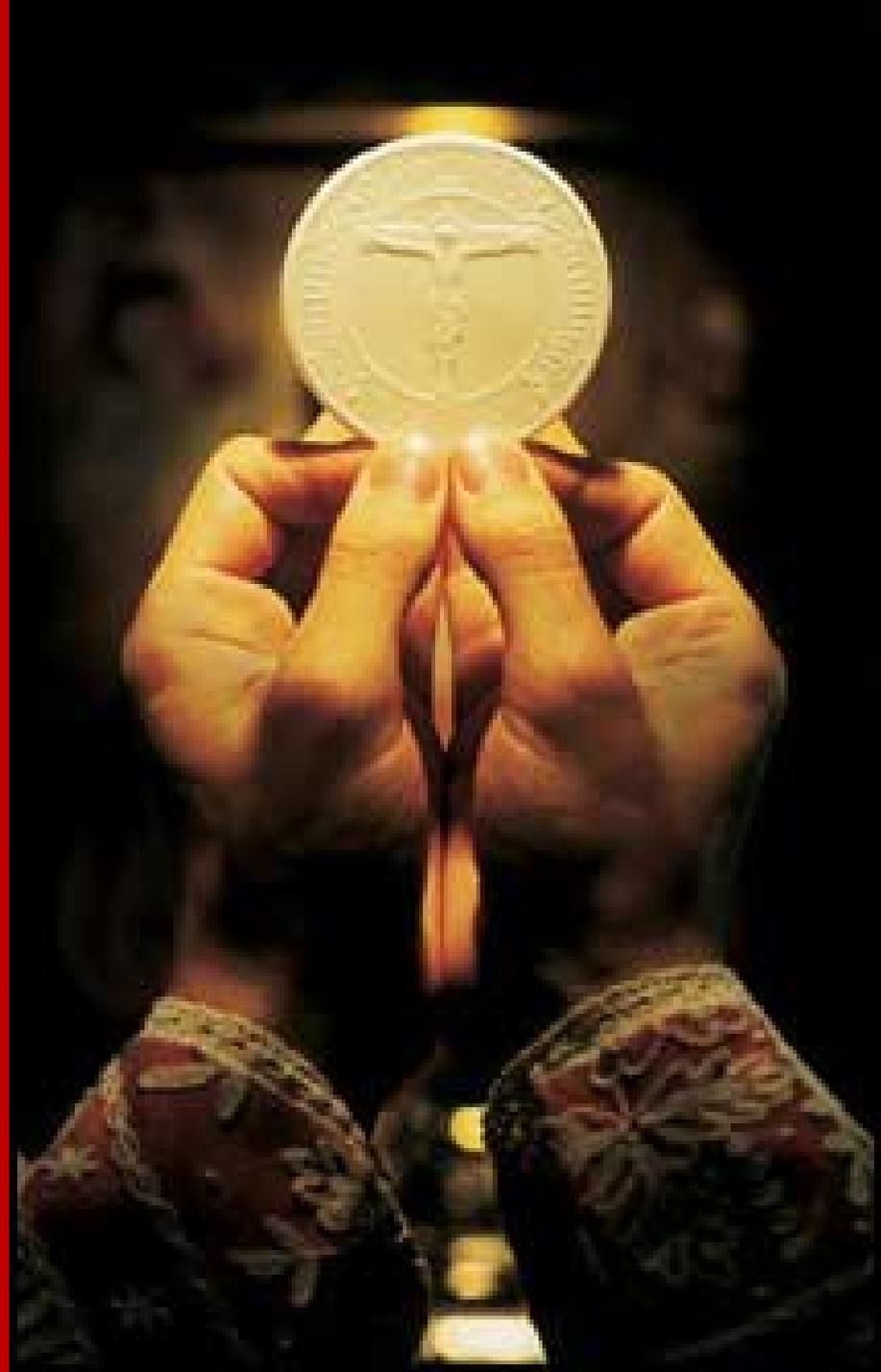












SANCTUS

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Parallel Layout: Two Sacrifices

- **Te igitur: through Christ to the Father**
- **Commemoration for the living**
- **Communicantes: First Intercession (Saints)**
- **Hanc Igitur: Offering of us**
- **Epiclesis: calling for the transformation**
- **Per ipsum: Doxology through Christ to the Father**
- **Commemoration for the dead**
- **Nobis quoque: Second Intercession (Saints)**
- **Supra quae: offering Jesus**
- **Unde et Memores: recognizing the transformation**

CONSECRATION

Te igitur

**To you, therefore,
most merciful Father,
we make humble prayer
and petition
through Jesus Christ,
your Son, our Lord:
that you accept and
bless ✠
these gifts,
these offerings,
these holy and
unblemished
sacrifices,**

- Therefore: given all that proceeded
 - Including “Heaven and Earth are filled...”
- Directed to God the Father
- Through Christ: repeated
 - The action of Christ himself
- Humility: worship, adoration
- Petition: begging
- Accept and Bless: set aside for
- Sign of the Cross: to become the Cross
- **Sacrificial language: this is a sacrifice!**
- Triple = Emphasis and Trinitarian

**which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with
your servant **N.** our Pope
and **N.** our Bishop,*
and all those who,
holding to the truth,
hand on
the catholic
and apostolic faith.**

- For the Church: intercessory
- Communion: “together with”
- “Peace” and “unity”
- Protection
- Governance of Univ. Church
- Triples
- Unity with Pope and Bishop
- Meditate: all those holding to the catholic and apostolic truth
- Doubles: 2 natures; **Body and Blood**

Commemoration of the Living

**Remember, Lord, your
servants **N.** and **N.** ...**
[pause for silent prayer]

**and all gathered here,
whose faith and devotion are
known to you.**

- **Intercessory Prayer for Living**
 - think and pray for those...
 - and for all here present

Commemoration of the Living

**For them, we offer you this
sacrifice of praise
or they offer it for themselves
and all who are dear to them:
for the redemption of their
souls,
in hope of health and well-
being,
and paying their homage to
you,
the eternal God, living and
true.**

Sacrifice offered by each of us

- for ourselves: petition
- for others: intercession

What is the sacrifice for:

- 2 petitions/intercessions:
 - 1) redemption
 - 2) health and wellbeing:
physical and spiritual
- Homage: praise, adoration,

Communicantes

**In communion with those
whose memory we
venerate,
especially the glorious ever-
Virgin Mary,
Mother of our God and Lord,
Jesus Christ,
† and blessed Joseph, her
Spouse,
your blessed Apostles and
Martyrs,
Peter and Paul, Andrew,**

- Communion
- Communion of Saints:
 - heaven has opened for us
 - saints are present at the Mass
 - Special place for Mary
 - And St. Joseph
 - The Apostolic Patrons of Rome and the East
- Veneration: love, honor

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)
and all your Saints;
we ask that through their merits
and prayers,
in all things we may be defended
by your protecting help.
(Through Christ our Lord. Amen.)**

LITANY

- The 11 faithful apostles
- The first three Successors to Peter: Linus, Cletus, Clement
- Other saints revered in the early centuries in Rome

Unity with Rome, Univ. Church
Communion with all the saints

- Presence at Mass
- Their merits and prayers
- Defend us in power of Christ.

Hanc Igitur

**Therefore, Lord, we pray:
graciously accept this
oblation of our service,
that of your whole family;**

- “Therefore, Lord, we pray”
 - In this great company we pray
 - Worship with heaven: heavenly wedding feast of the lamb
- Graciously accept
 - free will of God: acceptance is a gift
- **Oblation of our service**
 - first part of Canon:
 - our sacrifices: “service”
 - Our lives as servants to God
 - “whole family”: whole church, not just here

Hanc Igitur

order our days in your peace,

- Order our days in your peace
 - order... his ways
 - God brings order creation
 - Harmony... Peace
 - In our lives too: peace
 - peace... Prince of Peace brings us peace in the Eucharist
 - not as the world gives

Hanc Igitur

**and command that we be
delivered from eternal
damnation
and counted among the flock of
those you have chosen.
He joins his hands.
(Through Christ our Lord. Amen.)**

- **Command: God is God, he commands**
- **delivered from hell: think of this**
 - **Eucharist/Cross saves us from hell**
- **counted among flock**
 - **Lamb of God, Shepherd**
 - **chosen: I have chosen you, elect**

Epiclesis

**Be pleased, O God, we pray, to
bless, acknowledge,
and approve this offering in every
respect;
make it spiritual and acceptable,
so that it may become for us
the Body and Blood of your most
beloved Son,
our Lord Jesus Christ.**

- **Epiclesis:**
 - Holy Spirit....
 - Scapegoat (Lev. 16)
- **Be pleased: God's will, not ours**
- **Triple and double**
- **This offering: our offering, ourselves**
- **Meditate: "most beloved"**
 - love of Father for Son
 - Transfiguration

Epiclesis

**Be pleased, O God, we pray,
to bless, acknowledge,
and approve this offering in
every respect;
make it spiritual and
acceptable,
so that it may become for
us
the Body and Blood of your
most beloved Son,
our Lord Jesus Christ.**

- Note: asking him to act
- Bless, acknowledge and approve
 - Set aside from all other creation
 - Recognize our gift
 - Approve it as fitting sacrifice
- spiritual and acceptable
 - Spiritual: more than bread
 - Acceptable: purify us/our sacrifices
- Our sacrifice to be transformed into Jesus' sacrifice: Body and Blood
 - But, "for us"

Consecration

**On the day before he was to
suffer, he took bread in his holy
and venerable hands,
and with eyes raised to heaven to
you, O God, his almighty
Father,
giving you thanks, he said the
blessing, broke the bread
and gave it to his disciples,
saying:**

- slows down, step by step:
 - slow, think, meditate
 - historical
 - re-present
 - graphic description:
 - took
 - holy and venerable hands
 - eyes raised to His Almighty Father
 - broke, gave
 - To His disciples

Consecration

On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

- “day...suffer”: reminds us of passion and Cross
- Sacrifice to the Father
- “Heaven... Almighty”: Majesty and glory
- “give you thanks”: eucharist
- Blessing: Passover
- words of Last Supper and Multiplication

Consecration

**Take this, all of you,
and eat of it,
for this is my Body,
which will be given up for
you.**

- “accipite”—accept, receive
- “This is my Body”—lots to meditate on
 - himself
 - do we say it back to him
- “Which will be given up for you”
 - sacrificial language
 - future tense: past, present, eternal
 - “for you.”



Priest “shows” the Host to the people

- Adore Jesus Christ Crucified
- Look upon at your Savior
- Worship the Son of God

- *Psalm 63:2 So I gaze on You in the sanctuary to see Your strength and Your glory.*
- *John 12: 32: “And when I am lifted up from the earth, I will draw all men to Myself.”*
- *John 19:37: “They will look on him whom they have pierced.”*



The Priest Adores the Blessed Sacrament

- He stands in persona Christi at the consecration
- He kneels as a mere sinner after the consecration
- Christ is the actor, not the Priest

Consecration

**In a similar way, when supper was ended,
he took this precious chalice
in his holy and venerable hands,
and once more giving you thanks,
he said the blessing
and gave the chalice to his
disciples, saying:**

**In a similar way: connection to
the Bread/Body**

When supper was ended

- **Historical: Passover, Last Supper**

Graphic description:

- **took**
- **this**
- **precious chalice**
- **holy and venerable hands**
- **gave**

Consecration

**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.**

Take this all of you: he desires everyone to eat and drink

- but only, as Paul says, if we “discern” what It is
- So, ask yourself: what is It?
 - My Blood poured out

Sacrificial

- separate body and blood of lamb
- think about his blood pouring out: pain, wounds

Consecration

**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.**

For the forgiveness of sins:

- love of Jesus for sinners
 - Sins against him

Christ Crucified:

*Luke 23:34: Jesus said,
"Father, forgive them, for
they do not know what
they are doing." And they
divided up his clothes by
casting lots.*

- The Pharisees, the
soldiers, Peter, YOU

Consecration

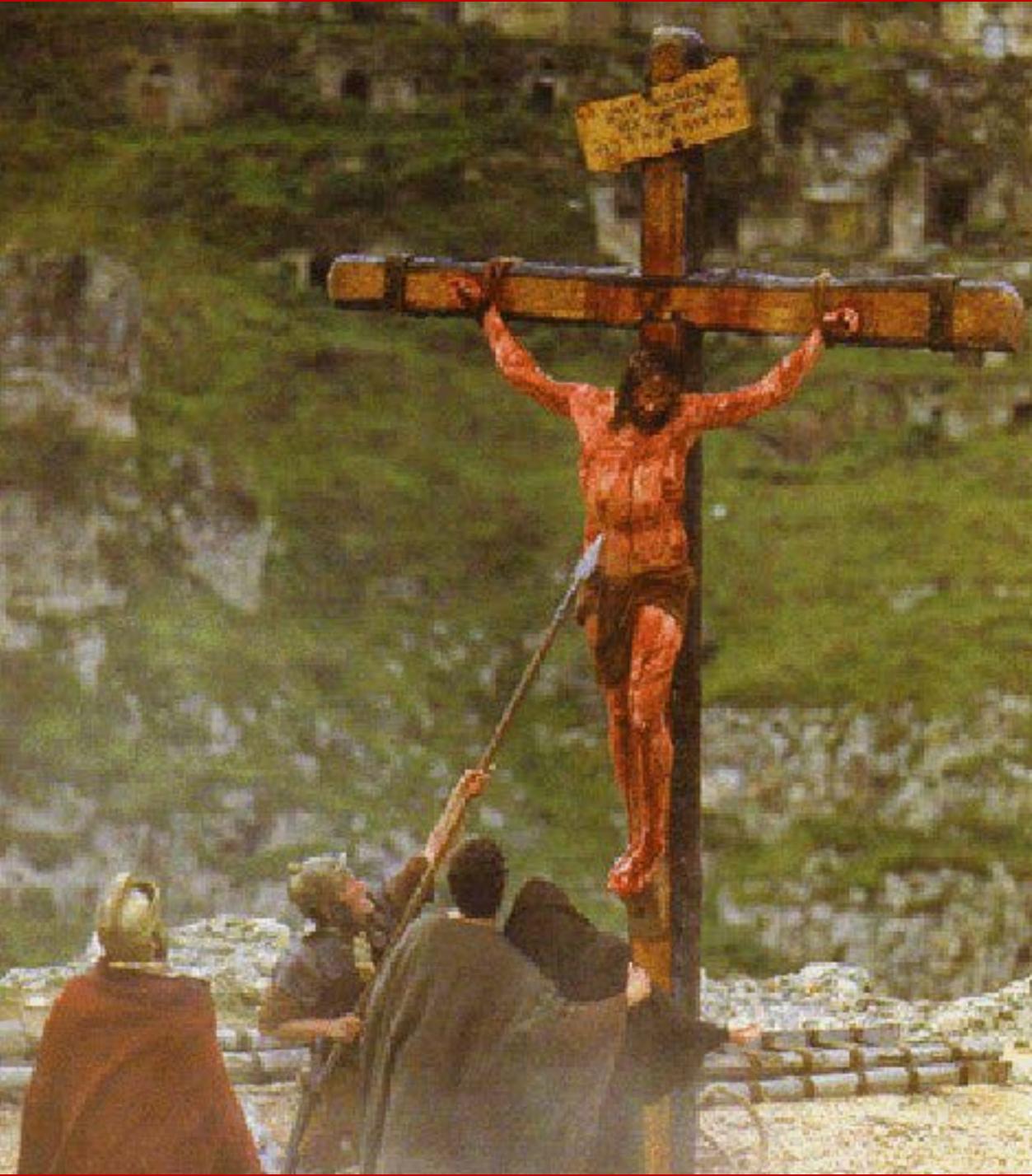
Take this, all of you, and drink
from it,
for this is the chalice of my
blood,
the Blood of the new and
eternal covenant,
which will be poured out for
you and for many
for the forgiveness of sins.
Do this in memory of me.

“Do this”

- A command of the Lord
- This

“In memory of me”:

- Anamnesis: presence
- Be with Him here...and at the Cross



John 19:34: “One of the soldiers, however, pierced his side with a spear, and immediately blood and water poured out.”



John 19:34: “One of the soldiers, however, pierced his side with a spear, and immediately blood and water poured out.”



**The Priest again adores the
Blessed Sacrament**

Mysterium Fidei

“The mystery of faith.”

“Save us, Savior of the world, for by your Cross and Resurrection you have set us free.”

Part of the Words of Consecration from the 7th century to 1969:

"This is the chalice of My blood, of the New and Eternal Testament, the Mystery of Faith, which shall be shed for you and for many unto the forgiveness of sins."

Mysterium Fidei

St. Thomas Aquinas: “The Evangelists did not intend to hand down the forms of the sacraments, which in the primitive Church had to be kept concealed...their object was to write the story of Christ. ...The words added, namely, "eternal" and "mystery of faith," were handed down to the Church by the apostles, who received them from our Lord, according to 1 Corinthians 11:23: "I have received of the Lord that which also I delivered unto you.”(ST III,q.78, a.3)

Pope Innocent III, 1202: “we believe that the apostles have received from Christ the words of the formula found in the Canon, and their successors have received them from the apostles....

Mysterium Fidei

- ***Refers to the Eucharist, not the acclamation***
- ***The Eucharist IS the Mystery of Faith: It is truly Jesus, the Cross, the Resurrection, Communion with the Trinity, Economy of Salvation***
- ***Innocent III: Mystery of Faith refers especially to the Real Presence: “what is believed differs from what is seen...For what is seen is the appearance of bread and wine and what is believed is the reality of the flesh and blood of Christ and the power of unity and love....***
- ***“Mystery”*: not fully explainable/understandable in human terms**
- ***People respond to the Mystery of Faith present on the altar.***

Unde et Memores

**Therefore, O Lord,
as we celebrate the memorial
of the blessed Passion,
the Resurrection from the
dead,
and the glorious Ascension
into heaven
of Christ, your Son, our Lord,**

Mystery of faith:

- **passion, resurrection, ascension**

“Christ, your Son our Lord”:

- **relationship: communion**

Unde et Memores

**we, your servants and your holy
people,
offer to your glorious majesty
from the gifts that you have given
us,**

**“we your servants and holy
people”**

- servants: priests?
- WE, the Church, the whole church, priest and people
- Your holy people: are you holy?
- “to your glorious majesty”:
 - praise, humility, adoration, reverence
 - heaven

Unde et Memores

**offer...from the gifts that
you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal
life
and the Chalice of
everlasting salvation.**

“gifts you have given us”:

- God gives us everything:
 - Bread and wine
 - our whole lives

But now, those gifts are gone:

- New emphasis on 2nd more important sacrifice
 - The Victim: the sacrificed Jesus
 - Not our imperfect sacrifices, but Jesus’ “pure...holy...spotless”
 - Triple: Trinity and importance

Unde et Memores

**offer...from the gifts that
you have given us,
this pure victim,
this holy victim,
this spotless victim,
the holy Bread of eternal
life
and the Chalice of
everlasting salvation.**

- “this”: Jesus
- victim: sacrificed
- pure: without sin
- holy: completely different: like God
- spotless: like the lambs of OT

Irony: “holy bread of eternal life...”

- think: looks like bread, but it’s not at all

Supra quae

Be pleased to look upon these offerings with a serene and kindly countenance,

“Be pleased... serene and kindly countenance...”

- **How? Jesus is sacrificed**
- **But Father sees more:**
 - **Mystery of Faith**
 - **he sees love of his son**
 - **salvation of this people**
 - **he sees the resurrection and ascension**

Supra quae

**and to accept them,
as once you were pleased to
accept
the gifts of your servant Abel
the just,
the sacrifice of Abraham, our
father in faith,
and the offering of your high
priest Melchizedek,
a holy sacrifice, a spotless
victim.**

Able, Abraham, Melchizedek:

- OT priests & sacrifices
- Eucharist: foreshadowed and fulfills

Able: Adam and Eve's Son

- First sacrifice
- sacrifice essential to all mankind

Abraham: father in faith:

- Jewish ritual sacrifices

Melchizedek:

- not Jewish, but worshipped Yhwh
- foreshadows Christ and His priests
- If God was pleased with those...!!!

Supplices

**In humble prayer we ask you,
almighty God:
command that these gifts be
borne
by the hands of your holy
Angel
to your altar on high
in the sight of your divine
majesty,**

- “In humble prayer”:
 - bowing before “Almighty God”
 - praise: almighty, humble
 - reason for prayer....we need to recognize
- By His Command all things are and can be
- Presence of angels
- heaven to earth, earth to heaven
- divine majesty... awe of his glory
 - praise, adoration

Supplices

**so that all of us,
who through this
participation at the altar
receive the most holy Body
and Blood of your Son,
+ may be filled with
every grace
and heavenly blessing.
(Through Christ our Lord.
Amen.)**

This participation at the altar:

- Sharing in the sacrifice of the altar

All who receive...

- Not all who are present

Most Holy...

- Humility, reverence, awe
- Not our sacrifices now, but Jesus',
- Not bread and wine anymore

Every grace...blessing:

- Eucharist is source and summit
- think of the graces
- Heavenly: like saints, who are here

Commemoration of the Dead

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace.

Silent prayer.

Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace.

**(Through Christ our Lord.
Amen.)**

- Specifically, for the baptized
- Importance of Mass for Souls in Purgatory, and offering grace of Mass for them.
 - Peace, twice
- specifically, for the baptized
- “all who sleep in Christ”: unbaptized but...
- a chance to also think of heaven....

Nobis quoque: Second Intercession

**To us, also, your servants, who,
though sinners,
hope in your abundant mercies,
graciously grant some share
and fellowship with your holy
Apostles and Martyrs:**

- Servants...sinners
 - Stakes his breast
 - Humility and repentance, again
 - So true: trying, but failing
 - Hoping in abundant mercy
- Petition: fellowship with saints
 - Communion
 - Martyrs
- Litany

Nobis quoque: Second Intercession

**with John the Baptist, Stephen,
Matthias, Barnabas,
(Ignatius, Alexander, Marcellinus,
Peter,
Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia)
and all your Saints;**

- The last prophet
- The first martyr
- The 12 apostle
- The "14th" apostles
- Ignatius: 107ad, disciple of Peter and John
- Other saints venerated in Rome
- Women saints

Nobis quoque: Second Intercession

**admit us, we beseech you,
into their company,
not weighing our merits,
but granting us your
pardon,
through Christ our Lord.**

- We beseech: begging
 - We don't deserve: humility
 - Adoration, reverence
- Admit us
 - Into their heavenly fellowship
NOW on earth through Eucharist
 - Relationship: interpersonal
communion
 - us.... you...their ...
 - our merits vs. your pardon
 - Contrition, mercy
 - Effect of Eucharist on sins

Nobis quoque: Second Intercession

**Through whom
you continue to make all
these good things, O
Lord;
you sanctify them, fill
them with life, bless
them,
and bestow them upon
us.**

- All comes through Jesus: mediator
 - Mirror of beginning...
 - “continue”...Mass and heaven
- all these good things:
 - the eucharist and all the grace, communion, etc. that comes from it
- Trinitarian:
 - Sanctify: make like God; set apart
 - Life: not bread, not dead, Living God
 - Bless them: set them apart for us, for our blessing
- bestow them: it is God’s gift: Trinitarian

Per ipsum

***[He raises the chalice and
the paten with host]***

**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.**

Amen.

- Praise to the Almighty Father:
 - Mass is a prayer and sacrifice to Him
- Trinity: Eucharist is Trinitarian
 - invited to communion with the Trinity
 - To the Father
 - In the unifying power of the Holy Spirit
 - Through with and in Jesus
 - Jesus is the nexus between God and man
 - The Eucharist is Jesus, therefore...
- Amen: I believe all of this...

