

# **The Bible and the Mass: The Jewish Roots of Christian Liturgy**

## **Introduction: What is the Liturgy?**

Cardinal Ratzinger: “The presentation of the theology of the liturgy in the *Catechism of the Catholic Church* (CCC 1077-1112) is fundamental.”<sup>1</sup>

### **The Liturgy as a Twofold Mystery**

1. A Twofold Mystery (CCC 1066)
  - a. Mystery of the Holy Trinity: God in himself (Gk *theologia*)
  - b. Mystery of the Divine Economy: God’s plan of salvation (Gk *oikonomia*)
2. Relationship between *theologia* and *oikonomia* (CCC 236)
3. Saint Paul and the “Plan of the Mystery” :
  - a. To Unite All Things in Heaven and on Earth in Christ (Eph 1:9-10)
  - b. Recapitulation: gathering up all of history and creation in Christ (CCC 668)
  - c. The “Mystery” Hidden for Ages in God (Eph 3:7-13)

### **The Divine Economy and the Paschal Mystery**

1. The Paschal Mystery: mechanism of our redemption
  - a. Passion and Death
  - b. Resurrection
  - c. Ascension into Heaven
2. The Liturgy: celebrates “above all” the Paschal Mystery (CCC 1067)

### **The Meaning of “Liturgy”**

1. The Word “Liturgy” (Gk *leitourgia*) (CCC 1067)
  - a. “Public Work” or “Service”: original Greek meaning
  - b. Participation of People of God in the “work of God” (*Lt opus Dei*) (John 17:4)
2. Christ the one true “Liturgist” : in the Heavenly Temple (Heb 8:2-6)
3. Every Liturgy is (CCC 1070)<sup>2</sup>
  - a. An action of Christ the High Priest
  - b. An action of the Mystical Body of Christ, the Church
  - c. “A sacred actions surpassing all others” (SC 7)

### **The Liturgy and the Church**

1. An action of the Church: “active participation” (Lat *actuosa participatio*) (SC 11)
2. Participation in Christ’s own Prayer to the Father (cf. John 17)
3. The Liturgy: “the source and goal” of “all Christian prayer” (CCC 1073)

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<sup>1</sup> Joseph Cardinal Ratzinger, *The Spirit of the Liturgy* (trans. John Saward; San Francisco: Ignatius, 2000), 225.

<sup>2</sup> See Pius XII, Encyclical Letter, *Mediator Dei* (1947).

### **The Liturgy as Mystagogy<sup>3</sup>**

1. The Liturgy: the “privileged place for catechizing”! (CCC 1074)
2. Mystagogy: “to lead into the mysteries” (Greek)
3. Liturgical Catechesis: initiate people into the mysteries of Christ (CCC 1075)

Visible	→	Invisible
Sign	→	Thing Signified
Sacraments	→	Mysteries
<i>Sacramentum</i>	→	<i>Mysterion</i> (see <u>CCC 774</u> )

4. The Heavenly Liturgy: Church participates in heavenly Jerusalem (CCC 1090)
5. The Divine Economy: importance of Jewish liturgy (CCC 1093-96)
  - a. Worship of the Old Covenant
  - b. History of Salvation: importance of typology and economy
  - c. Jewish Liturgy: prayer and liturgical feasts

### **Key Texts in Liturgical Theology**

1. The Bible (Revised Standard Version, Catholic Edition).
2. *Catechism of the Catholic Church*. 2d ed. Washington, D.C.: USCCB, 1998.
3. Joseph Cardinal Ratzinger. *The Spirit of the Liturgy*. San Francisco: Ignatius, 2000.
4. Alfred Edersheim. *The Temple: Its Ministry and Services*. Peabody: Hendrickson, 1994.
5. Sacred Congregation for Divine Worship and the Sacraments. *Redemptionis Sacramentum*. Boston: Pauline Books, 2004.
6. Pope Benedict XVI. *Sacramentum Caritatis*. Boston: Pauline Books, 2007.

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<sup>3</sup> See Enrico Mazza, *Mystagogy: A Theology of Liturgy in the Patristic Age* (New York: Pueblo, 1989); Odo Casel, *The Mystery of Christian Worship* (Westminster, MD: Newman Press, 1962).

# The Trinity and the Cosmic Liturgy

## The Trinitarian Nature of the Liturgy<sup>4</sup>

1. The “*Central Mystery of the Christian Faith*” (CCC 234)
  - a. Mystery of God in himself
  - b. Identity of Trinitarian mystery with “the whole history of salvation”
2. The Trinity: a mystery in the strict sense (CCC 237)
3. The Divine Economy: a work of Trinitarian love (CCC 257-260)
  - a. God is Love: freely wills to communicate this love
  - b. Divine Economy: stems “immediately from Trinitarian love”
  - c. Ultimate End: “*entry of God’s creatures into blessed life of Trinity*” (CCC 260)
  - d. Divinization: participation in the divine nature (cf. CCC 460; 2 Pet 1:4)
4. The Liturgy: a “Work of the Holy Trinity” (CCC 1076)

## The Cosmic Nature of the Liturgy

1. History and Cosmos: False Dichotomy (Ratzinger, p. 24)
  - a. “Nature Religions”: supposedly focused on cosmos (non-theistic)
  - b. “Historical Religions”: supposedly focused on history (theistic)
  - c. Christianity: focused on both history and cosmos
2. Worship in Pre-Christian world: “a circular movement of giving and receiving” (p. 25)
3. Man Exists for God (contrast post-Engihtenment/Atheism) (p. 25)

## Creation and the Sabbath

1. Creation: ordered toward the Sabbath
2. Creation: “the place for the covenant” (Ratzinger, p. 25)
  - a. Goal of Creation: “the covenant, the love story of God and man”
  - b. Seven Days: “seven” (Hb *sheba*) is the number of the covenant (cf. Gen 31)
  - c. Sabbath: sign of God’s covenant with creation (Exod 20:8-11; 31:17)

Creation → Covenant/Sabbath → God

3. A Covenant of Self-Gift:

God → Gives Himself to → Man

God ← gives himself back to ← Man

4. Worship: “the law of the gift” (JPII?)
  - a. Man offers creation back to God
  - b. Man offers himself back to God
  - c. Purpose: “to draw the whole of reality into communion with God” (p. 27)

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<sup>4</sup> See Jean Corbon, *The Wellspring of Worship* (San Francisco: Ignatius, 2003).

### **Worship as *Exitus* and *Reditus***

1. Movement of the Cosmos:
  - a. *Exitus* (“departure”)
  - b. *Reditus* (“return”)
2. Greek View (Plotinus) (Ratzinger, p. 32)
  - a. *Exitus*: a “fall” into finitude
  - b. *Reditus*: release from finitude and ascent into divine being
  - c. Sin = finitude or non-divine being itself
  - d. Salvation: = liberation from finitude/creation
  - e. Shape: a circle
3. Christian View
  - a. *Exitus*: Creator’s free act of creation (p. 32)
    1. Creation is “good” (Gen 1:31)
    2. *Exitus* of Creation “is ordered toward the *reditus*” (p. 32)
  - b. *Reditus*: the free self-gift of creation back to God
    1. “In giving itself, it becomes fully itself” (p. 33)
    2. “*Reditus* is ‘return’ that does not abolish creation” (p. 33)
  - c. Shape: a cross-shaped movement

### **The Fall of Man: Refusal to Worship**

1. *Reditus* is a Free Act: rejection is possible
2. The Fall:
  - a. Refusal to be dependent on God
  - b. “Saying ‘No’ to the *reditus*” (Ratzinger, p. 33)
  - c. “Love is seen as dependence and is rejected” (p. 33)
3. Results of the Fall:
  - a. Return is no longer desired
  - b. “The arch from *exitus* to *reditus* is broken”
  - c. Return is no longer possible (by one’s own power)
  - d. Man is exiled from the Garden of Eden (Gen 3:22-24)

### **Worship After the Fall**

1. Essence remains unchanged: man gives himself totally back to God
2. New Elements added to worship: redemption
  - a. Deliverance
  - b. Healing
  - c. Atonement
  - d. Expiation
  - e. Transformation
3. Redemption: only God makes the *reditus* possible
  - a. Parable of the Lost Sheep (Luke 15:3-7; Ratzinger, p. 33-34)
  - b. Sacrifice: the Cross of Christ
  - c. Worship: *participation* in the Passion, Death, and Resurrection of Christ (John 12:32; Ratzinger, p. 34)

# The Mystery of Sacrifice

## The Concept of Sacrifice<sup>5</sup>

1. Rabbinic Judaism: non-sacrificial religion (Edersheim, *The Temple*, 88)
2. Modern Judaism: rejection of sacrifice (Edersheim 74-75)
3. Twofold Meaning of Sacrifice
  - a. Symbolic: *ritualized self-offering* (cf. Psalm 50)
  - b. Typological: point forward to the Messiah/Messianic age
4. Sacrifice: the “center” of the Old Testament (Edersheim 75)
5. Twofold Effects of Sacrifice:
  - a. Substitution: sacrifice represents the offerer (Edersheim 76)
  - b. Mediation: between God and man (participation in the divine)
6. Symbolism of Burning (Edersheim 84-85)
  - a. Note destruction for sin (cf. Ratzinger, *Spirit*, 27-28)
  - b. Acceptance by God: fire from heaven; assumption/*reditus* (cf. 2 Chron 7:1)
7. Symbolism of Salt: incorruptibility (Edersheim 78; cf. Mark 9:49)

## The Act of Sacrifice

1. Five Kinds of Animals for Sacrifice (Edersheim 78-79)
  - a. Oxen
  - b. Sheep
  - c. Goats
  - d. Turtle-doves
  - e. Young Pigeons
2. Role of the Layman:
  - a. Lay Hands on the Animal
  - b. Confess Sins to the Priest (*confiteor*, see Edersheim 81-82)
  - c. Slay the Victim (slit the throat)
  - d. Skin the Animal
  - e. Cut Up the Animal in pieces
  - f. Wash the innards
3. Role of the Priest:
  - a. Catch the blood in gold/silver basin
  - b. Sprinkle the blood on the altar
  - c. Lay wood and light altar fire
  - d. Bring up the cut pieces
  - e. Offer the pieces at the altar by burning

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<sup>5</sup> Alfred Edersheim, *The Temple: Its Ministry and Services* (Peabody, MS: Hendrickson, 1994).

## **Old Testament Sacrifices** That *Express Communion with God*

### **The Whole Burnt Offering (*Olah*) (Leviticus 1)**

1. Definition: “whole-burnt offering” = ascending to God (Hb *olah*; Lat *holocaust*)
2. Elements: unblemished male lamb
3. Symbolism: total self-surrender to God
4. Example: *Tamid*: daily morning and evening sacrifice (Exod 29:38-46)
5. Unique: could be brought by Gentiles (Edersheim 94)

### **The Bread-Offering (*Minhah*) (Leviticus 2)**

1. Definition: often called “meat” or “cereal” offering (Hb *minhah*, “gift”)
2. Elements:
  - a. Unleavened Bread: made with fine corn flour, sometimes as “wafers”
  - b. Oil: anointed with oil in the shape of a K or a cross
  - c. Wine: poured out with all bread-offerings (libation)
3. Symbolism: a “gift” of thanksgiving to God
4. Examples:
  - a. Bread of the Presence: 12 loaves (Exodus 25; Leviticus 24)
  - b. Bread at Priestly Ordination (Lev 6:19-22; 8:25-29)
  - c. The Perfect Sacrifice of the Gentiles (Mal 1:11; cf. Lev 6:20)

### **The Peace Offering (Hb *Shelamim*) (Leviticus 3)**

1. Definition: “offering of peace” or “completion” (Hb *zebah shelamim*)
2. Element:
  - a. Unblemished animal, male or female
  - b. Food and Drink offering (cf. Lev 7:11)
3. Symbolism:
  - a. Joyful communion with God
  - b. Expressed in sacrificial communion meal (cf. Rev 3:20; Exodus 24)
4. Examples:
  - a. *Todah* Sacrifice: “sacrifice of thanksgiving” (Lev 7:11)
  - b. 142 Lambs at Temple Dedication (1 Kgs 8:63)
  - c. Thanksgiving Psalms (Ps 50; 51:17; 54:6; 56:12; 116:17-18)
  - d. Sole Sacrifice of the Messianic Age (Edersheim, 90)

## **Old Testament Sacrifices** **That *Restore* Communion with God**

### **The Sin Offering (Leviticus 4)**

1. Definition:
  - a. “Sin Offering” or “Sin” (Hb *hattath*)
  - b. Atonement for the person of the offender (Edersheim 94)
  - c. Most important of all sacrifices? (so Edersheim 94)
2. Elements:
  - a. Sacrificial animal (bull, goat, etc.)
  - b. Laying of hands on the animal (self-representation/consecration/substitution)
  - c. Blood poured out, fat burned on the altar
  - d. Rest of animal burned outside the camp, where ashes thrown
3. Symbolism:
  - a. Forgiveness of sins: atonement made for the person of the offender (Lev 4:20)
  - b. Covenant with God restored (blood sprinkled *seven* times in front of Veil)
  - c. Nothing joyous: no oil or frankincense brought with sacrifice
4. Prerequisites: repentance from sin
5. Examples:
  - a. *Yom Kippur* Sacrifice: the “Day of Atonement” (Lev 16:3)
  - b. “Sprinkled” Blood of Suffering Servant (Isaiah 52)

### **The Guilt (“Trespass”) Offering (Leviticus 5)**

1. Definition:
  - a. “Trespass” Offering (Hb *asham*)
  - b. Sub-category of Sin-Offering: f
  - c. Atonement for “one specific offense” (Edersheim 94)
  - c. Contraction of uncleanness; rash oath; weakness, etc.
2. Symbolism:
  - a. Very Similar to sin-offering
  - b. Penance for impurity or unwitting sin (Lev 5:14)
2. Examples:
  - a. Cleansing of a healed leper (Lev 14)
  - b. Penance made after restitution of stolen goods (Lev 6:1-17)

## The Old Testament Roots of the Liturgy

### The Covenant Mountains of God

1. Covenants of the Old Testament
  - a. Adamic: a couple (Gen 1-3)
  - b. Noachic: a family (Gen 6-9)
  - c. Abrahamic: a tribe (Gen 12-28)
  - d. Mosaic: a nation (Exod 12-24)
  - e. Davidic: a kingdom (2 Samuel 7; Psalm 89)
  - f. Messianic: universal, heavenly kingdom (Jeremiah 30-31; Ezekiel 37)
2. Temple-Mountains of the Old Testament
  - a. Mount Eden (Ezek 28)
  - b. Mount Ararat (Gen 9)
  - c. Mount Moriah (2 Chr 3)
  - d. Mount Sinai (Exod 24-34)
  - e. Mount Zion (Jerusalem) (2 Chron 1-8)
  - f. Heavenly Mountain: “Not Made with Hands” (Daniel 2)

### The Liturgy of Mount Eden

1. Not explicitly described in the Bible (cf. Ezek 28)
2. Ancient Jewish tradition: Sacred food and drink of the Sabbath:

“And he gave us a great sign, *the Sabbath day*, so that we might work six days and observe a Sabbath from all work on the seventh day. *And he told us—all of the angels of the presence and all of the angels of sanctification, these two great kinds—that we might keep the sabbath with him in heaven and on earth...* And thus he created therein a sign by which they might keep the sabbath with us on the seventh day, *to eat and drink and bless the one who created all things* just as he blessed and sanctified for himself a people who appeared from all the nations *so that they might keep the sabbath together with us*. And he caused their desires to go up as *a pleasing fragrance*, which is acceptable before him always. (*Jubilees 2:17-22*)<sup>6</sup>

And on that day when Adam went out from the garden of Eden, he offered a sweet-smelling sacrifice—frankincense, galbanum, statete, and spices—in the morning with the rising of the sun from the day he covered his shame. (*Jubilees 3:27*)

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<sup>6</sup> Translation in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha* (2 vols.; New York: Doubleday, 1983, 1985).

### **The Liturgy of Mount Sinai**

1. Twelve Tribes of Israel: “a kingdom of priests and a holy nations” (Exod 19:5-6)
2. Sexual Abstinence and the Liturgy (Exod 19:15)
3. Priests: those who “come near” to the Lord (Exod 19:7, 15, 22)
4. The Covenant Sacrifice: Priestly Mediators (Exodus 24)
  - a. Moses
  - b. The 1: Aaron (High Priest)
  - c. The 3: Aaraon, Nadab, Abihu
  - d. The 12: “Young Men” of 12 Tribes
  - e. The 70: Seventy “Elders” of Israel
5. The Altar and the 12 Pillars for the Twelve Tribes
6. The “Blood of the Covenant” (Exod 24:8)
  - a. Thrown on the Altar
  - b. Thrown on the People
7. The Heavenly Meal: “they beheld God” “ate and drank” (Exod 24:9)
8. Liturgical Goal of the Exodus (Ratzinger, pp. 16-17)

### **The Liturgy of the Tabernacle of Moses**

1. The Tabernacle: built according to a heavenly “pattern” (Exod 25:9, 40; 26:30; 27:8)
2. The Ark of the Covenant (Exod 25:10-22)
  - a. Golden Statues of Angels
  - b. “Mercy Seat” where God “meets” his people
3. The Table of the Bread of the Presence (Exod 25:23-30)
  - a. Sacrifice of Bread and Wine (“flagons”)
  - b. Perpetual Offering: “on the table before me always”
4. The Lampstand: a golden candleabra (Exod 25:31-40)
5. The Curtains: purple and covered with images of “Cherubim” (Exod 26:1)
6. The Sanctuary Lamp: must “burn continually” (Exod 27:20-21)
7. Priestly Vestments (cf. Wis 18:24-25)
  - a. Beautiful: “for glory and for beauty” (Exod 28:2)
  - b. Intercessor: twelve stones for 12 Tribes (Exod 28:21)
  - c. Seamless Robe: blue ephod (Exod 28:31-32)
  - d. Golden Bells: rung when priest enters the Holy Place (Exod 28:34-35)
  - e. Priestly Miter: golden “crown” (Exod 28:36-38)
8. Bronze Laver: priest must “wash” hands and feet before sacrificing (Exod 30:20-21)
9. Altar of Incense: burned morning and evening (Exod 30:1-10)
10. Anointing of Tabernacle and Altar: with “oil” (Exod 30:26-30)
11. The Epiclesis: the Glory Cloud descends on the Tabernacle (Exod 40:34-38)

### **The Liturgy of King David**

1. Levitical Singers: new development; *joyful music* (1 Chron 15:16)
2. David the Priest: dressed like priest; wears “linen ephod” (1 Chron 15:27)
3. Sacrifices of Joy: burnt offerings and peace offerings (1 Chron 16:2)
4. Sacred Meal: bread and wine (1 Chron 16:3; cf. Gen 14:18)
5. Thanksgiving Psalm: “first” sung (1 Chron 16:7; Heb *Todah*)
6. David keeps the Liturgical Law of Moses (1 Chron 16:39-40)

### **The Liturgy of the Temple of Solomon**

1. The Temple: designed by “the writing from the hand of the Lord” (1 Chron 28:19)
2. Doxology of David: “yours is the power and the glory” (1 Chron 29:10-11)
3. Built by Israel and Gentiles: Hiram of Tyre (2 Chron 2:4)
4. Built on Mount Moriah: place of Isaac’s sacrifice (2 Chron 3:1)
5. Covered in Pure Gold (2 Chron 3:4-7)
6. Covered with Carved Golden Cherubim: heaven on earth (2 Chron 3:7)
7. Giant Golden Statues: two Cherubim (2 Chron 3:10-14)
8. Bronze Sea: for washing sacrifices and priests (2 Chron 4:6)
9. Epiclesis: Glory Cloud fills the house (2 Chron 5:13-14)
10. Solomon the Priest:
  - a. Prays Facing the Lord (with back to people) (2 Chron 6:1-3)
  - b. Blesses Facing the People (2 Chron 6:2-3)
11. Solomon’s Prayer of Dedication:
  - a. Elevated on a Platform above People (2 Chron 6:13)
  - b. Kneels facing the Lord, with “hands toward heaven” (2 Chron 6:13)
  - c. Recognizes God’s temple is in “Heaven” (2 Chron 6:21)
12. The Temple: a place of forgiveness for sins (2 Chron 6:22-31)
13. The Temple: for both Israel and Gentiles! (2 Chron 6:32-33)
14. Liturgical Prayer: directed
  - a. *Toward* the Temple (2 Chron 6:21, 32, 34)
  - b. *Toward* Jerusalem (2 Chron 6:34)
  - c. *Toward* the Promised Land (2 Chron 6:38)
15. Acceptance of Sacrifice: fire from heaven (2 Chron 7:1-2)
16. Liturgical Posture: prostrate before Heavenly Fire (2 Chron 7:3)
17. Sacrifices of Thanksgiving: burnt offerings and peace offerings (2 Chron 7:7-8)
18. Feast of Tabernacles (2 Chron 7:8)

## The Temple as a New Eden

### The Temple of Eden

1. Presence of God  
“Walks back and forth”  
(Hb *mithallek*) (Gen 3:8)
2. Tripartite Structure
  - a. Eden (God’s dwelling)
  - b. Garden (Tree in midst)
  - c. Outside Garden (Land and Sea)
3. Tree of Life  
In “center of the Garden” (Gen 2:9)
4. Garden  
God plants “garden” (Lat *paradiso*)  
(Gen 2:8-9)
5. River of Water  
Flows “out of Eden”  
(Gen 2:10; Ps 36:8-9)
6. Precious Stones  
Gold, bdellium, onyx  
(Gen 2:12)
7. The Eastern Entrance  
Entrance to Eden (Gen 3:24)
8. Presence of Cherubim  
“Guard” Way into Eden (Gen 3:24)
9. Adam  
“Guard/keep” the Garden  
(Hb *shamar*)  
“Work/serve” in the Garden  
(Hb *abodah*)  
“Made to rest” in Garden  
(Hb *nuach*)  
(Gen 2:15-16)

### The Tabernacle of Moses

1. Presence of God  
“Walking about”  
(Hb *mithallek*) (2 Sam 7:6-7)
2. Tripartite Structure  
Holy of Holies (God’s dwelling)  
Holy Place (Place of Worship)  
Outer Court (Golden Sea)
3. Menorah (Golden Lampstand)  
Looks like a tree (Exod 25:31-36)
4. Garden Decorations  
Tree with “flowerr”  
and “almond blossoms”  
(Exod 25:31-36)
5. The Bronze Laver?  
(Exod 30:17-21)
6. Precious Stones  
Gold and onyx in Tabernacle  
(Exod 25:7, 11-39; 28:9-12)
7. The Eastern Entrance
8. Presence of Cherubim  
Statues atop the Ark  
(Exod 25:18-22)
9. Priests  
“Guard/keep” the Tabernacle  
(Hb *shamar*)  
“Minster” in Tabernacle  
(Hb *abodah*)  
  
(Num 3:7-8)

### The Temple of Solomon

1. Presence of God  
Dwelling Place of God  
(2 Chr 6:1-2)
2. Tripartite Structure  
Holy of Holies  
Holy Place  
Outer Court
3. 10 Menorahs  
with Flowers (1 Kgs 7:49)
4. Garden Decorations  
Lilies, gourds, flowers  
Palm-Trees, Fruit-Trees  
Orchard of Trees (1Kgs 6-7)  
(Ezek 41:18; Isa 60:13,21)
5. River of Water  
Flows out of Temple  
(Ezek 47:1-12; Zech 14:8-9)
6. Precious Stones  
Gold and onyx in Temple  
(1 Kgs 6:20-22; 1 Chr 29:2)
7. The Entrance to Temple  
On the East (Ezek 40:6)
8. Presence of Cherubim  
“Carvings of Cherubim”  
(2 Chr 3:7, 10-14)
9. Priests  
“Guard/keep” the Temple  
(Hb *shamar*) (2 Chr 23:19)  
“Work”: offering sacrifice  
(Hb *abodah*) (cf. 1 Kgs 9:6-7)  
God “rests” in Temple  
(Hb *nuach*) (Ps 132:7-14)

## The Liturgical Feasts of the Old Covenant

### Regular Feasts

**The Daily Sacrifice (*Tamid*)** \_\_\_\_\_ Every Morning and Evening  
 1. Old Testament:  
 Morning and Evening Sacrifice  
 (Exod 29:38-46; Num 28:1-8)

**The Sabbath (*Shabbat*)** \_\_\_\_\_ Friday Eve-Saturday Eve  
 1. Day of Rest and Worship  
 (Gen 1; Exod 20; 31:12-17; Lev 23:1-3; Num 28:9-10)

### Spring Feasts

**Passover (*Pesah*)** \_\_\_\_\_ 14 Nisan  
 1. Memorial of Passover  
 (Exodus 12-13; Lev 23:4-5; Num 28:16; Deut 16:1-7)  
 (March-April)

**Unleavened Bread (*Hamazzot*)** \_\_\_\_\_ 15-21 Nisan  
 1. 7 Day Festival Following Passover  
 (Exod 12-13; Lev 23:6-8; Num 28:17-25; Deut 16:8)  
 (March-April)

**First Fruits (*Bikkurim*)** \_\_\_\_\_ 16 Nisan or  
 1. Very First Sheaf of Ripe Barley  
 (Lev 23:9-14; Deut 16:9-12; cf. Deut 26)  
 1<sup>st</sup> Sunday after Sabbath

**Pentecost (*Shebuoth*)** \_\_\_\_\_ 6 Sivan (May-June)  
 1. First Fruits of Grain Harvest  
 (Exod 23:16; Lev 23:15-22; Num 28:26-31; Deut 16:9-12)  
 (7 Weeks from First Fruits)

### Fall Feasts

**Trumpets (*Shoferim*)** \_\_\_\_\_ 1 Tishri (Sept-October)  
 1. Festival of New Moon  
 (Lev 23:23-25; Num 29:1-6)

**Day of Atonement (*Yom Kippur*)** \_\_\_\_\_ 10 Tishri (Sept-October)  
 1. Annual Atonement for Sin  
 (Lev 16; 23:26-32; Num 29:7-11)

**Tabernacles (*Sukkoth*)** \_\_\_\_\_ 15-22 Tishri (Sep-October)  
 1. Final Fall Harvest: Grapes, Olives  
 (Exod 23:17; Lev 23:33-43; Num 29:12-39; Deut 16:13-15)

### Winter Feast

**Temple Dedication (*Hannukah*)** \_\_\_\_\_ 25 Kislev (Nov-December)  
 1. Temple Dedication (2 Macc 10)

# Jesus and the Jewish Feasts

## Part 1: Regular Feasts

### The Daily Sacrifice (*Tamid*)

1. The Old Testament:
  - a. Morning and Evening: A Lamb, Bread, and Wine, and Oil (Exod 29:38-46)
  - b. “A Continual Offering”: Lamb, Bread, and Wine (Num 28:1-8)
2. Jewish Tradition
  - a. Eighteen Benedictions (*Shemoneh 'Esreh* or *Amidah*)
  - b. Praying of *Shema*’ (Deut 6:4-9; Edersheim 126)
  - c. Times: 3<sup>rd</sup> Hour (9am) and 9<sup>th</sup> Hour (3pm) (*Ant.* 16:163; Edersheim, 139)
3. The New Testament
  - a. 3<sup>rd</sup> Hour (9am): the Crucifixion of Jesus (Mark 6:25-32)
  - b. 9<sup>th</sup> Hour (3pm): the Death of Jesus (Mark 15:33-39; Matt 27:45; Luke 23:44; Edersheim 202)

### The *Amidah* Prayer (aka the “Eighteen Benedictions”)<sup>7</sup>

1. Blessed are You, Lord our God and God of our fathers... who bestows abundant grace and creates all things and remembers the promises of grace to the fathers *and brings a Redeemer to their childrens’ children for your Name’s sake out of love.*

2. Lord, your are almighty forever, who makes the dead alive... who *supports those who fall, heals the sick, frees the captive, and keeps your word faithfully to those who sleep in the dust...* Blessed are You, Lord, who *makes the dead alive.*

6. *Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed.* For you forgive and pardon. Blessed are You, Lord, gracious, rich in forgiveness.

7. *Heal us, O Lord, and we shall all be healed, save us, and we shall be saved...* Blessed are you, Lord, who heals the sick of your people Israel.

10. Proclaim our liberation with the great trumpet, and raise a banner *to gather together our dispersed, and assemble us from the four corners of the earth.* Blessed are you, Lord, who gathers the banished of your people Israel.

11. *Restore our judges* as in former times and our counsellors as in the beginning... and reign over us, you Lord alone, in grace and mercy; and justify us in judgement. Blessed are you, Lord, King, who loves justice and judgment.

14. *And to Jerusalem, your city, return with mercy and dwell in its midst as you have spoken; and build it soon in our days to be an everlasting building; and raise up quickly in its midst the throne of David.* Blessed are you, Lord, who builds Jerusalem.

15. *Cause the shoot of David to shoot forth quickly,* and raise up his horn by your salvation (Hb *yeshu’a*). *For we wait on your salvation (Hb yeshu’a) all the day.* Blessed are you, Lord, who causes the horn of salvation to shoot forth.

16. *Bring back the worship into the Holy of Holies of your house* and accept in love and pleasure the sacrifices of Israel and her prayer. And may the worship offered by Israel your people be pleasing to you always... *Blessed are you, Lord, who causes your presence (Hb shekinah) to return to Zion.*

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<sup>7</sup> Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ* (eds. Geza Vermes et al.; Edinburgh: T. & T. Clark, 1979), vol. 2, 456-59.

## **The Sabbath**

1. The Old Testament:
  - a. Day of Rest from Creation (Gen 1; Exod 20)
  - b. Sacrifice of the Bread of the Presence (Lev 24:5-8; cf. Exod 24:9-11, 25:23-30)
2. Jewish Tradition
  - a. Bread of Presence Prepared on Thursday if Friday a Feast Day (Edersheim 140)
  - b. Anointed in Shape of a Cross (Edersheim 143)
  - c. Singing of Psalm 92: as Wine is Offered (Edersheim 145)
  - g. Great Tamid: singing of Deut 32 (Song of Moses)
  - h. Evening Sacrifice: singing of Exod 15 (Song of Moses)
3. The New Testament
  - a. Jesus Heals on Sabbath (John 5)
  - b. Jesus “Rests” in the Tomb (John 20)
  - c. The New Sabbath: the “Lord’s Day” (cf. Rev 1:10)
  - d. Heavenly Temple: Singing the Song of Moses! (Rev 15)

## **Jesus and the Jewish Feasts**

### **Part 2: Spring Feasts**

#### **Passover (*Pesah*)**

1. Old Testament: 14 Nisan
  - a. Memorial of Passover (Exod 12-13)
  - b. Lamb and Unleavened Bread (Lev 23:4-5; Num 28:16; Deut 16:1-7)
2. Jewish Tradition:
  - a. Memorial Offering (Mishnah; *Pesahim*)
  - b. Four Cups of Wine (Mishnah, *Pesahim* 10)
3. New Testament:
  - a. Last Supper (Matt 26; Luke 22)
  - b. The Fourth Cup (Matt 26; John 19)
  - c. The Eternal Passover (Rev 4-5)

#### **Unleavened Bread (*Hamazzot*)**

1. The Old Testament: 15-22 Nisan
  - a. Seven Days of Eating Only “Unleavened Bread” (Hb *matzah*) (Exod 12:15-20)
  - b. Bread of “Affliction” and Deliverance (Deut 16:3-4; cf. Exod 12:33-39)
2. Ancient Jewish Tradition
  - a. The *Chagigah* (“Festivity”) Sacrifice: eaten on 15<sup>th</sup> Nisan (Edersheim 199)
  - b. Peace Offerings: a joyful feast (Edersheim, 199)
3. The New Testament
  - a. Jesus Body: did not corrupt in the Grave (Acts 2:22-31)
  - b. The Road to Emmaus (Luke 24)
  - c. The Church and the Eucharist: “unleavened” bread (1 Cor 5:7)

#### **First Fruits (*Bikkurim*)**

1. The Old Testament
  - a. Sheaf (Hb *Omer*) of the first fruits of Harvest (Lev 23:9-11)
  - b. Offered with Lamb, Bread, and Wine (Lev 23:12-3)
  - c. No Bread or Grain eaten before this Sacrifice (Lev 23:14; cf. Deut 16:9)
  - d. Offered “On the Day After the Sabbath” (Sunday) (cf. Edersheim 203-204)
2. Jewish Tradition
  - a. Celebration of Great Joy: carrying of first-fruits to Jerusalem
  - b. Singing of Psalm 30
3. The New Testament
  - a. The Resurrection of Jesus: on the 3<sup>rd</sup> day “after the Sabbath” (cf. Lev 23:12)
  - b. Jesus is the “First Fruits” of Resurrection (1 Cor 15:3-4, 20-23)

### **The Feast of First Fruits: A Feast of Joy and *Thanksgiving***

*How do they take up the First-fruits [to Jerusalem]?* [The men of] all the smaller towns that belonged to the Maamad [a group of officially designated priests] gathered together... early in the morning the officer [of the Maamad] said, “*Arise ye and let us go up to Zion unto the Lord our God*” (quoting Jer 31:6).

They that were near [to Jerusalem] brought fresh figs and grapes, and they that were far off brought dried figs and raisins. Before them went the ox, having its horns overlaid with gold and a wreath of olive-leaves on its head. *The flute was played before them until they drew nigh to Jerusalem. When they had drawn nigh to Jerusalem they sent messengers before them and bedecked their First-Fruits.* The rulers and the prefects [=chief priests and Levites] and the treasurers of the of the Temple went forth to meet them. According to the honour due to them that came in used they to go forth. And all the craftsmen in Jerusalem used to rise up before them and greet them, saying, “Brethren, men of such-and-such a place, ye are welcome!”

*The flute was played before them until they reached the Temple Mount.* When they reached the Temple Mount even Agrippa the king would take his basket on his shoulder and enter in as far as the Temple Court. *When they reached the Temple court, the levites sang the song: “I will exalt thee, O LORD, for thou hast set me up and not made mine enemies to triumph over me”* (quoting Psalm 30). (Mishnah, *Bikkurim* 3:2-4)

### **Pentecost (*Shebuoth*, “Weeks”)**

1. Old Testament: 6 Sivan (7 Weeks from First Fruits)
  - a. “Feast of Harvest” (Exod 23:16)
  - b. First-fruits of Grain Harvest (Num 28:26)
2. Jewish Tradition:
  - a. Memorial of Giving of the Law at Sinai (Exod 19)
  - b. Thank Offering of Two Loaves of Leavened Bread (Edersheim, 206)
3. New Testament:
  - a. The Church at Pentecost (Acts 2)
  - b. The Prophecy Fulfilled (Joel 2)
  - c. The Sacrifice of the Church (Edersheim, 210)

### **The Heavenly Temple and the Tongues of Fire**

And behold I [Enoch] saw the cloud... And I kept coming (into heaven)... And as I shook and trembled, I fell upon my face and saw a vision. And behold there was an opening before me (and) a second house which is greater than the former and *everything was built with tongues of fire.* And in every respect it excelled (the other)—in glory and great honor—to the extent that it is impossible for me to recount to you concerning its glory and greatness. *As for its floor, it was of fire and above it was lightning and the path of the stars; and as for the ceiling, it was flaming fire.* And I observed and saw inside it a lofty throne—its appearance was like crystal and its wheels like the shining sun; and (I heard) the voice of the cherubim; and *from beneath the throne were issuing streams of flaming fire.* It was difficult to look at it. And the Great Glory was sitting up on it—as for his gown, which was shining more brightly than the sun, it was whiter than any snow. (*I Enoch* 14:8-25)

## **Jesus and the Jewish Feasts: Part 3**

### **Fall Feasts**

#### **Yom Kippur: The Stripping of the High Priest**

They brought him [the High Priest] to the Parwah Chamber which stood in holy ground. They spread a line sheet between him and the people... R. Meier says: *He stripped off his clothes and afterward sanctified [washed] his hands and his feet. He went down and immersed himself, came up and dried himself. They brought him white garments; he put them on and sanctified his hands and his feet.* (Mishnah *Yoma* 3:6; trans. Danby, p. 165)

#### **Later Jewish Tradition: The Miracle of the Scarlet Thread**

1. The Priest tied “a thread of crimson wool” to the head of the Scapegoat (*m. Yoma* 4:2).
2. The Priest tied a thread around the “throat” of the goat to be sacrificed (*m. Yoma* 4:2).
3. The Goat was “delivered” to a Gentile (non-Israelite) to be ‘led away’ (*m. Yoma* 6:3).
4. The Scarlet Thread: one half tied to rock before Goat is pushed over a cliff into valley (*m. Yoma* 6:6).
5. How did they know the Goat had died?

#### **The Miracle of the Scarlet Thread**

Rabbi Ishmael says: Had they not another sign also?—*a thread of crimson wool was tied to the door of the Sanctuary and when the he-goat reached the wilderness the thread turned white; for it is written, “Though your sins be as scarlet they shall be white as snow”* (Isa 1:18). (Mishnah, *Yoma* 6:8)

“[Jewish] tradition has it that when the sacrifice was fully accepted the scarlet-mark which the scape-goat had borne became white, to symbolise the gracious promise in Isa. 1:18 [“Though your sins be as scarlet they shall be white as snow.”], but *it adds that this miracle did not take place for forty years before the destruction of the Temple!*” (Alfred Edersheim, *The Temple*, p. 249)

#### **The Sprinkling of the Blood of Atonement**

1. The priest would do this quickly so as not to cause “terror” in the people (*m. Yoma* 5:1).
2. Time of Jesus: no Ark of the Covenant; blood sprinkled on the “Foundation Stone” (*m. Yoma* 5:2).
3. Remainder of Blood: “poured out” at the base of the Altar; ran down into river Kidron (*m. Yoma* 5:6).

# The Ordinary Form of the Roman Rite

## Introductory Rites

1. Procession
  - a. Sign of the Cross (Ezek 9:4; Rev 7:2; 22:4)
  - b. Procession of Moses to Tabernacle (Exod 33:7-9)
2. Greeting
  - a. Jesus Greets the Apostles on Easter Sunday (Luke 24:36)
3. Penitential Rite
4. *Confiteor* (“I Confess...”)
  - a. Jewish Prayer over Sacrifice (Edersheim, *The Temple*, 82)
  - b. Beating of Breast: Pharisee and Tax Collector (Luke 18:9-14)
5. *Kyrie* (“Lord, Have Mercy...”)
  - a. Jesus Heals the Blind (Matt 9:27-30)
  - b. Jesus Opens the Eyes of the Blind and they Follow Him (Matt 20:30-31)
6. *Gloria* (“Glory to God in the Highest...”)
  - a. Song of Angelic Hosts at the Nativity (Luke 2:13-14)
7. Opening Prayer (Preface)

## Liturgy of the Word

1. First Reading (Old Testament)
  - a. Book of the Law Read in Presence of all the People (Deut 31:9-13)
2. Responsorial Psalm (Book of Psalms)
  - a. Singing of Psalms in Temple (Edersheim 132-33; Mishnah, *Tamid* 7:4)
3. Second Reading (New Testament)
  - a. Reading of New Testament in the Liturgy (Rev 1:3)
4. *Alleluia* or Gospel Acclamation
  - a. Heavenly Alleluia (Rev 19:1, 3, 4, 6)
5. Gospel
  - a. Reading of the Torah: all people stand (Ezra 8:1-6)
6. Homily
  - a. Levites Help the People to Understand (Ezra 8:7-8)
7. Profession of Faith
  - a. Jewish *Shema*’: recited daily (Deut 6:4-9)
8. General Intercessions (Prayers of the Faithful)
  - a. Intercessions for All (1 Tim 2:1-8)

## **Liturgy of the Eucharist**

1. Preparation of the Altar and the Gifts (Offertory)
  - a. Jewish Blessing over Bread and Wine (Mishnah, *Berakhoth* 6:5; *Pesahim* 6:1)
  - b. Mystery of Divinity and Humanity (2 Pet 1:4)
  - d. Incensing of the Altar, Priest, and People (Rev 5:8; 8:3-5)
2. The *Anaphora* (Eucharistic Prayer I, II, III, or IV)
3. *Incipit* (“The Lord be with You”)
4. *Sursum Corda* (“Lift up your hearts”)
  - a. Jewish Talmud: Heart Should be lifted to Heavenly Temple (*Yebamoth* 105b)
5. Preface (variable)
6. *Sanctus* (“Holy, Holy, Holy”)
  - a. Isaiah in Heavenly Temple: Song of Seraphim (Isa 6:1-9)
  - b. St. John in Heavenly Temple: Song of 4 Creatures (Rev 4:8-9)
  - c. Hallel *Todah* Psalm: Messiah comes to His Temple (Ps 118:25-29)
  - d. Triumphal Entry of Jesus into Jerusalem (Matt 21:1-9)
7. *Epiclesis* (Calling Down of Holy Spirit)
  - a. Fire From Heaven Consumes Sacrifice (Lev 9:23-24; 2 Chron 7:1-2)
8. Institution Narrative (Words of Consecration)
  - a. Jesus at the Last Supper (Matt 26; Luke 22; 1 Cor 11)
  - b. “In Remembrance”: Passover Sacrifice (Exod 12:14)
9. *Mysterium Fidei* (“Mystery of Faith”)
  - a. The Mystery of Our Religion (1 Tim 3:16)
10. *Anamnesis* (of Paschal Mystery)
11. Intercessions
  - a. Prayers of the Saints in Heavenly Liturgy (cf. Rev 5:8-9)
  - b. Prayers for the Dead (cf. 2 Macc 12:39-45)
12. *Per Ipsum* (“Through Him...”)
  - a. Heavenly Doxology (cf. Rev 5:13-14)
13. Communion Rite
14. Our Father
  - a. Taught by Jesus (Matt 6:9-13)
  - b. Parallels: Jewish *Kaddish* and *Amidah* (Idelsohn, *Jewish Liturgy*, 307-308)
15. Doxology (“For the kingdom...”)
  - a. Prayer of King David before Temple Building (1 Chron 29:10-11)
16. Sign of Peace:
  - a. St. Paul and the “Kiss of Peace” (2 Cor 12:12-13)
17. *Agnus Dei* (“Lamb of God”)
  - a. Proclamation of John the Baptist (John 1:29)
18. Communion
  - a. “Behold, the Lamb of God” (John 1:29)
  - b. The Healing of the Centurion’s Servant (Matt 8:5-13)
  - b. The Wedding Supper of the Lamb (Rev 19:8-9; cf. 5:6)
19. Prayer after Communion

## **Concluding Rite**

1. Final Greeting
2. Blessing (cf. Num 6:22-26)
3. Dismissal (*Ite, Missa est*)

## The Extraordinary Form of the Roman Rite

### The Mass of the Catechumens

1. The Sign of the Cross
2. *Judica Me* (“Judge Me”)
  - a. Psalm of Ascent to Altar and Temple (Psalm 43)
3. *Confiteor* (Public Confession)
4. The Priest Goes Up to the Altar
  - a. Entrance into the Holy of Holies (Heb 6:11-20; 9:1-14)
  - b. Relics of Saints: souls of the martyrs “beneath the altar” (cf. Rev 6:9-11)
  - c. Incensing of Altar (Rev 5:8)
5. *Introit* (variable)
6. *Kyrie* (“Lord, Have Mercy...”)
  - a. Jesus Heals the Blind (Matt 9:27-30)
  - b. Jesus Opens the Eyes of the Blind and they Follow Him (Matt 20:30-31)
7. *Gloria* (“Glory to God in the Highest...”)
  - a. Song of Angelic Hosts at the Nativity (Luke 2:13-14)
8. The Collects (variable)
9. The Epistle (variable)
10. The Gradual (variable)
  - a. Prayer for Cleansing (Isa 6:6-7)
11. The Gospel (variable)
  - a. Scriptures Read in Sacred Language, not Vernacular (Neh 8:8)
12. *Credo* (“I Believe...”)
  - a. Jewish *Shema*: recited daily (Deut 6:4-9)

### The Mass of the Faithful

13. The Offertory Verse (variable)
14. The Offering of the Bread and Wine
  - a. Mingling of Water and Wine (John 19:31-34)
  - b. Mystery of Divinity and Humanity (2 Pet 1:4)
  - c. Chalice of Salvation (Num 29:41)
  - d. *Epiclesis*: Fire From Heaven consuming sacrifices (Lev 9:23-24; 2 Chron 7:1-2)
15. The Incensing of the Offerings
  - a. The Heavenly Incense (Rev 5:8)
  - b. St. Michael the Archangel and the Heavenly Altar (Talmud, *Hagigah* 12b)
  - c. The “Evening Sacrifice” (Ps 141:2; the *Tamid*; cf. Num 29:38-46)
  - d. Flame of Everlasting Charity: the Holy Spirit and Perpetual Lamp (Exod 27:20-21)
16. The Washing of Hands
  - a. Song of Thanksgiving at the Altar (Ps 26:6-12)
  - b. Priest Washes His Hands before Sacrifice (Exod 30:20-21)
17. Prayer to the Most Holy Trinity (*Anamnesis*)
18. The *Orate Fratres* (“Pray brethren...”)
19. The Secret Prayer (variable)

## **The Mass of the Faithful (Continued)**

20. The Preface
  - a. Greeting (“The Lord be with You”)
  - b. *Sursum Corda* (Heart Should be lifted to Heavenly Temple; *Yebamoth* 105b)
  - c. Variable
21. The *Sanctus* (“Holy, Holy, Holy...”)
  - a. Isaiah in Heavenly Temple: Song of Seraphim (Isa 6:1-9)
  - b. St. John in Heavenly Temple: Song of 4 Creatures (Rev 4:8-9)
  - c. Hallel *Todah* Psalm: Messiah comes to His Temple (Ps 118:25-29)
  - d. Triumphal Entry of Jesus into Jerusalem (Matt 21:1-9)
22. Prayers Before the Consecration
  - a. “Sacrifice of Praise” (Heb 13:10-16)
23. Prayers at the Consecration
  - a. His “Holy Hands” (1 Tim 2:8)
  - b. The Last Supper (Matt 26; Luke 22; 1 Cor 11)
  - c. *Mysterium Fidei* (1 Tim 3:16)
  - d. Sacrifice of Abel: the “firstlings of his flock” (Gen 4:1-6)
  - e. Sacrifice of Abraham: his only beloved Son (Genesis 22)
  - f. Sacrifice of Melchizedek: bread and wine (Gen 14:17-19; Ps 110:1-4)
24. Prayers after the Consecration
  - a. Commemoration of the Dead (cf. 2 Macc 12:39-45)
  - b. Invocation of the Saints (Rev 5:8)
  - c. Final Doxology (*Per Ipsum*, “Through Him...”) (cf. Rev 5:13-14)
25. The *Pater Noster*
  - a. Taught by Jesus (Matt 6:9-13)
  - b. Parallels: Jewish *Kaddish* and *Amidah* (Idelsohn, *Jewish Liturgy*, 307-308)
26. The *Libera Nos* and Fraction
  - a. Jesus Breaks the Bread at the Last Supper (Matt 26:26)
  - b. The “Breaking of the Bread” in the Early Church (Acts 2:42)
27. The Commingling
28. *Agnus Dei* (“Lamb of God”) (John 1:29)
29. Prayers for Holy Communion
  - a. Prayer for Peace (Kiss of Peace) (2 Cor 12:12-13)
  - b. Prayer for Sanctification
  - c. Prayer for Grace
30. The Prayers at Communion
  - a. “Bread of Heaven”: the Manna (Exod 16; John 6)
  - b. “Lord, I am not worthy”: the Centurion’s Servant (Matt 8:5-13)
  - c. “I will take up the chalice of salvation”: Hallel Psalm (Psalm 116:)
  - d. “Behold the Lamb of God”: John the Baptist (John 1:29)
31. Prayers During the Ablutions
32. The Communion Verse (variable)
33. The Postcommunion Prayers

## **The Conclusion of Mass**

34. Dismissal
35. The Blessing
36. The Last Gospel (John 1:1-14)

## The Jewish Roots of the Catholic Mass

### **The Jewish *Confiteor*: Prayer over Sacrifice**

The offerer lays hands on the sacrifice while saying the following prayer: “I entreat, O LORD: that I have sinned, I have done perversely, I have rebelled, I have committed (naming the sin, trespass, or in the case of a burnt-offering, the breach of a positive or negative command); but I return in repentance, and let this be for my atonement.” (Edersheim, *The Temple*, 82)

### **The Psalms Sung Daily in the Temple by the Levites**

This was the singing which the Levites used to sing in the Temple: On the first day they sang “The earth is the Lord’s and all that therein is, the round world and they that dwell therein” (Psalm 24); on the second day they sang “Great is the Lord and highly to be praised in the city of our God, even upon his holy hill” (Psalm 48); on the third day they sang “God standeth in the congregation of God, he is a judge among the gods” (Psalm 82); on the fourth day they sang “O Lord God to whom vengeance belongeth, thou God to whom vengeance belongeth show thyself” (Psalm 94); on the fifth day they sang “Sing we merrily unto God our strength, make a cheerful noise unto the God of Jacob” (Psalm 81); on the sixth day they sang, “The Lord is king, and hath put on glorious apparel” (Psalm 93). On the Sabbath they sang “A Psalm: A Song for the Sabbath Day” (Psalm 92); *a Psalm for the time that is to come, for the day that shall be all Sabbath and rest in the everlasting.* (Mishnah, *Tamid* 7:4; Trans. Danby, 589).

### **Jewish Blessing over Bread and Wine**

“Blessed are You, Lord God, who createst the fruit of the vine.”

“Blessed are You, Lord God, who bringest forth bread from the earth.”

(Mishnah, *Berakhot*, 6:1)

### **“Lift Up Your Hearts”: to the Heavenly Temple**

Rabbi Hiyya and Rabbi Simeon ben Rabbi once sat together, when one of them began as follows: A man who offers up his prayers must direct his eyes towards [the Temple] below, for it is said, “And Mine eyes and Mine heart shall be there perpetually” (1 Kgs 9:3). And the other said: The eye of him who offers up prayers shall be directed towards [the heavens] above, for it is said “Let us lift up our heart with our hand” (Lam 3:41). In the meanwhile they were joined by Rabbi Ishmael son of Rabbi Jose. “On what subject are you engaged?” he asked them. “On the subject of prayer,” they replied. “My father,” he said to them, “ruled thus: A man who offers up his prayers must direct his eyes to the [Temple] below and his heart towards [the heavens] above so that these two Scriptural texts may be complied with. (Babylonian Talmud, *Yebamoth* 105b)

## The Our Father and Jewish Daily Prayer

“Our Father who art in heaven,  
show mercy with us for the sake of Thy great name by which we are called;  
and fulfil unto us, O Lord our God, that which hath been written,  
‘At that time I will bring you in, and at that time I will gather you’ (Ezek 36);  
Our God who art in heaven,  
assert the unity of Thy name, and establish Thy kingdom continually,  
and reign over us for ever and ever.” (Jewish Morning Prayer, *Kaddish*)

“Magnified and Sanctified be His great name  
in the world which He hath created according to His will.  
May He establish his Kingdom during your life...” (Kaddish daily prayer)

“Forgive us, our Father, for we have sinned;  
pardon us, O our King, for we have transgressed;  
for Thou art gracious, who dost forgive.” (6<sup>th</sup> Benediction of *Amidah*)

“O Lead us not into sin, or transgression, iniquity, temptation, or shame...”  
“May it be Thy will... to deliver me this day, and every day,  
from arrogant men and from arrogance....  
and from any mishap, and from the adversary that destroyeth...”  
“For the kingdom is Thine, and to all eternity Thou wilt reign in glory.”  
(Jewish Prayer, *Alenu*; Idelsohn, *Jewish Liturgy*, 307-308)

## St. Michael the Archangel and the Heavenly Altar

“And God set them in the firmament of the heaven” (Gen 1:17). *Shehakim* is that in which millstones stand and *grind manna for the righteous* for it is said: “And He commanded the skies [Shehakim] above, and opened the doors of heaven; and He caused manna to rain upon them for food” (Ps 78:23-24) etc. *Zebul* is that in which [the heavenly] Jerusalem and the Temple and the Altar are built, and Michael, the great Prince, stands and offers up thereon an offering, for it is said: “I have surely built Thee a house of habitation [Zebul], a place for thee to dwell in for ever” (1 Kgs 8:13). And whence do we derive that it is called heaven? For it is written: “Look down from heaven, and see, even from Thy holy and glorious habitation” (Isa 63:15)... (Babylonian Talmud, Tractate *Hagigah* 12b)

# Vatican II

## *Sacrosanctum Concilium*

### Constitution on the Sacred Liturgy

#### Introduction

1. Tasks of the Council (SC 1)
  - a. Renewal: invigorate the Christian life
  - b. *Aggiornamento*: adapt the Church to the needs of modern times
  - c. Ecumenism: foster unity among all Christians
  - d. Evangelism: conversion of mankind to the Church
2. All Rites of “equal right and dignity” (SC 4)
3. Careful Revision of Latin Rite in light of “sound tradition”

#### The Reform of the Sacred Liturgy

1. Two Aspects of the Liturgy (SC 21)
  - a. Immutable: “immutable elements divinely instituted”
  - b. Mutable: “elements subject to change”
2. Regulation of Sacred Liturgy: belongs solely to (SC 22)
  - a. The Apostolic See
  - b. Legitimately authorized bishops
3. No other person—even a priest—“may add, remove, or change anything in the liturgy on his own authority” (SC 22)
4. Reform: “organic” growth without innovations (SC 23)
5. Love for Scripture: should be inculcated (SC 24)
6. Proper Roles: in liturgical actions (SC 28)
7. Active Participation: in songs and responses (SC 30; cf. St. Pius X)
8. Goal of Latin Rite: “*noble simplicity*” (SC 34)
  - a. Short
  - b. Clear
  - c. Unencumbered by useless repetitions
  - d. Within comprehension of people
  - e. Not require much explanation
9. Holy Scripture: more readings, more varied (SC 35)
10. Homilies: biblical, liturgical, focused on salvation history (SC 35.2)
11. Language of the Liturgy (SC 36.1-3)
  - a. “*Use of Latin is to be preserved in the Latin Rites*”!
  - b. Vernacular Allowed for *some* parts of Liturgy (e.g., readings)
12. Inculturation and Adaptation: esp. in missionary territories (SC 37-40)
13. Parish Community Life: should be fostered (SC 42)

## **The Most Sacred Mystery of the Eucharist**

1. The Mystery of the Eucharist (SC 47)
  - a. The Sacrifice of the Cross
  - b. Perpetuated Down through the Ages
2. Active Participation: *self-offering* in the Mass in Union with Christ (SC 48)
  - a. Not as strangers or silent spectators
  - b. Conscious of what they are doing
  - c. “With devotion and full collaboration”
3. Revising the Rite of the Mass (SC 50)
  - a. Simplifying It
  - b. *Ressourcement* (“return to the sources”)
4. Treasures of the Bible: to be opened more lavishly (SC 51)
  - a. Revision of the Lectionary
  - b. (3 year vs. 1 year Cycle of Sunday Readings)
5. Importance of Homily (SC 52)
6. Use of Vernacular (“Mother Tongue”)
  - a. Some Vernacular Allowed
  - b. *Faithful should be able to sing/say their parts of the Mass in Latin!* (SC 54)
7. Encouragement of Communion at Mass (SC 55)
8. Communion under Both Kinds: allowed in special instances (SC 55)
9. Liturgy of Word: important; encourage people to attend entire Mass (SC 56)

# Sacred Time

## Sacred Time

1. Time and the Incarnation (Ratzinger 92)
  - a. Eternal Word assumes temporality
  - b. Time is drawn into Eternity
  - c. God's eternity: not mere "time-lessness"
2. Three Dimensions of Time (Ratzinger 93-94)
  - a. Cosmic Time
  - b. Historical Time
  - c. Individual Time
3. The Liturgical Year: "unfolding the mystery of Christ" (CCC 1163)
4. Sacred Time: Participation in the "Hour" of Jesus (CCC 1165)

## Daily and Regular Feasts

1. Sunday (CCC 1166; Ratzinger)
  - a. The 1<sup>st</sup> Day: Creation
  - b. The 3<sup>rd</sup> Day: Resurrection
  - c. The 8<sup>th</sup> Day: Consummation (Eternal Sabbath)
  - d. Paschal Mystery: the day Adam entered into Heaven (CCC 1167)
2. Liturgy of the Hours: sanctification of each day (CCC 1174-75)

## The Liturgical Year

1. Overview:
  - a. Mystery of the Coming Messiah: Advent
  - b. Mystery of Incarnation: Annunciation, Christmas, Epiphany
  - c. Mystery of Redemption: Easter is "feast of feasts" (CCC 1169)
2. The Sanctoral: feasts of saints and holy angels
3. Passover and Easter:
  - a. Cosmic Passover: 14 Nisan and constellation of Aries the Ram (Ratzinger 99)
  - b. Easter Controversy: Lunar vs. Solar Calendars (Ratzinger 100)
  - c. March 25<sup>th</sup>: Date of Creation, Sac. of Isaa, Christ's Conception and Death
  - d. What about the Southern Hemisphere? (Ratzinger 104)
4. Christmas:
  - a. Early Debate: Dec 25<sup>th</sup> vs. Jan 6
  - b. Christmas and the Sun God (Ratzinger 108)
  - c. Feast of John the Baptist (June 24<sup>th</sup>; John 3:30)

# Sacred Space

## The Church Building

1. New Covenant Liturgy: not tied to any one place (CCC 1179)
2. Characteristics of Church Building:
  - a. Public Worship (contra “house church” movement and individualism)
  - b. “In Good Taste” (many modern churches excluded)
  - c. “A worthy place for prayer” (CCC 1185)
3. The Jewish Synagogue (Ratzinger 36-37)
  - a. *Ad Jerusalem*: oriented toward Ark of the Covenant and Holy of Holies
  - b. *Cathedra* of Moses (cf. Matt 23:1)
  - c. The Shrine of the Torah
  - d. *Basilica*: no special architectural form
4. The Christian Church Building: innovations (Ratzinger 67-73)
  - a. *Ad Orientam*: faces East, not toward earthly Jerusalem (Psalm 19)
  - b. Faces the Cross: coming of Christ (Rev 1:7; Matt 24:30; Zech 12:10)
  - c. The Altar: of Eucharistic sacrifice (Hebrews 13)
  - d. Shrine of the Gospels

## The Altar and the Direction of Liturgical Prayer

1. The True Altar: the Lord’s Cross (CCC 1182)
2. Praying toward the East: an “apostolic tradition” (Ratzinger 75)
  - a. Judaism: prayer toward the Temple
  - b. Islam: prayer toward Mecca
3. St. Peter’s Basilica and Prayer *Versus Populum* (Ratzinger 77)
  - a. Vatican II “says nothing about ‘turning toward the people’ (Ratzinger 77)
  - b. Anomaly of St. Peter’s Basilica
  - c. False Argument from Last Supper (Ratzinger 78)
4. Modern Churches: abandon this apostolic tradition (Ratzinger 79)
5. Solution: orientation and *conversi ad Dominum* (“turning toward the Lord”)
6. Negative Effects of *versus populum* (Ratzinger 80)

## The Tabernacle and the Blessed Sacrament

1. Place of Tabernacle (CCC 1183)
  - a. The “Most Noble Place” (Lat *nobilissimo loco*)
  - b. Place of “Greatest Honor” (Lat *honorificentissime*)
2. History of Tabernacle (Ratzinger 85-86)
  - a. A late development: deepened awareness of Real Presence in Middle Ages
  - b. Tabernacle: “the place of the Holy of Holies” (Ratzinger 89-90)

## Other Aspects

1. The Bishop’s Chair (Lat *cathedra*) (cf. Matt 23:1)
2. The Lectern (Lat *ambo*)
3. The Baptistery and Holy Water Fonts
4. The Confessional
5. The Church and the Heavenly Jerusalem (CCC 1186)

# Sacred Art

## The Question of Sacred Images

1. Signs and Symbols in the Liturgy (CCC 1146-52)
2. Prohibition of Divine Images (Ratzinger 115-16)
  - a. First Commandment (Exodus 20:1)
  - b. (Later) Judaism (after 3<sup>rd</sup> Cent. A.D.)
  - c. Islam
3. The New “Economy of Images” in Christ (CCC 1159)
  - a. Old Covenant: no representation of invisible God
  - b. New Covenant: God has shown us his face in Christ (St. John Damascene)
  - c. Continuity between Church and Synagogue (Ratzinger 118)
  - d. Aids to Contemplation (CCC 1162)
  - f. The Icon and Transcendence (Ratzinger 121)
  - g. The *acheiropoietos*: “image not made with hands” (Ratzinger 119)

## Iconoclasm

1. Iconoclastic Controversy and Nicea II (787 A.D.) (CCC 1160-61)
  - a. Icons: affirmation of Incarnation
  - b. Iconoclasm: destruction of icons; *denial of Incarnation* (Ratzinger 122-23)
  - c. Nicea II: Response to the Iconoclastic Controversy and Islam
  - d. Apostolic Tradition: representational artwork
2. Modern Iconoclasm and Apophatic Theology (Ratzinger 124)
  - a. Negative Theology: God is “wholly other”; beyond images and words
  - b. Revelation: “inadequate human reflection on what is eternally imperceptible”
  - c. Relativism: all propositions about God are equally “valid”
  - d. Absolute Transcendence: God is “beyond all thought”
  - e. False Humility: Is God not powerful enough to reveal himself?

## Sacred Art Through History

1. Medieval Period (Ratzinger 126)
  - a. Aristotelianism: turn to the human and historical
  - b. Rosary: christological; meditations on life of Christ
  - c. Stained Glass: focused on salvation history (Gothic)
2. Renaissance (Ratzinger 129)
  - a. Non-Sacred Art: beauty does not point beyond itself
  - b. Neo-Paganism: nostalgia for Greek gods and goddesses
  - c. Protestant Iconoclasm: triggered by Renaissance paganism?
3. Baroque: fruit of Catholic Counter-Reformation
4. Modernity: crisis of sacred Art (Ratzinger 130-31)
  - a. “Noble Beauty” rather than “sumptuous display” (SC 124)
  - b. Removal of Unworthy Art from Churches (SC 124)

## **Liturgical Vestments**

1. Supernatural Clothing and *In Persona Christi* (Ratzinger 216)
2. The Clothing of the Resurrected Body:
  - a. Putting on the Imperishable (1 Cor 15)
  - b. Being Clothed with Heavenly “Clothing” (2 Corinthians 5)
3. The Adamic Garments of Glory! (Ratzinger 219)<sup>8</sup>

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<sup>8</sup> Cf. Crispin H. T. Fletcher-Louis, *All the Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls* (Leiden: Brill, 2002).

# Sacred Music

## Sacred Music in Scripture and Tradition

1. Sacred Music: “a treasure of inestimable value” (CCC 1156)
  - a. “He who sings prays twice” (St. Augustine)
  - b. Liturgy: more noble when sung (SC 113)
2. Importance of Singing in the Bible (Ratzinger 136-37)
  - a. The Song of Moses: first song in the Bible (Exodus 15)
  - b. The Psalter: hymnal of Ancient Israel
3. Music in Ancient Judaism
  - a. Female Singers in the Temple (Ezra 2:65; Neh 7:67)
  - b. Antiphonal Responses of Two Choirs (Edersheim, 53; cf. Lit. of Hours!)
4. Music in the Early Church:
  - a. Psalter of Jewish Synagogue (Ratzinger 145)
  - b. Development of new Christian hymns
  - c. Council of Laodicea: Gnosticism and heretical music (Ratzinger 144)

## Gregorian Chant and Instrumental Music

1. Brief History of Liturgical Music (Ratzinger 145f.)
  - a. Eastern Churches: purely vocal music (*acappella*)
  - b. Western Churches: Gregorian chant
  - c. Late Middle Ages: polyphony and return of instruments
  - d. “Parody Masses”: pre-Reformation
  - e. Council of Trent: distinct between sacred and secular music
  - f. Baroque: high-point of musical history (Bach; Mozart; Ratzinger 146)
  - g. Modernity: Pius X responds to 19<sup>th</sup> century “operatic” masses
2. Gregorian Chant: established by Pope St. Gregory the Great (ca. 600 A.D.)
  - a. Based on *Jewish Temple Music!* (Edersheim, 53)
  - b. Monophonic: uses one tone
  - c. Natural: easy, stays within one octave
  - d. Vatican II: *should have “pride of place” in Latin Rite!* (SC 116)
  - e. “Permanent standard for all Church music” (Ratzinger 145)
3. Instrumental Music: esteem for the Pipe organ (SC 120)

## Criteria for Sacred Music

1. Six Criteria for Sacred Music (CCC 1157-58)
  - a. Beauty: expressive of *prayer*
  - b. Simplicity: ability of faithful to participate at assigned moments (SC 116)
  - c. Solemnity: accord with solemn character of celebration (SC 120)
  - d. Orthodoxy: conformity to Catholic doctrine (SC 121)
  - e. Biblical: drawn primarily from Scripture and sacred sources
  - f. (High) Quality: express the cultural richness of People of God (Comp. 239)
2. Modern Music (Ratzinger 147-48)
  - a. Death of Classical Music and Commercialization of Pop Music
  - b. Rock Music: cultic and elemental passions
  - c. Apollonian vs. Dionysian Music (Ratzinger 150)

3. Practical Principles for Sacred Music (Ratzinger 148-56)
  - a. Based upon the Word of God
  - b. Sustained by Holy Spirit
  - c. Cosmic/Mathematical Nature of Sacred Music (vs. subjective “creativity”)

## Words, Symbols, and Signs

### “Active Participation”

1. “Active Participation” (Lat *participatio actuosa*) in the Opus Dei (Ratzinger 171)
2. Participation in the Eucharistic Prayer (Lat *oratio*) (Ratzinger 172)
3. The Real Action: Divine Action (*actio divina*) in the Consecration (Ratzinger 172-73)
4. Post-Conciliar Confusion: “active” vs. “activity” (Ratzinger 174-75)

### The Sign of the Cross

1. Multiple Meanings:
  - a. Sign of the Crucifixion
  - b. Sign of the Trinity
  - c. Remembrance of Baptism
  - d. Sign of the Ascension (Ratzinger 178; John 3; 12:32)
2. Sign of the Cross: “the whole essence of Christianity” summed up (Ratzinger 178)
3. The Old Testament:
  - a. Protection from Death (Ezek 9)
  - b. Crosses on Jewish Graves (Ratzinger 179)
4. The Cosmic Cross and Plato (Ratzinger 180-81)
5. The Cross of the World:
  - a. Christ embraces the World (Eph 3:18; St. Augustine) (Ratzinger 182-83)
  - b. Eschatology: “Sign of the Son of Man”
6. The Cross and Family Custom: Ratzinger’s parents (184)

### Liturgical Posture

1. Post Vatican II: push to do away with kneeling (Ratzinger 184-85)
2. Christology: Jesus himself knelt in prayer! (Ratzinger 186-87)
3. Spirit and Body a Unity (Ratzinger 190-93)
  - a. Kneeling in OT
  - b. Kneeling with Outstretched Arms (Ezra 9:5; John 12:32)
  - c. Eschatology: “every knee shall bow” (Philippians 2)
  - d. Demonology: the Devil has no knees! (Ratzinger 193)
4. Standing: figure of the “praying one” (Lat *orans*) (Ratzinger 195-96)
  - a. The Soul in Heaven
  - b. The Praying Church
  - c. Soul in Adoration of God
5. Sitting: posture of receptivity to the Word of God (Ratzinger 196)
6. Praying with Hands Joined: entrustment to God (Ratzinger 204)
7. Bowing: posture of supplication (Ratzinger 205)

### Dancing

1. No Place in the Liturgy (Ratzinger 198)
2. Introduced by the Gnostics!
3. Dancing and Applause in the Liturgy (Ratzinger 198-99)

## **Silence**

1. Silence: an integral part of the Liturgy (Ratzinger 209-10)
2. When Should We Be Silent?
  - a. After the homily? (Artificial)
  - b. After Communion (Awesome)
  - c. During Eucharistic Prayer (Ratzinger 214-15; 1978 suggestion)