

A LITERAL AND LITERARY TRANSLATION OF DE CELEBRATIONE
ET INTERPRETATIONE MISSAE BY REMIGIUS OF AUXERRE WITH
VOCABULARY STUDY.

A dissertation submitted to the Faculty
of the College Department of St. Meinrad
Seminary in partial fulfillment of the re-
quirements for a Bachelor of Arts Degree.

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April 18, 1958

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INTRODUCTION

A. Author

Remigius of Auxerre was born about the middle of the ninth century, and died about the year 908. He entered the Benedictine monastery of St. Germain at Auxerre (France), and studied under Heriric and became perhaps his most famous pupil. Succeeding his master at Auxerre, Remigius was then called to Rheims and Paris. Remigius of Auxerre is not to be confused with St. Remigius of Rheims, his more famous predecessor of some four centuries earlier.

As a grammarian Remigius wrote commentaries on the grammars of Donatus, Priscian, Phocus, and Eutyches, as well as Persius and Juvenal. As a theologian, he wrote marginal glosses on the pseudo-Augustinian Dialectica, commentaries on Martianus Capella and the De Consolatione Philosophiae, in addition to commentaries on the theological tractates of Boethius.

B. Work

The work under consideration, De Celebratione et Interpretatione Missae, is also given the shorter title, Brevis Expositio Missae. Originally, the work was attributed to Alcuin by Migne in his Patrologiae Latinae Cursus

Completus, but he states that some scholars attributed the work to Remigius of Auxerre. It is now accepted by most scholars as the work of Remigius.

The present text of my translation is taken from the Patrologiae Latinae Cursus Completus, Volume CI, 1246-1271.

In the translation I have used the Douay-Rheims version for the most part for all quotations of the Old Testament. In quotations of the New Testament I have used the Confraternity edition.

The Mass is celebrated in commemoration of the passion of Christ. When He gave to His disciples His own body and blood, He thus instructed them, "Do this in remembrance of me" (Luc. 22:19), that is, in memory of My passion. Just as if He said, "I have suffered for your salvation. Recall this to mind. Take care to offer the same sacrifice for your salvation and that of your people." Peter, first among all the apostles, is said to have celebrated Mass at Antioch. In this Mass only three prayers were offered at the beginning of the mystery, starting from where it is said, This oblation, therefore. The Mass, however, is called as it were having been transmitted or as if a transmission. It is a transmission because the faithful do not presume on their own merits to offer prayers and oblations to Almighty God, but they transmit them to God through the office and prayer of the priest. The people know the priest to be the mediator between them and God, when they hope through his prayer and intercession to be freed from all evil, be reconciled with their Creator, and be strengthened in all things. According to Isidore, the Mass got its name from "a sending forth." For after the Gospel when the priest begins to consecrate the Lord's body, the deacon must say, "If any catechumen be present, let him leave." The catechumens, those who should not partake in the sacred mysteries, were

then sent out of the church, since they are not yet perfect. The term "Mass" can be explained in another way: it sends us to God.

The Mass does not begin with the reading of the Epistle or Gospel, because it is evident that the Mass is greater. It begins, rather, by singing and chanting, since the sound of music first soothes the hearts of the hearers. After hearing the melody of a spiritual song, the people direct their efforts by compunction of mind and receive the healing words of the Gospel with ardent love.

The people, however, on the Lord's day, or on great feasts, come to church in imitation of the people of Israel, who gathered at the temple of the Lord at the appointed times. After working six days, the people of Israel were commanded to rest from all servile work on the seventh day, but they were not to rest from meditation of the law. For the Apostle says, "Moses for generations past had his preachers in every city in the synagogues where they read aloud every Sabbath" (Act. 15:21). So it was the ecclesiastical custom to read aloud the canticle of Moses every Sabbath in the Church. This they did on the Sabbath, the foremost of the days of the week, since on it God rested from His labors. We Christians are careful to keep the Lord's day out of reverence for the Resurrection of the Lord. For it is necessary that the people of God on this day, the day the Lord rose, be

free from the labors of the fields, and be instructed how they should live spiritually in God throughout the entire week. The people during the whole week continually care for the mortal body, but on this day they should care for the soul which shall live forever.

First the antiphon for the introit is said. The word antiphon, taken from the Greek, is interpreted in Latin as "a refrain," that is, when they are singing alternately or one after the other. The Greeks are said to have started this type of singing. It is called at entering, because we begin the divine service with it, just as through the entrance of a door one enters into the inner rooms of a house. The Glory be to the Father and the Son and the Holy Spirit is then said. St. Jerome composed this doxology at the order of Pope Damasus as a division of the psalms, which at first were sung without a distinctive ending. But since even this ending was judged insufficient, again at the suggestion of the above-mentioned Pope, the following was added: As it was in the beginning, etc. At a sign from the deacon, the cantor says the As it was in... and the Kyrie eleison. For this very purpose the cantor is admitted into the ministry so that this duty may be correctly performed. Though the priest without a deacon may have a name, yet he never performs his office without a deacon.

The deacon, as the minister of the word of Christ and

remembering His passion, vests with the dalmatic in the likeness of a cross. As Christ was crucified for the salvation of the world, so the minister of His word himself should not forget to crucify his vices and passions for the love of the Redeemer. Because the garment is white, it shows that the minister of Christ should have the whiteness of chastity of both mind and body. It is he who retains the power of proclaiming the Gospel in the church. He also possesses scarlet staffs, which remind us of the blood of Christ shed for the salvation of the world.

While the ministers proceed to the altar, the Gospel of Christ is carried in their midst out of reverence due it. Like a person of power, with the ministers preceding and following in a group, the Gospel moves into the public eye. The candle bearers likewise who precede the Gospel point out that the world, which was in darkness of sin, had been illuminated by the power of the Gospel. However, because this procession moves from south to north, it shows that the Lord Jesus Christ, Who carried the word of salvation to the world, has arisen from the southern part. Jerusalem, where the Lord Jesus Christ first announced the word of salvation, is north of Bethlehem, from where the Savior Himself came. It is written: "God will come from the south" (Habac. 3:3).

When the cantor begins the Kyrie eleison, the acolyte arranges the candles in a line from south to north. This is

done to show that the Lord Almighty is merciful to the world, both in the north and the south. The Latins, however, spoke the Kyrie eleison in Greek, and the Greeks spoke in Latin because certain Greek words sound more becoming than the Latin, and certain Latin words are better than the Greek. This is done to show that we His people are one, and that both the Latin and Greek people believe in one God. Kyrie means: You Who are anointed, not with visible oil, but anointed with the fullness of divinity, have mercy. For chrism means an anointing.

Then the priest begins the "Glory to God in the highest." This hymn was sung by the angels on the nativity of our Lord, but later it was added to and completed by St. Hilary of Poitiers. This was done in imitation of the angels, so we may show that we love the same Lord on earth Whom the angels venerate in heaven.

Afterwards the priest says, "The Lord be with you," greeting the people and praying that the Lord be with them, for He deigned to say by the prophet, "I will dwell among them" (II Cor. 6:16); and as the Savior spoke to His disciples, and by them to all of the faithful, "Behold I am with you" (Matt. 28:20). This salutation was not composed out of the thought of man, but it is taken from the authority of divine Scripture. The greeting is frequently read both singularly and plurally - singularly, when the angel spoke to the

Blessed Mary, "Hail, full of grace, the Lord is with thee" (Luc. 1:28); and it was spoken similarly to Gideon by an angel, "The Lord is with you, O Champion" (Judges 6:12). In the plural, it is spoken in the Book of Ruth when Booz greets his reapers, "The Lord be with you" (Ruth 2:4); also in Paralipomenon when the prophet sent by God greeted Asa, the king of Juda who was returning victorious from a battle with his army, "The Lord be with you, because you have been with the Lord" (II Paral. 15:2). When the Church receives such a wholesome greeting of the priest, it prays by returning the greeting and returns the greeting by praying. For the Church desires that the Lord be with the priest, as the priest has desired that the Lord be with the Church, when the Church says, "And with your spirit." In other words, may almighty God be with your soul, so you may worthily prevail upon Him for our salvation. The Church does not say, with you, but with your spirit, so that the mystery to follow may be understood to be entirely spiritual. And rightly does the Lord desire to be with the spirit of man, because, man by his spirit and rational soul was created in the image and likeness of God. In the spirit, man is found capable of divine grace and illumination.

But the greeting of the bishop to the people is, Peace be with you or Peace to you. This too is not to be understood as discovered by human agencies, but is taken from the author-

ity of divine Scripture. For we find in the Old Testament that the angel said to the prophet Daniel, "Fear not, O man of desires, peace be to you. Take courage and be strong" (Dan. 10:19). And in the Gospels of the New Testament, the Lord almost always greeted the Apostles, "Peace to you." The Lord also recommended the same greeting, telling them, "As you enter any house or city, salute it, saying: 'Peace to this house'" (Matt. 10:12). With good reason, then, the successors of the Apostles, those presiding over the Churches, use this salutation when they greet the house of God. It is necessary that in the house of God all the children be in peace, so the salutation of peace, resting on them, may be fruitful to those receiving and giving it.

The priest then says, "Let us pray," inviting the people with him to pray together. Because of this, the people should rise and stand until the priest begins to say, "For ever and ever." The collects then follow, which mean a collection. They are so called because they are gathered from the authority of the divine Scriptures, which are read in the church, like that of the three youths; or because one solemn prayer is collected from many prayers. It is also explained by the gathering or society of people who come together forming a unit. In every collect there is inserted the "Through Our Lord Jesus Christ..." By this we know that all we receive from the Father is received through His Son

Whose heirs we are. Through Him we offer the sacrifice of praise and prayer. We are reconciled by His very death, when we were enemies. When the priest says, "Who lives and reigns with You," he admonishes the people to believe that the Son of God lives and reigns always without beginning or end. He further admonishes them to believe that the Son has one power and substance equal with the Father and Holy Spirit. The Amen is the confirmation of the prayer by the people. The Amen is interpreted as meaning: truly or faithfully, as if the people say, "True, we faithfully believe as you say: namely, that the Son of God reigns before all ages, and in the present, and in the future with the Father and the Holy Spirit. We believe that His power and kingdom are boundless."

Then the reading of the Epistle comes before the Gospel, not as possessing more dignity, but in reference to the Apostles who went before the Lord. The Gospel says that the Lord sent the Apostles before Him two by two. However, the Epistle is called an addition because it is added to the Old Testament and the Gospel. This again is not done to give it greater prominence, but that everyone who will have approached the Gospel may find therein the medicine of salvation. While the subdeacon begins the Epistle, the candles are turned and moved from east to west. This shows that the whole world is illuminated by the grace of faith through

the word and preaching of the Apostles. The illumination is not only from north to south, but also from east to west. For by the words, east and west, all the climates of the world are included and in so many days the sun's presence shall illuminate them. For it is said, "They shall come from the east and west" (Luc. 13:19).

Afterwards, the response, a saying, which is repeated from the beginning, is sung. Then the Alleluia is sung. The alleluia is Hebrew which in Latin is Laudate Deum, that is, praise the Lord. For Alleluia means: you praise, while Ja is the name of God. It is one of the ten names used by the Hebrews in referring to God. The Alleluia, however, was first used in the New Testament when John says, "I heard a voice in heaven of those saying: 'Alleluia'" (Apoc. 19:6). Since we know that the angels praise God with the Alleluia, we also believe that God is pleased by it. Therefore, we sing it to show that we worship the same God on earth Whom the angels worship in heaven. The Alleluia is sung by the cantor before the Gospel. This is done so that God, by Whose grace we all are saved, may be praised by all. As if the cantor were saying, "Because the words of the Gospel that confer salvation are about to be heard by you, praise the Lord Who blesses you and makes you worthy to receive this grace."

The candles precede the Gospel book. This is to be understood analogously. For it shows that by His grace the world

has been illuminated. As the deacon prepares to say the words of the Gospel, he turns away from the north. He does this to show that the word of God and announcement of the Holy Spirit are directed against and do not communicate anything to him who is always contrary to the Holy Spirit. For those whom the Holy Spirit, Who is God, desires to gather to the faith, these the devil strives to scatter from the unity of the Church and integrity of the faith. The south wind, which is warm and blows gently, designates the Holy Spirit, Who inflames the hearts which He touches with the love of friendship. The north wind, which is harsh and cold, designates the devil, who turns those, whom he possesses, away from the love of charity and love, numbed and cold. For the devil is designated by the north wind as is shown by the prophet when he says, "O Lucifer, you who said in your heart: 'I shall sit on the sides of the north...'" (Isaías 14:13). The deacon, who is about to announce the words of life, makes the sign of the cross on his forehead, to show that he himself is a disciple of Him Who carried the cross for the salvation of the whole world. The deacon then makes the cross on his breast so that every vain and impure thought may be banished from his heart. Since it is the Lord Who purifies the hearts of the people from worldly thoughts and opens their hearts for receiving the healing words, the deacon greets them also saying, "The Lord be with

you." Hearing his greeting, the people place the cross on their foreheads. They do this that the Lord may purify their hearts from evil thoughts and keep their hearts pure for understanding the words of salvation. The deacon then says, "A passage from the holy Gospel according to Matthew." The Gospel follows this salutation. When the beginning of one of the Evangelists is read, he does not say, "A passage," but he says, "The beginning." This is done so it is known what Evangelist's Gospel is being read, whether according to Matthew, Mark, Luke, or John. When the deacon says, "A passage....," it is understood that the words that follow the salutation are contained in that Gospel according to that Evangelist. The word Gospel, from the Greek, in Latin is bonum nuntium, meaning good news. And what better news is there than this, "Repent for the kingdom of heaven is at hand" (Matt. 3:2)? What better news than that which is said in the Gospel concerning the Incarnation of the Son of God, His miracles, teaching, Resurrection and Ascension and even about the glory of the elect and damnation of the reprobate? After the Gospel has been read, the people hasten to again fortify themselves with the sign of the cross, so that what they have perceived unto salvation from the divine words, may remain signed and fortified by the figure of the cross. This is so their minds cannot be misled by the deceit of the devil.

The priest again salutes the people after the Gospel, praying that the words of salvation which they have received from the Lord may be strengthened in their hearts. The priest invites them to pray with him as he says, "Let us pray." But although we do not now say the collect between the Gospel and Offering, the Greeks do say it. And as it can be understood why among us all the people are commanded to followed the oblation, while those who are going to offer, offer their own intention, in so far as their oblation may be acceptable to the Lord. The Offering then follows, which takes this name because the people at this point offer their own gifts. The Verses follow, so called from "coming in turn" because they come in their turn, as long as the offering is repeated.

Meanwhile the priest receives the oblations from the people, so that he, who is the mediator between God and His people, may offer their prayers and petitions to the Lord. In this oblation water is mixed with the wine. Christ is signified by the wine, and the people by the water. If the wine is offered without water, it seems that the passion of Christ is of no profit to the human race. If, however, the water is offered without the wine, it seems to signify that the people were saved without the passion of Christ. Therefore, both are mixed together, so it may be understood that by the passion of Christ the world was saved and without

the passion of Christ it could not be saved. While the priest receives the oblation, a cleric meanwhile renders praises to God. This is in imitation of the people of Israel, who were accustomed to praise God while offering prayers and oblations.

After the oblation, the altar is incensed by the priest who says, "May my prayer be directed as incense in Your sight..." This is to say: As incense is pleasing and acceptable to the people, may my prayer become acceptable in Your sight.

When these things are completed, the priest turns to the people asking them to join their prayer with his and that he be made worthy to be heard for their salvation. The priest must say this in a quiet manner, "Pray, brethren, for me so that my sacrifice and yours may be acceptable to the Lord." Therefore, the people bowing over, should answer, "May the Lord be in your heart, and in your mouth, and may He receive the sacrifice as acceptable to Him from your mouth and your hands for our salvation and that of the whole world. Amen." Or all may answer, "May the Lord hear you in the day of tribulation, may the name of the God of Jacob protect you..." up the words, "may become a fat sacrifice."

The corporal, upon which the Body of the Lord is placed, may be of linen only, because Joseph is said to have brought a pure linen cloth with which to wrap the Lord's body. For linen is the pure product of the earth, and the Lord had a

a pure and true body, not a simulated one. And as linen is made white by great labor, so Jesus Christ having endured great sufferings went forth from this world and was brought to the brightness of His Resurrection and immortality. So, therefore, anyone who desires to receive in himself the body of Christ, should make himself pure and white by many labors of good works and by chastity of mind and body. The corporal should be folded so that neither the beginning nor the end is apparent, just as the napkin was found in the tomb of our Lord. The napkin is the wrapping of the head. The head designated the divinity because the head of Christ is God. The folding, however, signifies that Christ, Who in His humanity had a beginning by birth and an end by death, in His divinity had neither birth nor death, but He always was.

The priest says the collect over the oblations and ends it by saying, "For ever and ever," as it was said above. Up to this point we had a preface, that is, a preparatory speech and address. From here follows the exhortation: Lift up your hearts. For the priest exhorts the people, as if he would say, "Since you already are sufficiently instructed and strengthened by the words of the Apostles and Evangelists, now direct your hearts away from earthly cares up to the Lord, so that I may be made worthy to offer the sacrifice, which you have brought me to offer to God." The people answer, "We have lifted our hearts, as you command, to the

Lord, so that He may accept our prayer." Again he urges them, "Let us give thanks to the Lord our God," you and I together. You have to understand the words, "concerning all good things bestowed on us by Him." The people answer and affirm, "It is right and just," that we give thanks to Him, our Lord God. The exhortation that follows is supposed to have composed by Gelasius. The priest confirms the words of the people, and turns to God the Father saying, "It is indeed right and just," that is, as Your people answer it is a right, just and a worthy thing to give thanks to You. It is salutary, that is, full of health, since to praise Him worthily pertains to the health of our body and soul. After this profession by the people, namely, that "it is just and right that they give thanks to God," the priest interrupts the people, and he turns himself to God the Father, and he begins to speak as to One present, saying, "We give thanks to Thee." This is not for the moment, but always, that is for all time, both in prosperity and in adversity. It is also everywhere, that is, in every place. Holy Lord, Who art master of all things, those which are in heaven and on earth. It is You Who sanctifies all things by Your holy benediction, so that they may be holy. The Greek word Father in Latin means one Who begets. For God ineffably begot the Son before all ages. God is said to be Omnipotent, because all things are fitting to Him, He is able to do. He cannot lie, because He is truth; He cannot die, because He is Immortal, rather,

He is life; He cannot change, because He is changeless. For He is said to be Omnipotent by doing what He wills, and by not enduring what He does not will. God is Eternal, because He had neither a beginning nor will have an end, because He neither begins nor ceases to be. The thanks, however, that we ought to offer, should be offered through Our Lord Jesus Christ, Who is the mediator between God and us, and Who is the Priest of priests. The Greek word Christ in Latin means the Anointed. The Son of God according to His humanity is anointed, not with visible oil, with which kings and priests were anointed, who prefigured the true King and Priest our Lord Jesus Christ, but He is anointed with the fulness of divinity and the gift of grace. This is signed by a visible anointing, by which the Church unites the baptized. Christ, however, was not anointed by the Holy Spirit at the time when the Spirit descended upon Him as a dove while He was being baptized; (at that time he deigned that His Body prefigure the Church in which the baptized received the Holy Spirit) but He was anointed by a mystical anointing at the time when the angel came to Mary and she conceived by the Holy Spirit, that is, when the human nature, without any previous merits of good works, was united to God in the womb of the Virgin, so that one person existed. Whence we confess that He was born of the Holy Spirit from the Virgin Mary. By the anointing of oil the plentitude of the Holy Spirit

is designated, since He recreates that body, covered over, as it were, with the best oil, and, in recreating it, renders it more pleasing. Thus, by the grace of the Holy Spirit, the heart, which He has filled and which itself perfectly in love affection of God, impels from its mouth all sadness of fear contracted at first by sin. Moreover, growing strong with perfect charity, this heart promotes joy in view of the hope of eternal joy in heaven. Through Whom (Christ) the angels praise Your majesty, because through Him the angels are created. Not only the angels praise God the Father, but also those powers of heaven who have domination and power over the other creatures. Therefore, these so holy saints and sublime spirits praise the majesty of God through Christ, just as in wishing them joy, it is said in the Psalm, "Praise the Lord all His spirits" (Ps. 147:2). They adore also the same divine majesty, as it is said in the hymn of praise of Esdras to the Lord Himself: "The hosts of heaven adore Thee" (II Esdras 9:6). They tremble even, as it is said figuratively about them in the Book of Job, "The pillars of heaven tremble and are afraid at His beck" (Job 26:11). This trembling, however, lest it be a punishment to them, is not a mark of their fear, but of their admiration. Since therefore, in heaven there is such devotion of the praisers, such adoration of the worshippers, such trembling of the admirers, let man to whom it is addressed, consider this, "Why are thou

proud, O earth and ashes" (Eccl. 10:9)? Let him hear the Apostle's warning, "With fear and fright, and trembling, work out your salvation" (II Philip. 2:12). The heavens also were created through Christ. They praise God the Father, when they provoke us to His praise. Also the Powers and Seraphim of the heavens give praise, that is, they celebrate in common with harmonious devotion, and praise with common joy. For a celebration is a gathering of the people in praise. We say, celebrated, as frequented, that is, acts done in a most crowded gathering. Therefore, it is said they celebrate His majesty with united praise, that is, joined, since with ceaseless praise they in turn rejoice concerning Him and concerning themselves in Him. Therefore, the heavens praise and celebrate this Creator and Ruler of all things, as the sun, moon, stars and light praise Him. As the Psalm says, "Praise Him, sun and moon;" up to "the waters which are over the heavens" (Ps. 148:3). In the hymn of the three youths, all the elements are invoked in praise of God, not because the mute elements have senses for praising, but because all good thoughts bring forth praise. The heart is moved to bring forth a hymn to the Creator by a consideration of the creation. And because it was too long to name all the orders of angels, which are found in the Scriptures to be nine, in a condensed way, after the heavens the "hosts" are mentioned, and by this name all the heavenly spirits are

generally called, as in the Psalm, "The Lord of hosts, He is the King of glory" (Ps. 23:10). And again, "By the word of the Lord the heavens were made, and all the hosts by the breath of His mouth" (Ps. 32:6). The Seraphim are put last, who is the highest order of angelic spirits.

Truly blessed are they, who burn with outstanding love because of their extraordinary nearness to their Creator. So they are interpreted as burning and glowing. It is known that the Cherubim and Seraphim, by the addition of the letter m, according to the grammar of the Hebrew language, are masculine in gender and plural in number. If, however, they are pronounced with the letter n, as it is found in hymns and the Psalms, and as in the present act of thanksgiving, they are changed in the Greek declension into neuter gender. Just as we say bright stars, beautiful groves, pleasant shores, thus we take blessed Seraphim in the neuter gender. As prayer is directed to the Father alone, (though, just as the divinity is one, so also is the honor and glory to the whole Holy Trinity) the Apostles by the direction of the Holy Spirit approved the following: those who endeavored to correct the errors of many gods by the teaching of one God, determined that under the mystery of the Trinity one Person should be beseeched in the ritual of the sacrifice. This is done so that those who teach one God may not fall into error of a plurality of deities. The Father, Son and Holy Spirit are of one Godhead,

of one nature, of one substance and finally of one power. But one Person of the Trinity is invoked because the mystery of unity must be preserved in the sacrifice. Only the First Person should be then invoked, for in Him the other two Persons are present by nature. And our voices with theirs and so on. The voices of the angels are raised in praise of the Creator, in admiring and intimate contemplation. What then ought our voices to be which we ask to be admitted into the sight of God with the angelic praises, that that they be sent in? Indeed, such voices are not in the sound of the mouth, but in the desire of the heart. For voices do not make our words accessible to the most secret ears of God, but desires. Because the heavenly city consists of angels and men, rightly holy Church, which must unite with them in heaven, will abide with them in praises of God, even now praises God with the very words with which the holy angels praise Him in heaven. She does this being not proudly presumptive, but by a confession of prayer, that by humble praise. The Church desires to believe and confess the majesty of God as it is seen and praised by the angels in heaven. For this is not a confession of sin, but of praise and thanksgiving. Therefore, by one confession, that is, by praises and thanksgiving, men even now are united with the angels, praising Him for heavenly and earthly things, as the One Who made heaven and earth and saying, "Holy, Holy, Holy, Lord God of hosts,

the heaven and earth are full..." (Isaias 6:3) and so on. These are the voices of the angels praising in heaven. Isaias himself bore witness to hearing this hymn of the glory of God, and John also in the Apocalypse (Apoc. 6:8). Therefore, not by human choice, but by the combined authority of the Old and New Testaments, we say Holy three times and Lord once. Thus we show that Almighty God has trinity in persons, and unity in substance. Hosts, however, is one of the ten names of God among the Hebrews, and is interpreted army, powers or armies. The Lord of hosts, however, is called the Lord Almighty, because all the armies and soldiers and hosts of angels serve Him. We rightly say the angelic spirits are military because we know that they contend against ethereal powers. These contests they conduct not by labor, but they accomplish them by a command. What they seek to do against the unclean spirits, everything they are able to do by the help of the Ruler. The heavens and earth are full of His glory, that is, of His divinity, and He fills all things. As He Himself says, "I shall fill the heaven and earth" (Jer. 23:24). The words of the crowds, who praised our God and King as He came into Jerusalem, are joined to this hymn of the angels. The crowd said, "Hosanna in the highest" (Mark 9:10). Thus from the prophecy of the Old Testament, and the Gospel of the New, full praise is given, since after the praise and glory of the holy Trinity, an act of thanks-

giving is added concerning the coming of the Savior. For the Savior is one of the Trinity Itself, Who was made man for our salvation and brought about our salvation by His death and Resurrection. Thus we rightly give thanks to Him saying, Hosanna, that is, salvation, in the highest. As the Psalm says, "Salvation is of the Lord" (Ps. 3:9). With good reason there is added, "Blessed is He Who comes in the name of the Lord." As He Himself says in the Gospel, "I have come in the name of My Father" (John 5:43). This versicle of the crowd's praise is taken from Psalm 117. This psalm without doubt sung about the Lord, because they say, Hosanna, that is, as the psalm says, "O Lord, save me, O Lord, give good fortune" (Ps. 117:25). Immediately there is added these words, "Blessed is He Who comes in the name of the Lord." Because Hosanna is added, that is, salvation or health-giving in the highest, it teaches openly that the coming of the Lord in the flesh is not only for the salvation of human race on earth, but also of the angels in heaven. While we, who are redeemed, are brought to higher things, their numbers are filled up, for their ranks had been lessened when Satan fell. Rightly, therefore, Hosanna in the highest is sung in His honor, for Whom the whole dispensation of the Incarnation appeared for the purpose of fulfilling the glory of the heavenly Father. Up to this point the preface and exhortation; from here on we have the supplication.

After these praises and thanksgivings for such a great grace of our redemption, which is enacted and commemorated in this divine mystery, the whole church becomes silent and every noise and sound ceases. The intention and devotion of hearts alone is directed to God. Now that the prayers and desires of all have been united with his, the priest begins to say the prayer by which the very mystery of the Lord's body and blood is consecrated. For it is necessary that in that hour of so great a sacred and divine action the whole church together with the priest, by the grace of God, think no more of all earthly things. And the priest together with the church ought to enter by a spiritual desire into the eternal and supernatural sanctuary of God. Since, "God is Spirit and they who adore Him, must adore Him in spirit and truth" (John 6:24), the priest thus petitions the same God the Father: You, therefore, most merciful Father, and so on. Therefore, as they say, the custom arose in the Church that this supplication and consecration is sung silently by the priest, lest such sacred words pertaining to such a mystery become cheap. Since almost all men, who remember words much used, used to sing them on the street and by ways where it was not proper. There is a story that before this custom died out some shepards were singing them in the field and were struck down by God. The priest, therefore, says, "Supplicating we ask and petition." And we ask this through Jesus Christ, through Whom our every

supplication and petition should be directed to God, as through the true mediator and eternal priest. He sits at the right hand of the Father and intercedes for us. What the priest asks and seeks, he points out: namely, that these gifts, presents, holy sacrifices be accepted and blessed, that is, be pleasing. For it is the duty of the priests to offer and invoke the majesty of God; however, it is God's worthily to accept and bless those that are offered. Therefore, the priest says, "That you may accept and bless," that is, as if to say suppliantly, "We ask that you sanctify by Your spirit and bless by Your word these gifts, so that what is done by our humble ministry may be completed by Your powerful effect." However, what is then added, "These gifts, these offerings, these holy sacrifices," is not to be understood as different things, but as one thing which is being praised under various titles in view of its greatness. For what are offered on divine altars are also called gifts, as the Lord says, "If you offer your Gift" (Matt. 5:23). They are also called gifts in the sense of sacrifices, as the Apostle says concerning the priest, "That he may offer gifts and sacrifices for sins" (Heb. 5:1). Now, as has been said, the repetition of words is a commendation of so great a sacrament and excites tender devotion. These are truly holy and complete, that is, undefiled and uncontaminated sacrifices which are offered in the ministry of the Lord's body. They are called complete, that is, untasted, remaining whole until now. For it libate, in

one sense, means to pour out. Hence we read that David libated to the Lord (II Kings 23:16) the water which had been offered to him, that is, he poured it out. In another sense to libate is to taste, hence pre-libated things are pre-tasted.

However, the priest has given the motive for which he offers these sacrifices and he says that he, "in the first place," that is, principally offers it for the Church Catholic, which means, universal. For it is fitting that the holy oblation thus begins in behalf of the Church of God spread through the whole world and redeemed only by the blood of the Lord. That you may be pleased to grant peace, so that the Church may have peace from pagans and heretics; to unite, that which has been dispersed by the pagans and teaching of heretics. To unite seems to be the very same thing as to grant peace; and to guard, the same as to rule. For He unites by making peace, when He joins the hearts of all the faithful in His own peace, when He makes the minds of all the faithful to be on one will, after charity has been diffused through the Holy Spirit. He rules by guarding, when He governs and rules the Church merdifully amid all dangers. After the general remembrance of the Church, there is added, "Together with Thy servant our Pope." The unity of the eccleastical body itself here is more strongly commemorated. The Lord thus instituted the cult of religion so that he might place

it principally on the highest and most blessed of the Apostles, Peter, and from him, as from the head, He wished His own gifts to flow into the body. Hence it is evident, as blessed Pelagius teaches, that they are separated from union with the whole world, who because of some dissension, so not customarily honor the memory of the Apostolic Pontiff in the sacred mysteries. The Pope, according to some, means admirable or crowned, but what is still better, father of fathers, that is, father of bishops. Then follows and for our bishop. For just as the commemoration of the universal Church for the sake of the unity of society and of peace is joined to the commemoration of the Apostolic Pontiff, it is a worldly and religious act for the individual churches to add the commemoration of their own bishops, proving that they are preserving the unity of spirit with them in the bond of peace by this prayer. Orthodox, that is, they are said to be of rightful fame, because of the fact that they are corrupted by no error and glorify God by a confession of correct faith. Therefore, likewise they are professors of the Catholic and Apostolic faith. Catholic, that is universal, a faith which the Church universal preserves everywhere; likewise apostolic, as a faith which the teaching of the Apostles founded in the whole world. Then the Through our Lord Jesus Christ is added, because in no other way can prayers nor oblation of the Church be offered to God except through one mediator of

God and man. Christ Himself recommends this in the Gospel when He says, "Whatever you ask in My name, that I will do" (John 14:14). The Church preserves this form of petition in all her prayers.

When it is said, "Remember, O Lord, your servants and handmaids," and then is added, "and all those present," it shows that there is, as it were, a certain place in the Mass where, after some are named individually, there is commemorated also the rest who assist in church. At this place the priest is free to name particularly those he desires to commend and commend them by name to God. This was certainly observed in ancient times when the names of those who offered gifts were read aloud. First, then, the oblations must be commended and then the names of those whose they are, are made known, so that they may be named in the sacred mysteries, and not in the other things we say first. Whose faith and devotion are known to You, that is, how rightly they behave and how devoutly they love, You alone see in the consciences of those who offer. With these words we must faithfully consider that the whole Church offers to God that sacrifice of praise, because the wording concerns the whole multitude of those present, "Those who offer to You." What is fulfilled by the ministry of the priest in his special role, is in a general way performed by the faith and devotion of all. It is called a sacrifice of praise, because it is offered in praise of Him. For them-

selves and all who are theirs, that is, for those who in the profession of the same faith either in race, or in family, or in any condition, living or dead, pertain to them. And by which faith they act, this also is added. Not for some earthly appetite, nor for a temporal gain, but solely for the redemption of their souls do they do this. We have redemption and remission of sin in Him through His blood. For the hope of safety, that is, for eternal life, which is true safety.

"For in hope we are saved" (Romans 8:24). And not for eternal safety alone, but even for temporal well-being, that is, bodily health. For well-being means complete health. Both types of health, that is, of body and soul, are from Him of Whom the Psalm says, "Salvation is of the Lord" (Ps. 3:9). They offer prayers, that is, sacrifices or prayers of their faith and pious devotion.

VOCABULARY STUDY

acolytes, -is (m) acolyte

antistes, -itis (m) bishop

chrisma, -atis (n) chrism, oil, unction

celebro, -are, -avi, -atus (1) to honor, to celebrate

clerus, -i (m) cleric, clergy

commendo, -are, -avi, -atus (1) to recommend, to commend

compunctio, -onis (f) compunction, pricking

Evangelista, -ae (m) Evangelist

Evangelium, -i (n) Gospel

hucusque (adv.) hitherto, up to this point

indesinenter (adv.) incessantly, continually

ineffabiliter (adv.) ineffably, unspeakably

impono, -ere, -posui, -positus (3) to put in, to bring forward

interpello, -ere, -pepuli, -pulsum (3) to make supplication,
to interpret

interputor, -ari, -atus sum (1dep.) to understand, mean,
to interpret

mediator, -oris (m) mediator

messor, -oris (m) reaper, thresher

molulatio, onis (f) melody, harmony

nominatim (adv.) by name, particularly

praemitto, -ere, -misi, -missum (3) to send before, to
outlive, to say before

praesul, -ulis (c) dancer, leader, one who presides

propheta, -ae (m) prophet

sacramentum, -i (n) sacrament, mystery

salutaris, -e (adj.) healthful, salutary

sigillatim (adv.) one by one

subaudio, -ire, -ivi, -itus (4) to mean

subjungo, -ere, -junxi, -junctum (3) to join to, to unite to

supermitto, -ere, -misi, -missum (3) to add, to join to

vilesco, -ere, vilescavi, vilescatum (ifr.) to become cheap,
to defile

virgula, -ae (f) rod, staff.

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