

At our October 15th, 2003 meeting, the membership present voted to go forward with a petition for inscription into Bishop Fernando Rifan's Personal Apostolic Administration. The petition enclosed in this newsletter was unanimously approved. To reiterate and clarify points from our October newsletter:

Regarding the Request (Petition) for Inscription into Bishop Rifan's Personal Apostolic Administration (P.A.A.)

1. One does not need the permission of one's bishop nor of authorities in Rome to petition Bishop Rifan for inscription into his P.A.A. (diocese without borders). We also don't need permission to join personal parishes dedicated to the Indult Mass in nearby dioceses.
2. Inscription means that an individual becomes subject to Bishop Rifan rather than the local diocesan bishop, and a member of his P.A.A. Please see the October newsletter posted on our web site for the benefits of doing this, as well as the possible drawbacks.
3. Parents may request inscription for children. It would be beneficial, however, for children to sign the petition.
4. One may send the request directly to Bishop Rifan or one may send the request to *Una Voce* – Springfield Area and we will send it on in a packet for Bishop Rifan. The Bishop's address is: Rua Miranda Pinto 26, Parque Leopoldina, CEP:28.051-245, Campos, RJ Brazil.
5. If you wish to change the wording of the petition, you are free to do so. You must clearly request inscription, however. The membership at the October 15th meeting approved the one published here as it gives Bishop Rifan a clear picture of what we in *Una Voce* – Springfield Area have done over the past 4+ years and our individual member's reasoning for requesting to be inscribed in his P.A.A.
6. If you want UV-Springfield Area to collect your petition and forward it, either bring it to the November 19, 2003 meeting at the Library Center, or **mail it directly to Barb Schoeneberger, 1008 E. Lark St., Ozark, MO 65721 by December 10, 2003.**
7. Anyone in the Springfield-Cape Girardeau diocese who desires to do this is welcome, even if you are not an *Una Voce* member.
8. Bishop Rifan is not obligated to accept us. However, our action is of great importance to everyone who desires the availability of the Traditional Latin Mass and is currently deprived of it. A number of other *Una Voce* chapters around the United States are considering doing this and one has already submitted petitions but has not yet heard back from the Bishop.
9. Membership is **individual**, not group. *Una Voce* – Springfield Area cannot be a member.

From the President...



Our October meeting was quite lively with considerable discussion of the Personal Apostolic Administration of Bishop Rifan and the opportunities it may present for us. Bishop Rifan made it very clear in the public letter *Latin Mass Magazine* published that he has members of his P.A.A. outside the diocese of Campos and that if someone wants to be inscribed, he/she must request it. Our members agreed that *Una Voce* – Springfield Area will help everyone in our diocese desiring inscription by collecting signed petitions and forwarding them to Bishop Rifan. No one is under any obligation to do this, nor is anyone under obligation to send the enclosed petition as worded. If someone wants to write his own petition but still have *Una Voce* send it, that is fine with us.

Future Meetings

At our November meeting we need to decide what we want to do for our December meeting. For the past several years we have had a great deal of fun with a talent show and party. Do we want to continue this? Please attend the November meeting so we can discuss the wishes of the group.

I have been fortunate to have Father William Korte agree to speak at our May meeting. His subject will be how to pray better. This is a topic dear to our hearts and Father has always brought such great things for our souls each time he comes that I know we will all look forward to hearing him.

In January I will speak on the Sacrament of Baptism as conferred according to the 1962 liturgical books. We will contrast the 1962 rite with the current rite to understand the importance of the revered former usage and the teachings of the Church it enshrines.

In March we will have Father Ferguson, F.S.S.P. as our speaker, coming from the Tulsa parish. Please remember that the F.S.S.P. parish in Tulsa is continually praying for us.

November Meeting: Prayer following the Consecration

In the prayer, *Unde et memores*, which immediately follows the Consecration, the priest offers to God the sacrificed Victim, calling to mind that it is the same Victim who sacrificed Himself on Calvary, now risen and glorious in heaven. George Mueller will be our speaker. The talk will be limited to no more than 45 minutes as we must vacate the meeting room by 9:00 and we need time to socialize with each other prior to that. Please try to be present for the Rosary at 6:30.

Some members have indicated a desire to gather more frequently for prayer. We will be discussing an invitation to meet at a member's farm to do this. We must always remember that our battle is not with flesh and blood but with the powers of darkness. They cannot win if we remain faithful and pray and take advantage of the favors God grants us.

Pray for Priests

Please remember to pray for our diocesan priests as well as the bishop. The devil would like to destroy the Church by destroying her shepherds. Only prayer, penance, and sacrifice can uphold our priests. Likewise, pray very hard for our next diocesan bishop. **If we who desire it are accepted into Bishop Rifan's P.A.A., it will be important that the next bishop here be positively disposed to the Traditional Mass for the sake of collegiality and cooperative efforts amongst the Mystical Body of Christ. XXX**

The Consecration of the Wine

by George Mueller, Ph. D.

As the priest repeats the words of consecration over the wine, we need to recall that this event is Gospel and the Holy Spirit is part of the action and miracle taking place. Even now as we break open the meaning of what is happening, we should take to heart the comment of St. Jerome (c.340-420), priest and doctor of the Church, who said: "In the words of the Gospels the Spirit has always been joined to the letter; and whatever at the first sight seems to be cold, if you touch it, grows hot." Too often repetition without any effort to reflect can leave hearts cold. That is why we take the time to touch each word or phrase and to pray that the Spirit of God might warm our hearts.

The narration begins with the words: *Simili modo*, translated “In like manner.” St. Paul (I Cor. 11:25) and St. Luke (22:20) use only one word: *similiter*, translated by the New American Bible as “likewise” in Luke and “in the same way” for Paul. The wording for the Mass brings out four aspects. First, it connects us intimately with the previous consecration of the bread. The meaning of all that follows is fully part of that context. Secondly, it alerts us to repetition with something new. Thirdly and most importantly, there is a vital comparison. What happens over the bread and over the wine should be recognized as being in a tandem relationship. Employing the language of philosophy we recognize an analogy or proper proportionality. This is the analogy in which, for instance, we say that a carrot is alive, a cat is alive, a man is alive and an angel is alive. Something is very truly the same but also immensely different. Each lives in a profoundly different way. *Simili modo* tells us that the high point goes on but hints at differences which we need to know. Fourthly, these opening words indicate that the consecration of the bread and the consecration of the wine complement, that is to say, mutually complete each other so as to form a unit.

Postquam coenatum est..., translated according to the St. Andrew’s Missal as “after He had supped,....” It is true that St. Paul (I Cor. 11:25) and St. Luke (22:20) are translated that way, but the Latin of the Vulgate translation from St. Jerome says: *postquam coenavit*. This raises the question: after He, namely Jesus, had supped on what? Something is jarring. Recall that the last words of the consecration of the bread were: *Hoc est enim corpus meum*. *Coenatum* (supped) refers to, that is to say, modifies *corpus* (body). Thus the accurate translation has to be: “after it (the body of Christ) was supped (i.e., by all to whom it was offered). Jesus is hardly supping on His own body. The Greek is clearer than Jerome’s translation. The Latin from our Mass is better nuanced and matches the meaning of the Greek, namely, “after supper was over.”

Cena, or supper, was the principal meal of the Romans and took place about 3 or 4 p.m. The word corresponds to *deipnon* in Greek, meaning a chief meal. The Last Supper, the origin of our Mass, occurred as Mark 14:17 tells us, in the evening (*vespere facto*). According to Luke 22:15 after Jesus took His place at table with the apostles, His opening words were, “With desire I have desired to eat this Passover with you before I suffer....” Jesus eagerly desired to eat not simply a last supper; He was commemorating and anticipating a saving event, the very Passover renewed. The first and original Passover occurred at night and was anticipated by a supper (Exod. 12:1-28). But Jesus reinterpreted the significance of the Passover.

The deliverance associated with the Passover takes on transformed meaning in the blood of Jesus that will be shed. We have again that analogy of proper proportionality mentioned above. John the Baptist had prophetically pointed Jesus out to two of his own disciples with the words, “Behold the Lamb of God” (John 1:35-36). Jesus as the Lamb of God gave over His own body to be eaten after (and in) the consecration of the bread. His flesh became the new Passover lamb. His blood would now be poured out, not for doorposts in order to avoid the avenging angel – not to take away but to add profounder meaning: His blood would be consumed.

...accipiens at hunc praeclarum calicem... usually translated as “taking also this excellent chalice....” *Accipiens*, literally, taking to oneself, and therefore receiving, accepting. The participant is *active* and a *willing* subject. In taking into our hands we have a tendency to imagine that we are in control, even causing it. But what have we that we have not received? Consider Jesus at the agony in the garden (Mark 14: 32-36). There we find Jesus as *passive* participant and *unwilling*. “Father,” He prayed, “take this cup/chalice away from me, but not what I will but what you will.” Here Jesus brings out the second and deeper meaning of the word *accipiens*. He was *suffering* this chalice in *receiving* it from the Father. He knew that *taking* meant *receiving* and *suffering* as part of the Passover.

Et means “and” as well as “also.” Why also? Because it unites and recalls the actions of Jesus when He took bread into His sacred hands.

Hunc means “this.” There is a double reference. The event *then and there* of two thousand years ago is happening *here and now* on the altar at Mass. The two are one (this). What Jesus did, He is still doing in the person of the consecrated priest.

Praeclarum translates “excellent.” The prefix *prae* places a ranking on the adjective which follows and adds the note of “surpassing” or “excessively.” *Prae-clarus* therefore means very clear, very bright, very beautiful (to the eye), and very splendid, noble, and distinguished. The Church, not Scripture, has added this description to focus hearts upon what is precious.

Calicem: this is a cup or goblet. (Goblet is merely a diminutive of an old word *gobel*, meaning “cup.” The Greek word is *poterion* and means a drinking vessel, a potable container. In a Palestinian home at Jesus’ time it was an earthen bowl (of the poor). The word, however, has a deeper significance.

We detect this in the Garden of Olives when Jesus asks the Father to take this cup away from Him. We detect it again when Jesus challenged the ambitious brothers, James and John, who



wanted to sit at His right and left in His glory: “Can you drink the cup that I drink” (Mark 10:38)? When Psalm 11:6 speaks of one’s “allotted cup,” this refers to acceptance of the destiny or portion assigned to one by God. When Jesus then took the cup at the Last Supper, He took more than what He held in His hand.

In sanctas ac venerabiles manus suas, rendered “into His holy and venerable hands.” This is an exact repetition from the consecration of the bread. We now note that Jesus here takes up the destiny allotted to Him by His Father into His own hands. They are holy and venerable because consecrated by Jesus’ divinity. The word *ac* denotes a closer internal connection than is implied by the Latin *et* or the English “and”. Holy and venerable thus go together: divinity gives honor, humanity gives respect. The Church wants us to know that something important, sacred, and mysterious is taking place.

Item tibi gratias agens translated “and giving thanks to Thee.” *Item* means “likewise,” “again,” “a second time.” It tells us of a repetition (*simili modo*). *Tibi*, “to Thee” tells us that here we have no third-person narrative but a we-Thou relationship, ultimately a covenantal bond, and a solemn prayer. *Gratias agens* is “thanksgiving (eucharist).” We too express gratitude with Jesus for what we have received and are to receive. Joy and love are integral to giving thanks.

Benedixit, “He blessed.” This again repeats what had taken place over the bread. Both the word and the signing with the cross are omitted in the *Novus Ordo*. The Latin word (as well as the Greek) literally means to “speak well” or to “show favorably (to).” The English word “bless” is curious because the Old English *bletsian*, *blaedsian*, is related to our current words, blood, bleed, bled. It meant “to hallow with blood.” Something obviously important is signified!

Blessing in the Old Testament is conceived and understood as a communication of life from God. With life comes vigor and strength and success, all of which brings peace of mind and peace to the world. We are clearly talking about quality of life. Ultimately God alone can bless; men bless by wishing and praying that God will bless. Filled with the Holy Spirit Elizabeth cried out, “Blessed art thou amongst women.” She was referring to the communication of life by God and followed it with a more explicit statement: “and blessed is the fruit of they womb” (Luke 1:42). When we pray, “Blessed be God,” we are simply acknowledging His power and glory and recognize the benefits that He confers. Thus when Jesus blessed the cup, He was concerned with communicating life. As He had declared in Capernaum, “Unless you eat the flesh of the Son of Man and drink His blood you do not have life within you” (John 6:53).

Deditque discipulis suis dicens, meaning “and gave it to His disciples saying.” Again exactly as in the consecration of the bread. When Jesus gave the cup to His disciples, He was changing their lives and their destiny. They would be witnesses, martyrs. Their lives would be “hallowed with their blood.”

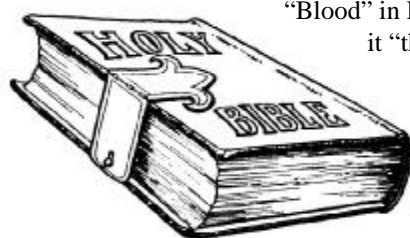
Accipite, et bibite ex eo omnes. “Take and drink ye all of this.” “You all take and drink of this” is a clearer translation. John 15:5 has to be seen as integral to this command: “I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing.” Blessing, the communication of life, comes from being together in Christ.

Hic est enim calyx sanguinis mei...” is usually translated, “for this is the Chalice of My Blood.” It is, however, part of a much longer sentence forming a coherent whole. Even though we examine the sentence piecemeal, we need to be aware that the whole is greater than its parts. Parts explain and clarify each other.

Hic est...” “This is...” Stephen Ray, a Baptist evangelical, would take communion saying, “This reminds me of...” In his search for truth he discovered that the early Church held the literal meaning without question.

Enim (as in Matt. 26:28), “for” begins the sentence in English and loses the feeling and sense of the Latin. This Latin particle never comes first in a sentence. It puts emphasis on a statement and literally means: “just so,” “just as I say,” “yes, indeed,” “truly,” “certainly.” It is time that translators start to think in Latin or else use a good dictionary on simple words that they think they know. The Greek particle “gar” serves the same strengthening purpose when it is not introducing a reason to mean “since” or “for.” Its nuance, in any case, is a subtle affirmation.

Calix sanguinis mei... quite simply “the cup/chalice of My Blood...” Once again remember that cup/chalice has an overlay of meaning and is a figure of one’s lot or portion. Jesus brings this out with the words “My blood.” The “blood” of grapes becomes His human, i.e., bodily blood. Blood in the Old Testament is the *life* of the living being (cf. Gen. 9:4; Deut. 12:23). Man and animals are composed of “flesh and blood.” In Hebrew “blood” is “lifeblood.” This meant that blood could not be eaten or drunk (cf. Gen. 9:4; Levit. 17: 10 ff.). Why then does Jesus propose that we drink His blood? Five reasons stand out: 1) Clearly, this blood is the life of Jesus which He wants to share with His disciples. 2) “Blood” in Latin, Greek, and Hebrew also means blood-relationship or kin. 3) Jesus explicitly calls it “the blood of the Covenant” (Matt. 26:28 & Mark 14:24). It is therefore a divine kinship bond. 4) It is an atoning agent “for the forgiveness/remission of sins” in Matt. 26:28; Mark 14:24; as well as in Paul (Rom. 3:25; 5:9; Eph. 2:13; Col.1:20, etc.). 5) Blood emphasizes sacrifice and the sharing in Christ’s sacrifice.



Novi et aeterni testamenti, “of the new and eternal testament.”
Testament? The Jewish translators of the Greek Septuagint

had to find a word to translate “berith” meaning “covenant.” They chose the Greek word *diatheke* which means both “covenant” (Latin: *pactum*) and the disposition of property by a will. It thus means a will and testament (Latin: *testamentum*). In Heb. 9:16 ff. the author plays upon the meaning of *diatheke* as a last will and testament. The New Covenant accordingly is a New Testament in the sense that it is not valid until the testator, Jesus Himself, has died. Once more we find overlays of meaning.

“This is *My* blood of the covenant (as in Matt. 26:28; Mark 14:24). Brought out in this formulation is an explicit reference to Moses sprinkling blood on the people (in Exodus 24:8) and saying, This is the blood of the covenant....” Jesus, however, makes it: “*My* blood of the covenant.”

“This is the *new* covenant in my blood” (as in Luke 22:20 & I Cor. 11:25). This formulation is a clear reference to Jeremiah 1:31. Jesus fulfills Jeremiah’s prophecy: “I will make a new covenant with the house of Israel and the house of Judah.” And concluding in verse 34: “I will place my law within them, and write it upon their hearts. I will be their God and they shall be my people.

“Eternal”? Once again we go to the prophet Jeremiah (32:40) for a very clear prophecy that Jesus fulfills. “I will make with them an eternal covenant, never to cease doing good to them; into their hearts I will put the fear of me (a powerful awe!), that they may never depart from me.”

Mysterium fidei: “the mystery of faith.” First of all, it is an exclamation of awe at what is taking place at that very moment on the altar. Secondly, it emphasizes that only faith can try to grasp what is truly overwhelming. Thirdly, it pauses within a context of miraculous words challenging us to contemplate what only God can do.

Qui pro vobis et pro multis effundetur in remissionem peccatorum... meaning “which shall be shed for you and for many unto the remission of sins. *Effundetur* has a double meaning in Latin (and in Greek) which is lost in translation. It means both “poured out” and “shed.” The cross and the chalice are joined. *Pro vobis*, “for you,” is plural and communal, a we-Thou relationship established. *Et pro multis*, “and for many.” This phrase found in Matthew and Mark means “for a multitude.” It is “for all” but hints that some do not or might not respond positively. *In remissionem peccatorum*, “unto the remission of sins.” This is the result of the sacrifice for sin which comes with the shedding of the blood of the Lamb. With it there is a restoring to the fullness of life.

Haec quotiescumque feceritis, in mei memoriam facietis... “As often as ye shall do these things, ye shall do them in remembrance of me.”

The verbs clearly place the emphasis on doing. The doing leads to the memory and sustains it. Memory flows out of the action. Jesus is reiterating the directive of Moses in Ex. 12: 17: “...you must celebrate this day throughout your generation as a perpetual institution.” The command is to partake in the reality.

St. Thomas Aquinas in his *Summa Theologica* (Sup. 37, 5 ad 2) understands Jesus’ directive as a more profound ordination. The sacrament of Holy Orders is contained in this directive. As the Council of Trent brought out (Sess 22; DS 1740 & 1752), if Jesus gives the command to continue to do this, He also bestows the power. In this way Jesus; gift never becomes something remaining in the past, a mere object of thought or memory. Jesus saw to it that the original giving of Himself would be perpetuated. He would always be newly present. He would be with us in flesh and blood, and we would be inseparable from His life, death, and resurrection. **XXX**

