



# Sacred Heart

## Catholic Church

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## Homily Fr. Paul Ward

Saturday, Oct. 29, and Sunday, Oct. 30, 2011

31<sup>st</sup> Sunday of Ordinary Time, Cycle A

Sacred Heart Catholic Church, Imlay City

## New Translations, n. 11 Eucharistic Prayer II, Selected Highlights

On this last Sunday of October, we press on discussing the New Translation. Next week I will preach on a different topic, as Auxiliary Bishop Arturo Cepeda will be here for my installation at the noon Mass, meaning that if I preached on the new translations at some of that weekend's Masses, but the Bishop preached at the Installation Mass, it may mix up who has heard what about the new translations.

Furthermore, I wish to remind everyone that Tuesday, Nov. 1, is a Holy Day of Obligation, all Saints Day, with Masses at 7am in English, 9am in English and 7pm in both English and Spanish; Wednesday, Nov. 2, All Souls Day, is not a Holy Day of Obligation, but it is a day to pray for the souls in purgatory; Masses will offered at 10am in English, 11:30am in Latin, and 7pm in Spanish. I encourage everyone to visit a cemetery to pray for a dead; if one does so on any or every day a week before or after All Souls Day, the Church will reward him or her with a plenary indulgence, for oneself or for a deceased person, all the other conditions of a plenary indulgence being fulfilled. Furthermore, First Friday is coming; I encourage you strongly to spend some time in Eucharistic Adoration; If only we had more Eucharistic Adoration in our parish!

I now turn my mind to the new translations, in particular, the second Eucharistic Prayer.

[Remind ushers to pass out photocopies.]

My first point of the homily is an explanation of the nature and origin of it. You may remember that I mentioned last week that up until 1969 there was only one Eucharistic Prayer, which is basically E.P. I, also called the Roman Canon. In 1968, the Church promulgated this one, E.P. II, stating that it was particularly suited for weekday Masses, for which this is my E.P. of preference on a usual weekday Mass.

Where did it come from? There was a book that was rediscovered in the 19<sup>th</sup> century, and scholars<sup>[1]</sup> identified it with a text named *Apostolic Tradition*. We know that said text existed, and was attributed to Hyppolitus of Rome. He himself was in continual conflict with Pope after Pope, and he himself claimed to be a rival Bishop of Rome – this we call an “anti-Pope” – and after a period of exile, seems to have died a martyr. It is for his martyrdom, and not for his antagonism with the Papacy, that he is often called “Saint Hyppolitus.” The fourth chapter of this very valuable, rediscovered book had a narration of how the Eucharist was celebrated at that time, which was probably the early third century, and in it there is found a long prayer, called the *Anaphora of Hyppolitus*. It is based on this prayer that “experts” associated to the Second Vatican Council composed the second Eucharistic Prayer in the 1960’s.

This might be a good time to also mention that a Eucharistic Prayer has several parts to it. There is the Preface, which begins with the Opening Dialogue (“Sursum Corda”); the Sanctus or Holy, Holy, Holy; a prayer to link the Sanctus to the rest of the Eucharistic prayer, often with thanksgiving and petitions; the Institution Narrative by which the priest effectuates transubstantiation; the anamnesis, by which the Church remembers the Paschal mystery of the death, resurrection and ascension of Christ; the Oblation, by which the Eucharistic sacrifice is offered to the Father; the Epiclesis by which the priest calls down the Holy Spirit; the Intercessions for the whole Church living and dead, especially the Pope and local Bishop; and the Doxology, where the priest says, “Through him, with him, in him, etc.”

The second point of today’s homily is a reference to the epiclesis. The epiclesis is usually easy to spot, because the priest lays his hands over the gifts. Its use has always been restricted to the use of those in Holy Orders; it is popular these days for the laity to lay hands on one another and pray, or even on their clergy of their parishes, but this disrupts the natural order of blessing, that goes from parent to child, from God the Father to men, from superior to subject, and from priest to laity.<sup>[2]</sup> The new translation correctly says, “By sending down your Spirit upon them [the gifts] like the dewfall.” Auxiliary Bishop James Conley of Denver spoke of this in an address, about the new translations, delivered in April of this year.<sup>[3]</sup> He said,

The key word is “dewfall,” or *rore* in the Latin. It is a poetic metaphor that is filled with Scriptural significance. Of course, the allusion here is to how God fed his chosen people with manna that he sent down from heaven with the morning dew. We are also meant to associate this with Christ calling the Eucharist the true manna, the true “bread which comes down from heaven.”<sup>[4]</sup> [...]<sup>[5]</sup>

In just this epiclesis, for instance, we have not only the reference to the heavens that drop down manna with the dewfall. We also have an allusion to the sending down of the Spirit — upon the earth at creation, upon Mary at the Annunciation, Christ at his Baptism, the Church at Pentecost, and each one of our hearts at our Baptism.

The third point of my homily today is the appearance of the word “charity” in the intercessions. “Bring her to the fullness of charity,” instead of the old “make us grow in love.” In this one line you see how the translators of the 70’s followed a sort of “dumbed down” approach. There are a whole plethora of words that they translated as “love,” such as

*gratia, misericordia, amor, caritas* and others. Or again, the word “gratia,” “grace,” was continually not translated correctly. Out of seven Sunday collects, where the word “gratia” appears, not once is it ever translated as “grace”!<sup>[6]</sup>

May the Lord perfect us in charity through the Holy Eucharist, and the intercession of his Immaculate Mother, Mary. Amen.

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[1] It seems to be of unanimous opinion, but responsibility for the identification goes chiefly to Edward von der Goltz, in his book, *Unbekannte Fragmente altchristlicher Gemeindeordnungen in Sitzungsberichte der Preussischen Akademie der Wissenschaften*, 1906, pp. 141-57.

[2] On this, see Fr. Andreas Hoeck’s excellent article in the *2010 Homiletic and Pastoral Review*, “ ‘I will bow down toward your holy temple in awe of you’: The biblical foundations of liturgical gestures.”

[3] Cf. [http://www.ad2000.com.au/articles/2011/aug2011p8\\_3583.html](http://www.ad2000.com.au/articles/2011/aug2011p8_3583.html) ; see footnote 5 below.

[4] Cf. Ex. 16:13; Num 11:9; compare John 6:50.

[5] It is interesting that the Zenith article, reporting the same address, is not identical to the article cited in footnote 3 above, and includes the paragraph which I quote as following.

[6] Thanks to the research of [http://www.therecord.com.au/site/index.php?option=com\\_content&task=view&id=2370&Itemid=29](http://www.therecord.com.au/site/index.php?option=com_content&task=view&id=2370&Itemid=29). Cf., Missale Romanum, Collects for Sundays 5, 6, 11, 13, 16, 26, 28. Sunday 27 leaves out the mercy of God!

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**New Translations of the English Roman Missal (Advent 2011)  
– Homily Aid for Congregation #8**

**EUCCHARISTIC PRAYER II, SELECTED HIGHLIGHTS**

Latin Misal (source)	Current Translation	New Translation
<p><i>1.) History and origin of Eucharistic Prayer II</i></p> <p>- My first point of the homily, rather than discussing words that were translated, is to say some words about the origin and nature of the second Eucharistic Prayer</p>		
<p><i>2.) The epiclesis:</i></p> <p>Haec ergo dona, quaesumus, Spiritus tui rore sanctifica,</p> <p>ut nobis Corpus et Sanguis fiant Domini nostri Iesu Christi.</p>	<p>Let your Spirit come upon these gifts to make them holy,</p> <p>so that they may become for us the body and blood of our Lord Jesus Christ</p>	<p><i>Make holy</i>, therefore, these gifts, <b><u>we pray</u></b>, by <b><u>sending down</u></b> your Spirit upon them <b><u>like the dewfall</u></b>, so that they may become for us the Body and Blood of our Lord Jesus Christ.</p>
<p><i>3.) From the intercessions included in the Eucharistic Prayer</i></p> <p>Recordare, Domine, Ecclesiae tuae toto orbe diffusae,</p> <p>ut eam in caritate perficias</p> <p>una cum Papa nostro N. et Episcopo nostro N. et universo clero.</p>	<p>Lord, remember your Church throughout the world;</p> <p>make us grow in love,</p> <p>together with N. our Pope, N. our bishop, * and all the clergy.</p>	<p><i>Remember</i>, Lord, your Church, <b><u>spread</u></b> throughout the world, and <b><u>bring her to the fullness of charity</u></b>, together with N. our Pope <b><u>and</u></b> N. our Bishop* and all the clergy.</p>

There is a provision in both the old translation (the *Sacramentary*) and the new translation (the *Roman Missal*) by which the priest may also pray for auxiliary or coadjutor bishops at this point in the text.

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