

BERAKAH-EUCHARISTIA REVISITED¹

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Abstrak:

Artikel ini bermaksud meneliti dan membandingkan penggunaan kata-kata dalam Perjamuan Terakhir, yaitu “mengucap syukur” (*to give thanks*) dan “memberkati” (*berakah*) yang mempunyai akar Yahudi kuat. Penelitian dilaksanakan dengan mengamati kisah-kisah yang berkaitan dengan Perjamuan Terakhir, baik yang terdapat dalam Kitab Suci maupun dalam dokumen-dokumen liturgi yang berasal dari berbagai sumber dan periode.

Kata Kunci:

To Give Thanks – berakah – Perjamuan Terakhir – teks-teks liturgi

1. Introduction

The use of the Greek verbal form, “giving thanks,” rather than the Jewish verbal form, “blessed”, over the bread in Paul’s account of the Last Supper (1Cor 11:23-26) is intriguing because of Paul’s staunch defense of Judaism prior to his conversion. Has Paul departed from his Jewish roots? For what reason would this happen? In light of my previous research, are Dix’s ‘seven-action scheme’ of the rite at the Last Supper and the ‘four action shape’ for the liturgical tradition still valid?² Does the verbal form, “blessed”, find a place in the new translation for the *Roman Missal, Third Edition*?

To explore these questions, I wish to examine both the accounts of the Last Supper and also the words of Christ’s institution of the sacrament according to the New Testament tradition within the Prayers of the Eucharist.³ Of particular interest, I wish to reflect on the presence and/or of the absence for the verbal form of the word, “blessed”, that evokes the traditional Jewish blessing over bread before meals to bless God who brought forth food from the earth (Psalm 104:14).⁴ Consideration also will be given to other liturgical, eucharistic texts since Vatican Council II with the verbal form, “blessed”. Upon the completion of this examination, I hope to be able to recognize more the abiding presence of God with people, both Jew and Gentile, as they gather to break bread.

2. "Blessed" Within the Accounts of The Last Supper

For Gregory Dix, the verbal form, "blessed", within the account of the Last Supper is an action that becomes the canon within the celebration of the Eucharist. Rather than Dix's focusing on the accounts of the Last Supper in isolation, Paul Bradshaw advises the examination of the Last Supper, a Jewish table meal with a Passover setting, in relationship to the other meals with Jesus of history and with the glorified Jesus.⁵ Two meal settings with the verbal form, "blessed", including the parallel Synoptic passages and Paul's account for the Last Supper will be examined.

First, Jesus took, looked up, blessed, broke and gave five loaves of bread during the multiplication of the loaves with the two fish (Mark 6:41; Matt 14:19; Luke 9:16).⁶ Secondly, the Synoptic Gospels (Mark 14:22-25; Matt 26:26-29; Luke 22:14-20) preserve the words of the Last Supper. The Gospel of Mark and the Gospel of Matthew contain the verbal form for the word, "blessed", over the bread; whereas, the Gospel of Luke substitutes the verbal form, "giving thanks", over the bread. Thirdly, on the road to Emmaus, two disciples had their eyes opened when the glorified Jesus took, blessed, broke and gave bread to them (Luke 24:30). This last reference became known as the breaking of the bread.

Throughout the Acts of the Apostles, there are references to the breaking of the bread. After Pentecost, the five thousand who were baptised by Peter devoted themselves to the apostles' teaching and fellowship, to the breaking of the bread and the prayers (Acts 2:42). This breaking of the bread took place within a meal at a home as they praised God (Acts 2:46-47). In Troas, Paul attended the breaking of the bread on the first day of the week (Acts 20:7). Whenever a meal took place (Luke 24:41-42; Acts 10:41), Luke emphasized a connection with the presence of the glorified Jesus who broke bread with the two disciples on the road to Emmaus.

During this late first century, while the Synoptic Gospels were being penned, the Jewish people were searching for a new expression of their association with the God of Israel. The torching of the Temple to the ground in Jerusalem in 70 C.E. by the Roman legions under Titus ceased the gathering at the Temple for the Jewish people including the followers of the Way (Acts 2:42).⁷ Without any further sacrifices being offered, the Jewish people including the followers of the Way who became known as Christians turned to the synagogues (Acts 11:26). Paul and the apostles frequented the synagogues on the Sabbath; i.e., in Damascus (Acts 9:20), in Salamis (Acts 13:5) where Paul proclaimed the word of God, in Antioch of Pisidia where Paul spoke after the reading of the law and of the prophets (Acts 13:16, 44), in Iconium where Paul spoke (Acts 14:1), in Thessalonica where Paul argued from the scriptures on three sabbath days (Acts 17:1-3), in Beroe (Acts 17:10), in Athens (Acts 17:17), in Corinth where Paul argued on the sabbath for

one year and six months (Acts 18:4, 11) and in Ephesus where Paul spoke boldly for three months (Acts 19:8).

Ruth Langer describes this search for the Jewish people as the Rabbis met at Yavneh. She outlines the principles of Talmudic Liturgical *Halakhah* in her first chapter, "The Creation of a Valid Non-Sacrificial Liturgy". She basically has three categories. Her second category about blessings addresses the question that I am examining. I would like to apply her laws from the tannaitic literature for blessings to the appearance of *barukh* within the contemporary Synoptic texts. These laws are as follows: that one must bless before eating anything (No. 8), that a liturgical blessing begins with the word, *barukh* (No. 1.a.), that a blessing is invoked only over the essential food of a meal (No. 9) and that a liturgical blessing must mention both God's name (No 1.b.) with God's sovereignty (No. 1.c.).⁸ The Semitic style probably from Jerusalem in Mark and in Matthew plus the Antiochene version in Luke have the verbal form, "blessed", which would have been the first word in the blessing over the bread at a meal. Unfortunately, the words of blessing have not been preserved. According to Moshe Weinfeld, Pharisaic benedictions were not permitted to be written unlike what was discovered at Qumran in a written form from scroll 4Q434 (frag.2 [PAM 45.513] for the grace after meals at the house of the mourner.⁹ Nonetheless, the verbal form, "blessed ", over the bread provides possible evidence for a common oral tradition of a blessing over bread between the Synoptic Gospels and the Talmudic Liturgical *Halakhah*.

Since the Pauline tradition about the Last Supper is from May 54 C.E. prior to the Synoptic Gospels, the absence of the verbal form, "blessed", within Paul's account needs examination now.¹⁰ From 1Cor 15:3-8, Paul was entrusted with the following information: Christ's death for our sins in accordance with the scriptures, Christ's burial and resurrection on the third day in accordance with the scriptures, Christ's appearance to Cephas, the twelve, 50 brothers and sisters, James plus all the apostles. Because there is not any mention of the Last Supper, how did Paul receive the tradition about the Last Supper that he delivered to the Corinthian Church (1Cor 11:23)? Thomas Talley is of the opinion that Paul received an oral tradition of the Last Supper from Paul's mother church in Antioch where Barnabas took Paul for one year after his experience in Damascus (Acts 11:25-26) or possibly on a visit to the Church of Jerusalem.¹¹

During Paul's missionary work, he heard about divisions in Corinth (I Cor 1:10-12) when they gathered as church (I Cor 11:18). Moreover, their meal prior to their participation in the Lord's supper at a house church is questionable. Guests from the same social bracket would eat earlier in the dining room while slaves and latecomers would be seated in the courtyard. Some guests were left hungry while other guests were drunk (1Cor 11:21). Their meal with the celebration of

the Lord's supper did not any longer resemble the Last Supper that had a loving and caring atmosphere. Their union with the glorified Jesus was absent (1Cor 10:16-17). As a result, Paul suggested that everyone eat in their own homes first (1Cor 11:34). In this way, Paul was compelled to separate the Lord's supper from a meal setting. In the process, any use for the Jewish verbal form, "blessed", over bread within a meal setting disappeared in the Corinthian account of the Last Supper and the Greek verbal form, "gave thanks", appeared. Nonetheless, this account of the Last Supper needs to be placed within a broader context.

First, Raymond Brown speaks about varying types of Jewish/Gentile Christianity. His Group Two did not insist on circumcision (1Cor 7:17-20) but kept some Jewish observances.¹² Concerning these Jewish observances, on four occasions within his two letters to the Corinthians, Paul uses the sayings, "for it is written", (1Cor 1:19; 3:19) and "as it is written", (2Cor 8:15; 9:9) before his quotations from Isaiah 29:14, Psalm 94:11, Exodus 16:18, Psalm 112:9 respectively. Other references to the Hebrew scriptures are his quotes from the Law of Moses (1Cor 9:9), his reference to the Law, his memories of Moses in the desert (1Cor 10:1-10), his citing Moses' veiling his face before God (2Cor 3:12), and the people's veiling their faces before reading from the old covenant (2Cor 3:14; 4:3). Paul's insistence on abstaining from eating food that was sacrificed to idols (1Cor 8:1-12) was confirmed by the Council of Jerusalem when the apostles and elders sent a letter encouraging Gentile people from abstaining from what had been sacrificed to idols and from blood and from what is strangled (Acts 15:29). Being a Pharisee, Paul shares the views on the resurrection of the dead (1Cor 15:12) and of the body (1Cor 15:35) with the Pharisees-Shammaites and with the Pharisees-Hillelites in opposition to the Sadducees.¹³ At the end of both letters, Paul emphasizes the importance of the collection for the early Church in Jerusalem (1Cor 16:1-4; 2Cor 9:5). At the beginning of Paul's Second Letter to the Corinthians, there appears a *berakah*, Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort who comforts us in all our affliction (1Cor 1:3-4). These observations indicate that Paul is in Judaism and that the Church in Corinth also is in Judaism.¹⁴

Moreover, Paul uses the metaphor of the paschal lamb in his First Letter to the Corinthians prior to his account of the Last Supper. He associates the paschal lamb with Christ's sacrifice (1Cor 5:7) and with the unleavened bread of sincerity and of truth (1Cor 5:8). Likewise, he encourages the Church of Corinth to leave behind the worship of idols for the blessing of the cup and for the breaking of the bread which is a share in Christ's body and blood (1Cor 10:16-17). The substitution of the Greek verbal form, "giving thanks", for the Jewish verbal form, "blessed", during the traditional Jewish blessing of bread in Paul's account of the Last Supper does not relinquish its Jewishness.¹⁵ It is understood that the "giving thanks" over the broken bread is a blessing or a thanksgiving to the God

and Father of our Lord Jesus Christ for the participation in the body of Christ (1Cor 10:16). Likewise, this substitution is found in the Lukan Last Supper. This “giving thanks” over the bread and over the two cups of wine at this full table meal with a Passover setting highlights the suffering and shedding of Christ’s blood on the following day.

There is the association of the contents of the cup with the blood of Jesus within the accounts of the Last Supper (1Cor 11:25; Mark 14:24; Matt 26:28; Luke 21:20). In 1Corinthians, Matthew and Luke, the first person singular possessive adjective, “my”, is added in front of “blood”. The four accounts connect “blood” with the word, “covenant”, while I Corinthian and Lukan accounts place the adjective, “new”, before “covenant”. Only, the Corinthian account has the eating of the bread and the drinking from the cup linked to the Lord’s death. However all the texts make the connection of the Last Supper with His coming again.¹⁶ These words, “my”, “blood”, “new” and “covenant” evoke sacrificial language within the accounts of the Last Supper as the sacrifices in the Temple slowly come to an end within Judaism.¹⁷

Secondly, Anton Baumstark proposed that the Corinthian Lord’s supper without the full meal would be combined with the Sunday morning service that consisted of readings and of prayers for the instruction of the Corinthians.¹⁸ He also noted that this service would be the counterpart of the *Jozzer* from the synagogue with its solemn profession of God as Creator of the Sun and of the Light.¹⁹ This improvisation from Paul’s account of the Last Supper allowed this house church at Corinth and at other Christian communities to adapt themselves to their unique pastoral needs.

To conclude this overview of the verbal form, “blessed”, within the accounts of the Last Supper, I present the following for consideration. 1) Jesus of history and the glorified Jesus were present at Jewish table meals with the disciples. At subsequent meals with the breaking of the bread, the Lukan community of the early Church connected the meal with the presence of the glorified Jesus. 2) A common oral tradition for a blessing over bread at Jewish table meals may be found in the Synoptic Gospels and in the Talmudic Liturgical *Halakhah*. The Corinthian account maintained a link with this oral tradition. 3) The accounts of the Last Supper in their oral forms and in their written forms guided the early Church in preserving the tradition of the Last Supper and in providing various models rather than a uniform style for the breaking of the bread until the incorporation for an account of the Last Supper into the body of an eucharistic prayer. The words of Christ’s institution of the sacrament according to the New Testament tradition began to be interpolated into the Prayers of the Eucharist not prior to Nicea I but during the fourth century.²⁰

3. "Blessed" Within the Words of Christ's Institution of the Sacrament According to the New Testament Tradition

The actions within the Liturgy of St. Mark - B. The British Museum Tablet from the East (ch. 8 b.) include "take, looked up, blessed, gave thanks, sanctified, broke and gave"; whereby, the action, "blessed", refers to the making of the sign of the cross and the action, "sanctified", is in reference to the Holy Spirit.²¹ This same variation from the East can be found in the Liturgy of St. Mark - C. The Final Form (ch. 8 c.) and in the Liturgy of St. James (ch. 12); moreover, in the West within Ambrose: *On the Sacraments* (ch. 19), within the Gallican Rite (ch. 20) and within the Mass of the Roman Rite (ch. 23).²² *Missale Romanum* (1962) follows the same variation.²³ The actions within the Egyptian Local Rites - C. The Louvain Coptic Papyrus (ch. 10 c.) from the Alexandrian family of anaphoras include "took, gave thanks, blessed, broke and gave". In this case, the action, "blessed", also is the sign of the cross. The Liturgy of St. John Chrysostom (ch. 16) from the East and the Mozarabic Rite (ch. 21) from the West contain these same actions.²⁴ Finally, the actions within the Byzantine Liturgy of St. Basil (ch. 14) from the East and the adaptations of Hippolytus - B. the Anaphora Epiphanius of Salamis (ch. 18 b.) from the Alexandrian family of anaphoras have the actions of "took, showed, gave thanks, blessed, sanctified, broke and gave"; whereby, the action, "blessed", is the sign of the cross and the action, "sanctified", is in reference to the Holy Spirit.²⁵

The reappearance of the verbal form, "blessed", as the literary genre of *berakah* took place in the Eastern liturgies. The Egyptian Anaphora of St. Basil has an extension of actions as follows: "took, blessed, sanctified, broke and gave".²⁶ Likewise, the Anaphora of the Twelve Apostles contained these same actions with an additional verbal form, "raised".²⁷ These two Prayers of the Eucharist contain the actions, "blessed" in association with "sanctified".²⁸ The Third Anaphora of St. Peter (*Sharar*) from a 1453 C.E. manuscript included another expansion of the actions from the biblical text(s) as follows: "lifted, blessed, sealed, sanctified, broke and gave".²⁹ The verbal form, "blessed," is in association with the verbal form, "sealed", as the sign of the cross and with the verbal form, "sanctified", as being filled with the Holy Spirit.³⁰

Finally, the third revised edition of the *Roman Missal* contains in its Eucharistic Prayer IV the Markan and Matthean versions for the actions over the bread.³¹

4. "Blessed" Within the Preparation of the Altar and of the Gifts

Throughout the above examination of the verbal form, "blessed", within the words of Christ's institution of the sacrament according to the New Testament tradition, there is not any indication what the words of praise and of thanksgiving after "blessed" could have been over the bread. This changes with the advent of

the *Roman Missal* that was revised by the decree of the Second Vatican Council and that was published by the authority of Pope Paul VI. The preparation of the altar and of the gifts prior to the words of Christ's institution of the sacrament according to the New Testament tradition contains a formula which is an adaptation of the Jewish *berakah* over the bread; namely, "Blessed are you, O Lord, King of the Universe who brings forth bread from the earth."³² This offering of bread with the wine for the celebration of the Eucharist can include a donation for the Church and for poor people. This recalls Paul's collection for the Church in Jerusalem and his concern of poor people during the Lord's supper at Corinth.

This prayer over the bread has a blessing by the priest and a response by the people :

"Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
It will become for us the bread of life."³³ and
"Blessed be God for ever."³⁴

The first literary genre of *berakah* has the pattern, "Blessed are you, Lord". This pattern emerges in 1Chronicles 29:10 and in Psalm 119:12. Within the Apocrypha, this pattern opens the prayers (Tob 3:11, 8:15, 11:14; 1Mac 4:30; Pr Azar 1:29-30; Jdt 13:17) like this prayer over the bread. The opening address is to the Lord in the second person with an additional epithet, "God of all creation". Two declarative sentences follow that state God's goodness in providing this bread and the hope for nourishment during our journey to the kingdom. It is interesting to note the choice of this pattern of *berakah* for the blessing because it is used more frequently in the Qumran documents than in the biblical texts. Moreover, in the Thanksgiving Hymn which is number XVI, the words are addressed to " O Lord, Maker of all things and mighty in deeds".³⁵

This prayer concludes with another literary genre of *berakah* with the pattern, "Blessed be God" and with the adverbial phrase, "for ever".³⁶ Pope Paul VI wanted this as a response of the people.³⁷ Within the Psalms (Pss 41:13; 68:35; 89:52; 106:48), this brief *berakah* has the function of concluding the Psalm. This brief *berakah* in this response continues the usage of *chatimah* with the *barukh* formula as the conclusion and/or as the seal from Jewish liturgical prayer.

For the third revised edition of the *Roman Missal* under the direction of Pope John Paul II, the prayer over the bread has a different translation for the first literary genre of *berakah*; whereas, the translation for the second literary genre of *berakah* remains the same. That first blessing is as follows:

"Blessed are you, Lord God of all creation,
for through your goodness we have received

the bread we offer:
fruit of the earth and work of human hands,
it will become for us the bread of life.”³⁸

The following differences between the translations are apparent. There is not any comma placed between “Lord” and “God of all creation” as it is in the Latin text. Thus, redemption’s association with one epithet, “Lord,” and creation’s association with the additional epithet, “God of all creation”, are lost; moreover, the Eucharist becomes only associated with creation.³⁹ A causal clause follows the opening words addressed to the “Lord God of all creation”. A colon is inserted to describe the bread. Moreover, one long sentence replaces the former three sentences within the *berakah*.

5. “Blessed” Within Acts of Thanksgiving

The attempt by Roman Catholic liturgists to formulate another new form of the literary genre of *berakah* is expanded in *Sunday Celebrations in the Absence of the Priest*; namely, “Blessed are you, God our Father”. Its antecedent in calling upon God as Father with relative clauses can be located in Paul’s letters to the Corinthians and to the Ephesians; i.e., “Blessed be the God and Father of Our Lord Jesus” (II Cor 1:3, Eph 1:3).⁴⁰ Like the Cantic of Ephesians, these following prayers are not in the form of an eucharistic prayer or of a preface.

The prayer for use during the season of Advent contains four stanzas which are proclaimed by the leader and a refrain by the faithful without any literary genre of *berakah*. The first stanza has an opening address to God in the second person with the epithet, “God our Father” and with an additional epithet, “source of all that is good”.⁴¹ A colon follows with two declarative clauses that begin with the second person, “you”, to describe that goodness. The second and third stanzas have an opening address to God in the second person with a causal phrase that gives praise and thanksgiving for the Lord Jesus Christ and for the Spirit.⁴² The final stanza has an opening address to God in the second person naming the members of the Trinity; i.e., Father, Son and Holy Spirit.⁴³ These *berakoth* offer eschatological words of praise and of thanksgiving to God as a Trinity of persons before the Communion Rite.

The prayer for use during the season of Lent has three elongated literary genre of *berakah* in the pattern of “Blessed are you”. This is at the beginning of the three out of the four stanzas which are proclaimed by the leader. Like the previous prayer, the first stanza has an opening address to God in the second person with the double epithet, “God and Father”.⁴⁴ Beginning with the second person, “you”, a declarative sentence about God’s patience and love follows. The second stanza also has an opening address to God in the second person, “you”, with the double epithet, “Jesus Christ, Son of the living God”.⁴⁵ A colon follows

with two declarative sentences about the salvific work of Jesus Christ. The third stanza has an opening address to God in the second person, “you”, with the epithet, “Holy Spirit”.⁴⁶ Beginning with the second person, “you”, the declarative sentence describes the power of the Spirit’s love. The final stanza contains a doxology in the form of adjectives describing the persons within the Trinity without any literary genre of *berakah*.⁴⁷ These same three adjectives, “great”, “holy”, and “strong”, begin the declarative sentences to conclude the three above mentioned stanzas. After the four stanzas, a brief literary genre of *berakah* in the pattern of “Blessed be God” serves as a refrain by the faithful and seals the end of each stanza. This refrain with an opening address to God in the second person, “you”, has an adverbial phrase, “now and for all ages”.⁴⁸

To summarize this examination for the presence and/or for the absence of the word, “blessed”, within the Prayers of the Eucharist and within other liturgical texts, I offer for consideration the following observations. (1) Like the Synoptic tradition, the verbal form, “blessed”, in connection with the bread is addressed latently to God the Creator and/or Abba Father within certain Prayers of the Eucharist. (2) As the development of the Prayers of the Eucharist progressed, the verbal form, “blessed”, within the various composed words of Christ’s institution of the sacrament according to the New Testament tradition loose its Jewish mooring of *berakah* and become associated with the notion of sacrifice by the making of the sign of the cross over the bread. (3) With the advent of the Vatican Council II, Roman Catholic liturgists formulated the words of thanksgiving by using the literary genre of *berakah* in the patterns of “Blessed are you, O Lord” and of “Blessed be God” whose origins are found in the Bible, in the Dead Sea Scrolls and in Jewish liturgy.

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Endnotes:

¹ Wayne Jenkins, SCJ, *“Berakah-Eucharistia: Prayers of the Covenants”* (master’s thesis, Sacred Heart School of Theology, 1993). Since the writing of this essay that was submitted to Sacred Heart School of Theology in partial fulfillment of the requirements for the degree of Masters of Arts in Theology, I prefer the use of the singular for covenant. I base this change upon the recent work of my essay director, Dr. Richard Lux when he explored two covenants or one covenant. Richard Lux, *The Jewish People, the Holy Land, and the State of Israel, A Catholic View* (New York: Paulist Press, 2010) 29-40.

² *Ibid.*, 12-13.

³ This term for the account(s) of the Last Supper, words of Christ’s institution of the sacrament according to the New Testament tradition, is among the elements within the Eucharistic liturgy that emerged from the Faith and Order Paper No. 111. _____, *Baptism, Eucharist and Ministry* (Geneva: World Council of Churches, 1986) 16.

For the Prayers of the Eucharist, the texts are from R. C. D. Jasper and G. J. Cuming, *Prayers of the Eucharist: Early and reformed* (3rd ed., New York: Pueblo Publishing Company, 1987).

- ⁴ For the accounts of the Last Supper and for the other meals with Jesus of history and with the glorified Jesus, the biblical texts are from Herbert May and Bruce Metzger, eds., *The New Oxford Annotated Bible, The Holy Bible* (revised standard version, New York: Oxford University Press, 1973) which contains the verbal form, "blessed".
- ⁵ For meals, see Paul Bradshaw, *Eucharistic Origins* (New York: Oxford, 2004) 2. Paul Bradshaw and Maxwell Johnson included not only these meals but also meals in antiquity in general within their most recent research. Paul Bradshaw and Maxwell Johnson, *The Eucharistic Liturgies, Their Evolution and Interpretation* (Collegeville: Liturgical Press, 2012) 1-24. The Last Supper with a Passover setting needs further clarification.

During the time of Jesus, the disciples were instructed to prepare for the celebration of Passover (Mark 14:15; Matt 26:19; Luke 22:7). During the Passover meal, the sacrificial lamb from the Temple was consumed. Israel Yuval states that there were two main components for the celebration of the Passover during the Temple period; namely, the sacrificial meal and the singing of the *Hallel*. Israel Yuval, "Easter and Passover as Early Jewish-Christian Dialogue," in Paul Bradshaw and Lawrence Hoffman, eds., *Passover and Easter, Origin and History to Modern Times* (Notre Dame: University of Notre Dame Press, 1999) 113. Mark specifically refers to the sacrifice of the Passover lamb (Mark 14:12). Moreover, before leaving for the Mount of Olives, Jesus and his disciples sang the *Hallel* (Mark 14:26; Matt 26:30).

For Paul's community at Corinth, bread was eaten and wine was drunk. The giving thanks over them was in memory of the meal on the night of Jesus' betrayal which led to his death on the cross. There were not any vestiges of Passover in the Corinthian narrative of the Last Supper.

For the communities of Mark and of Matthew, the tradition of killing the Passover lamb at the Temple ceased with its destruction. However, a roasted kid could have been prepared and consumed as an alternate. A *berakah* over the bread was pronounced at the beginning of the meal and the singing of *Hallel* added to the Passover setting for the Last Supper (Mark 14:22, 26; Matt 26:26, 30). Yuval notes that after the destruction of the Temple, the Jewish people ate a roasted kid and studied the laws for the defunct sacrifice. *Ibid.*, pp. 113-114. Lawrence Wills notes that a Seder probably developed after the destruction of the Temple in 70 C.E. Lawrence Wills, "The Gospel According to Mark," in Amy-Jill Levine and Marc Zvi Brettler, eds., *The Jewish Annotated New Testament, New Revised Standard Version Bible Translation* (New York: Oxford, 2011) 89.

For the community of Luke, a roasted kid could have been consumed as a vestige for the Passover setting of the Last Supper. The giving thanks over the bread substitutes blessing over the bread. Like the Corinthian community, this Lukan community emphasized the new Exodus with Jesus' death and rising from the cross. Yuval remarks about the gradual decline in the association of any sacrificial aspect for the celebration of Passover. A linkage of the Exodus event with the celebration of Passover emerges by the beginning of the second century. Yuval, 114. Ruth Langer supports this shift. Ruth Langer, "The Liturgical Parting of the Ways: A Preliminary Foray", in David Pitt, Stefanos Alexopoulos and Christian McConnell, eds., *A Living Tradition, On the Intersection of Liturgical History and Pastoral Practice* (Collegeville: Liturgical Press, 2012) 52.

Despite these vestiges of a Passover setting for the Last Supper within the Markan, Matthean and Lukan communities, the early church could not replicate their gathering for the breaking of the bread on the first day of the week (Acts 20:7) like a Passover meal for Jewish law only allowed this celebration annually. Jewish members of the early church moved towards an association of Passover with Easter. Eventually, Easter was dislodged from its primary emphasis on the sacrifice of Christ as the paschal lamb to include its focus upon the resurrection within the paschal mystery.

- ⁶ The Matthean account omits the action of looking up to heaven.
- ⁷ Daniela Di Castro, *Treasures of the Jewish Museum of Rome, Guide to the Museum Collection* (Rome: Araldo de Luca Editore, 2010) 36-37.
- ⁸ Ruth Langer, *To Worship God Properly, Tensions Between Liturgical Custom and Halakhah in Judaism* (Cincinnati: Hebrew Union College Press, 1998) 24, 25, 29, 30.
- ⁹ Moshe Winfeld, "Grace After Meals in Qumran" *Journal of Biblical Literature* III/3 (1992): 427-440.

- ¹⁰ Jerome Murphy O'Connor, O.P., *St. Paul's Corinth, Texts and Archaeology* (3rd ed., Collegeville: Liturgical Press, 2002) 173.
- ¹¹ Thomas Talley, "Word and Sacrament in the Primitive Eucharist" in E. Carr and others, eds., *Praise, Studies in Honor of Robert Taft, S.J.*, (Rome: Centro Studi S. Anselmo, 1993) 498.
- ¹² Raymond Brown, S.S. and John Meier, *Antioch and Rome, New Testament Cradles of Catholic Christianity* (New York: Paulist Press, 1983) 3-4. For another discussion with the same conclusion, see David Power, O.M.I., "A Resourceful Liturgy," *Offerings* (2005) 18-19.
- ¹³ Peter Tomson provides an enlightening chart on Jewish movements within Judaism like the Sadducees, Essenes, Pharisees-Shammaites, Pharisees-Hillelites and Jesus. Peter Tomson, *Presumed Guilty, How the Jews Were Blamed for the Death of Jesus* (Minneapolis: Fortress Press, 2005) 53.
- ¹⁴ Dr. Antonio Pitta during the International Colloquium on Paul's Greco-Roman Context: Crossing Points at the Catholic University in Louvain, Belgium during July 16-18, 2013 presented his paper, "Paul within Judaism: Identity and Tensions".
- ¹⁵ The verbal form, "gave thanks", is found among the actions over the bread in the *Apostolic Tradition* (ca. 215 C.E.) that is associated with Hippolytus of Rome. It is important to note that there is not any sign of the cross over the bread. "And when he was betrayed to voluntary suffering that he might destroy death, and break the bonds of the devil, and tread down hell, and shine upon the righteous, and fix a term, and manifest the resurrection, he took bread and gave thanks to you, saying, "Take, eat; this is my body, which shall be broken for you." Likewise, also the cup, saying, "This is my blood, which is shed for you; when you do this, you make my remembrance." Jasper, 31-38.
- Josef Jungmann concurred with Hans Lietzmann that the *Apostolic Tradition* could have been spoken also at the time of the Apostle Paul in Corinth and in Ephesus. Jungmann, 33. Eucharist Prayer II that is based upon the *Apostolic Tradition* within the third revised edition of the *Roman Missal* has the verbal form, "gave thanks". *The Roman Missal* (Collegeville: Liturgical Press, 2011) 646.
- Present day scholars are of the opinion that the *Apostolic Tradition* that is traditionally attributed to a Hippolytus of Rome in the third century recognize this church order to be a composite work containing materials from different places and from different time periods in the first few centuries. Bradshaw, Johnson, 19 n. 43. Bradshaw and Maxwell place the *Apostolic Tradition* among the Antiochene and West Syrian anaphoras from the East. *Ibid.*, 77. In other words, the *Apostolic Tradition* as it appears in the fifth-century Verona Latin manuscript may not be the earliest extant Western and specifically *Roman*, eucharistic prayer. *Ibid.*, 101, 315.
- ¹⁶ Maranatha or its transliteration from two Aramaic words, "Our Lord, come", which could be possibly a liturgical closing formula is found at the end of Paul's First Letter to the Corinthians (I Cor 16:22) and near the end of Chapter 10 from the *Didache*. Jasper, 20-21, 24. This apostolic document is from the late first century-early second century. Maxwell Johnson, *Praying and Believing in Early Christianity, The Interplay between Christian Worship and Doctrine* (Collegeville: Liturgical Press, 2013) 30.
- ¹⁷ Bradshaw and Maxwell view this sacrificial language as not very widely being taken up until the New Testament books began to be recognized as scripture in the third century. Bradshaw, Johnson, 24.
- ¹⁸ Anton Baumstark, *Comparative Liturgy* (Westminster: Newman Press, 1958) 50-51. He states this similarly that "this occurred after the time when the word service and the Eucharist had joined together once and for all (the Eucharist having relinquished its old meal character)". Anton Baumstark, *On the Historical Development of the Liturgy* (Collegeville: Liturgical Press, 2011) 66.
- ¹⁹ Baumstark, *Comparative Liturgy*, 49. See also Enrico Mazza's comments on the *Jozer*. Enrico Mazza, *The Celebration of the Eucharist, The Origin of the Rite and the Development of Its Interpretation* (Collegeville: Liturgical Press, 1999) 40. Justin the Martyr (ca. 100-165 C.E.) gave evidence of gathering "on the day which is called after the sun "to hear" the memoirs of the apostles or the writings of the prophets" prior to the president's offering "prayers and thanksgiving as much as in him lies". Josef Jungmann, S.J., *The Mass, an historical, theological and pastoral survey* (Collegeville: Liturgical Press, 1976) 26. "And on the day called Sunday an assembly is held in one place of all who live in town or country, and the records of the apostles or the writings of the prophets are read as time allows. ... Then we all stand up together and send up prayers; and we said before, when

we have finished praying, bread and wine and water are brought up, and the president likewise sends up prayers and thanksgiving to the best of his ability,”. Jasper, 29-30.

- ²⁰ This happened according to Paul Bradshaw and Maxwell Johnson for two reasons. In the first instance, there was a breakdown of the catechetical system. Secondly, the cessation of martyrdom as the public and dramatic ritual of sacrifice allowed the Eucharist which was private and hidden to become the public cult and dramatic sacrifice of Christians. Bradshaw, Johnson, 128-129. Based on historical research, Robert Taft, S.J., states that there is not a single extant pre-Nicene eucharistic prayer with the words of institution. Arlo Duba, “G.H.C. Macgregor and Eucharistic Origins,” *Worship* Vol. 85, No. 3 (2011): 242.

- ²¹ Jasper, 56. See the Liturgy of St. Mark - C. The Final Form for an interpretation of “sanctified” as “filled with Holy Spirit”. *Ibid.*, 65.

Jasper and Cumming in their listing of Prayers of the Eucharist have twenty-four chapter (i.e., chs. for their abbreviations) numbers which are considered early. The first four deal with Jewish Prayers (ch. 1), the New Testament (ch. 2), the *Didache* (ch. 3) and Justin Martyr (ch. 4). The earliest Prayer of the Eucharist is Hippolytus: *Apostolic Tradition* (ch. 5).

- ²² Jasper, 56, 65, 91-92, 145, 149-150, 165. When I say from the East, I mean from the Antiochene and West Syrian family of anaphoras.

- ²³ *Missale Romanum* (Fort Collins: Roman Catholic Books, 1996) 294.

- ²⁴ Jasper, 81, 132, 153.

- ²⁵ *Ibid.*, 119, 142.

- ²⁶ *Ibid.*, 71.

- ²⁷ *Ibid.*, 126.

- ²⁸ Both the Egyptian Anaphora of St. Basil (ch. 9) and the Anaphora of the Twelve Apostles (ch. 15) have the words, “blessed, sanctified”, within the words of Christ’s institution of the sacrament according to the New Testament tradition without an epiclesis. Gabriele Winkler viewed the words of Christ’s institution of the sacrament according to the New Testament tradition within the Anaphora of St. Basil as narrative rather than as consecratory. Moreover, the verb pair, “blessed” and “sanctified” is pronounced for sanctification so that the bread is made holy. It is not pronounced for a Logos-epiclesis. Gabriele Winkler, “*Attempto: Rethinking the Questions of Summaries*”, in Pitt, Alexopoulos and McConnell, 228.

- ²⁹ The Third Anaphora of St. Peter (*Sharar*) (ch. 7) without an epiclesis shares a common ancestor and common elements with the Liturgy of Saints Addai and Mari with an epiclesis (ch. 6) from the sixth century C.E. *Ibid.*, 39-41, 45-46. In other words, both are East Syrian anaphoras.

Paul Bradshaw viewed the use of “blessed” and of “sanctify” within the epiclesis of Addai and Mari without the words of Christ’s institution of the sacrament according to the New Testament tradition as an early imprecise invocation of the Logos or of the Spirit upon the eucharistic elements as an eucharistic consecration. Bradshaw, 155-156. In 2001, Addai and Mari was recognized by Rome as a valid prayer of eucharistic consecration. This underlined what liturgical scholars have stated for years that it is the *entire* eucharistic prayer itself, and not various formulas within eucharistic prayers (i.e., institution narrative or epiclesis) that consecrate the Eucharist. Bradshaw, Maxwell, 170-171.

- ³⁰ After the Creed, a liturgical rubric from the Liturgy of St. Mark - C. The Final Form indicates that the bishop seals the people. In the footnote, “seals” is to make the sign of the cross over the people. Jasper, 59. The sealing of the bread with a sign of the cross is indicated in the liturgical rubric for the Liturgy of St. James as follows: “(He [i.e., the bishop] stands up, takes the bread, seals it and says:)”. *Ibid.*, 91.

- ³¹ *The Roman Missal* (Collegeville: Liturgical Press, 2011) 658. Eucharistic Prayer I, Eucharistic Prayer III, Eucharistic Prayers I, II for Reconciliation and Eucharistic Prayers I, II, III, IV for Various Needs have the actions of “took, gave thanks, said the blessing, broke and gave”. *Ibid.*, 639, 651, 762, 769, 777, 782, 789, 794, 646. David Power states that “gave thanks” and “said the blessing” mean that he blessed God in thanking him and that it is the traditional Jewish sense of blessing. Edward Foley, ed., *A Commentary on the Order of Mass of the Roman Missal* (Collegeville: Liturgical Press, 2011) 270. The sign of the cross is done prior to these actions and outside the words of Christ’s institution of the sacrament according to the New Testament tradition over the bread and the chalice together.

There is not any reference to “blessed”; however, a red cross is inserted as a liturgical symbol to perform the blessing; i.e., “the Body and + the Blood of our Lord Jesus Christ”.

³² Jenkins, 40.

³³ *The Sacramentary* (2nd rev. ed., New York: Catholic Book Publishing Co., 1985) 370. Within Eucharistic Prayer IV from the *Roman Missal* of the Second Vatican Council, the action, “said the blessing”, along with the actions, “took, broke, gave”, is found. See footnote number 26 about the signing of the cross.

³⁴ *Ibid.*, 370.

³⁵ “Blessed are Thou, O Lord, Maker [of all things and mighty in] deeds: all things are Thy Work!” Jenkins, 34.

³⁶ The revised rites of anointing and of viaticum contain the literary genre of *berakah* in the pattern of “Blessed be God”. During the prayer of thanksgiving over the blessed oil, the priest invites the people to proclaim the refrain, “Blessed be God who heals us in Christ.”, after each of the three stanzas prior to its conclusion. *Pastoral Care of the Sick, Rites of Anointing and Viaticum* (New York: Catholic Book Publishing Co., 1983) 114. This same refrain is used in the blessing of oil for Option B. *Ibid.*, 115-116.

³⁷ Michael Witczak, “The Preparation of the Gifts, History of the Latin Text and Rite”, in Foley, 205.

³⁸ *The Roman Missal* (3rd rev. ed., Collegeville: Liturgical Press, 2011) 529.

³⁹ “They begin, *Benedictus es, Domine, Deus universi*. *Dominus* is the Latin translation of the unpronounceable personal name of God revealed to Moses in the burning bush (Exod 3:6). The Greek translation is *Kyrios*, in English, “Lord”. This opening exclamation, then, is a benediction of the divine name. To it is added, *Deus universi*, “God of all creation,” an expression intended to connect the eucharistic celebration not only with salvation but also with creation, inviting us to see creation as ordered to redemption and redemption as the crowning of creation. In as much as the Eucharist actualizes the mystery of redemption, it also brings to perfection all that God intends for creation.” Patrick Regan, “Theology of the Latin Text and Rite”, in Foley, 215-216.

⁴⁰ The Cantic of Ephesians (Eph 1:3-10) is Option H as an Act of Thanksgiving. *Sunday Celebrations in the Absence of the Priest* (New York: Catholic Book Publishing Co., 1994) 171.

⁴¹ “Blessed are you, God our Father, source of all that is good: You rescued us from the power of death; you invite us to seek and find you. We give you thanks, O God.” The repeated refrain for the first three stanzas is as follows: “Glory to you, glory and praise, now and for all ages.” while the refrain for the final stanza with its trinitarian *berakah* is “Amen”. *Ibid.*, 183.

⁴² “Blessed are you for your living Word, your Son, our Lord Jesus Christ: in him you have accomplished the promises made through the prophets of old. His coming taught us that you are faithful for ever. We give you thanks, O God.”

“Blessed are you for your life-giving Spirit, our consoler and our guide: The Spirit who makes all things new and strengthens us as we await in joyful hope the coming of our Savior, Jesus Christ. We give you thanks, O God.” *Ibid.*, 183.

⁴³ “Blessed are you, Father, Son, and Holy Spirit: to you be praise, honor, glory, for ever and ever. *Ibid.*, 183.

⁴⁴ “Blessed are you, God and Father: your patience is untiring, and your love is without fault; you offer us favorable times, and give us days of salvation. Great are you, Lord our God.” *Ibid.*, 189.

⁴⁵ Blessed are you, Jesus Christ, Son of the living God: you are faithful even to the cross; you welcome the repentant with kindness and pardon their sins. Holy are you, Lord Jesus Christ. *Ibid.*, 189.

⁴⁶ “Blessed are you, Holy Spirit, the love who remove all fear from our hearts: you strengthen us in temptation and give new life. Strong are you, O Spirit of the Lord.” *Ibid.*, 189, 191.

⁴⁷ Great are you, O God; holy are you, O God; strong are you, O God, now and for all ages.” *Ibid.*, 191.

⁴⁸ “Blessed are you, O God, now and for all ages.” *Ibid.*, 189, 191.

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