

Take-Home 12: The Supper of the Lamb

What We Found

Every thread came home. Isaac asked, where is the lamb? (Genesis 22:7); the Baptist answered across eighteen centuries, Behold, the Lamb of God (John 1:29); heaven enthroned the answer, a Lamb standing as though it had been slain (Revelation 5:6); and heaven's invitation went out: Blessed are those who are invited to the marriage supper of the Lamb (Revelation 19:9). At every Mass, the priest says the answer and the invitation together over the Host. You will never not hear it again.

And the command to eat, from Egypt to glory: they shall eat the flesh (Exodus 12:8); they beheld God, and ate and drank (Exodus 24:11); the bread which the LORD has given you to eat (Exodus 16:15); they shall eat it in a holy place (Leviticus 24:9); unless you eat (John 6:53); take, eat (Matthew 26:26); known in the breaking of the bread (Luke 24:35); the marriage supper of the Lamb. The bread the law gave to the priests alone is now given, in the Church's reading, to a people made a royal priesthood (1 Peter 2:9), received in her communion and rightly disposed: from Egypt to glory, God saves a people by feeding them himself.

Voices of the Church

St. Ignatius of Antioch (d. c. 107)

The voice that opened the study closes it: the Eucharist is the medicine of immortality, the antidote against death, that we should live for ever in Jesus Christ (*Letter to the Ephesians* 20).

St. Thomas Aquinas (1225-1274)

The antiphon *O Sacrum Convivium*, traditionally attributed to him (text at CCC 1402): O sacred banquet, in which Christ is received, the memory of his Passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us.

St. Teresa of Calcutta (1910-1997)

In summary of her constant teaching: the Lord substantially present in the Eucharist, in the Church's full sense (CCC 1374), is the same Lord truly encountered in the least of his brothers (Matthew 25:40); the modes differ, the Person does not, and she would not let the two be separated. The supper of the Lamb does not end at the church door; it sends.

Live It From Here

- Sunday, at the Ecce Agnus Dei, hear all of it, and answer Amen like a person invited by name.
- Begin the rule of Eucharistic life you named aloud at the final session, this week.
- Keep the one sentence you most want to still believe in ten years where you will find it again.

SCRIPTURE MEMORY VERSE

Blessed are those who are invited to the marriage supper of the Lamb. **Revelation 19:9**

Continuing On

Keep pulling the thread. Read the Gospel of John with Passover eyes, then Hebrews whole. For a book-length walk through this study's territory, we warmly recommend Brant Pitre, *Jesus and the Jewish Roots of the Eucharist*, whose exploration of these themes inspired the terrain this study covered from the Scriptures. And above all: the nearest tabernacle holds everything these twelve weeks were about.

Catechism references for this session: CCC 1344, 1402-1405, 1419.