

SESSION ELEVEN

Do This in Remembrance

1 Corinthians 11:17-34; Hebrews 7:1-10, 23-25; Hebrews 9:24-28; 10:11-14; Malachi 1:11

PART ONE · LEADER PREPARATION GUIDE

Session Overview

Discovery Aim. Participants discover what "do this" created: the earliest written account of the Supper, a church whose mishandling of the meal Paul treats as a matter of body-and-blood guilt, and the biblical meaning of remembrance, a memorial that makes present. They face the strongest objection in the entire study, Hebrews' once for all, at full strength, and answer it from Hebrews itself. Two of the study's oldest files pay off: Melchizedek's tithe and Malachi's riddle.

Catholic Touchstone. The Eucharist is the memorial of Christ's Passover: not a new sacrifice and not a repetition, but the making present of the one sacrifice offered once for all. The victim is one and the same, the Council of Trent teaches; only the manner of offering is different (CCC 1366-1367). Tonight the group earns that sentence from Scripture.

What You Need to Know

Tonight is the study's intellectual capstone. Session Nine answered what the bread is; tonight answers what the Church does with it, and faces the one objection strong enough to carry the whole Protestant case: if Christ died once for all, what is the Mass? Prepare the Hebrews steelman with real care. It is the best argument the group will ever hear against everything they have found, and it deserves to be heard at its best before it is answered, from Hebrews' own pages.

Begin with a fact that surprises most Catholics: the earliest written account of the Last Supper is not in a Gospel. It is 1 Corinthians 11:23-25, written around AD 53 to 55, on nearly all scholarly datings earlier than any published Gospel, and Paul introduces it with the technical vocabulary of sacred tradition: I received from the Lord what I also delivered to you. Within about twenty-five years of the upper room, the words of institution were already fixed, guarded, handed-on tradition across the Mediterranean. Paul adds the sentence that names what the Church does in the meantime: as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. The Supper is not a memory aid; it is proclamation, the death of the Lord announced in bread and cup, on repeat, until history ends.

Then the stakes. Corinth is mishandling the meal, factions, humiliation of the poor, drunkenness, and Paul's response is not "you are missing the symbolism." It is: whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord... For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died (11:27-30). Walk the group through the logic slowly, and grant the strongest symbolic reading its due first: you can profane a covenant sign (desecrating a flag genuinely dishonors a nation), and some read "discerning the body" as discerning

the church community. Then weigh what that reading cannot carry: Paul locates the guilt in the eating and drinking itself, names it guilt of the body and blood of the Lord, and attributes real illness and real deaths to the act, the register Scripture reserves for unworthy contact with holy things (think Uzzah and the ark, 2 Samuel 6:6-7). Paul's warnings are calibrated to a reality. Present the illness verse exactly as Paul wrote it, without embellishment; it needs none.

The word remembrance (Greek *anamnesis*, Hebrew *zikaron*) is tonight's key discovery, and it must be rescued from English. In Scripture, a memorial is not a mental stroll; it is a liturgical act that makes a past saving event present and operative. The group has known this since Session Three: Exodus 12:14, this day shall be for you a memorial day, and the Passover's whole logic, later crystallized in the Jewish teaching that in every generation a man must regard himself as if he himself came out of Egypt. Biblical remembrance collapses the distance between then and now. When Jesus says do this in remembrance of me, he is not asking to be thought about fondly; he is commanding a memorial in the Passover sense: an act that makes his Passover present to every generation, until he comes.

Now the steelman, and give it everything. Hebrews is relentless: Christ entered once for all into the Holy Place (9:12); he has appeared once for all at the end of the age to put away sin by the sacrifice of himself (9:26); we have been sanctified through the offering of the body of Jesus Christ once for all (10:10); every priest stands daily offering repeatedly the same sacrifices, which can never take away sins, but Christ offered for all time a single sacrifice and sat down (10:11-12). The objection, at full strength: the entire argument of Hebrews contrasts the endless repetition of the old priesthood with the finished, unrepeatable, once-for-all character of the cross. Repetition was the signature of insufficiency. A church that claims to offer Christ's sacrifice on ten thousand altars every morning has, on this reading, rebuilt the very treadmill Hebrews demolished, and implicitly denies that the cross was enough. This is the strongest argument in the Protestant arsenal, it is exegetical rather than rhetorical, and generations of serious believers have found it decisive. Let the group feel its weight before anyone touches it.

The answer comes from Hebrews itself, in three movements. First: Hebrews' Christ did not stop being a priest when he sat down. He holds his priesthood permanently, because he continues for ever; he always lives to make intercession (7:24-25); and Hebrews states as a standing principle that every high priest is appointed to offer gifts and sacrifices, hence it is necessary for this priest also to have something to offer (8:3), as minister in the heavenly sanctuary where he now serves (8:1-2). Hebrews does not spell out what that offering is; the Church, reading 8:3 with 7:25 and the worship of heaven, understands it as the eternal presentation of his one, once-for-all sacrifice before the Father, an inference the text invites rather than states outright. A priest for ever, Psalm 110's oath, which Hebrews quotes more than any other verse, is not a retired priest; his once-for-all offering is eternally alive and eternally presented before the Father. Second: therefore the Mass is not another sacrifice added to the cross, nor a repetition of it, but the one sacrifice made present, by memorial in the full biblical sense the group just recovered. Nothing is added to Calvary; Calvary is what arrives, sacramentally made present. The Church's own formulation, hammered out at Trent and carried in the Catechism: one and the same victim, one and the same priest, now offering through the ministry of his priests what he then offered on the cross; only the manner of offering is different (CCC 1367). Repetition multiplies sacrifices; memorial multiplies presence. Hebrews condemns the first and never addresses the second, because the second is simply Passover logic, which Hebrews' audience kept every year. Third: Hebrews itself hands the study its

payoff. Ask who Hebrews chooses as the figure of Christ's priesthood, and watch nine weeks close like a circuit.

One more step completes the sacrificial picture, and Question 8 is built to land it: the sacrifice made present arrives with its fruits. Calvary was offered for the remission of sins; the memorial that sets Calvary on the altar therefore carries forgiveness and healing to those for whom it is offered, which is why the Church offers the Eucharist to the Father for intentions, for the living, and for the dead, and why Trent's word for the Mass, preserved in CCC 1367, is propitiatory. Be precise if pressed: the Eucharist wipes away venial sins and preserves from mortal sin in those rightly disposed (CCC 1393-1395); it does not replace sacramental confession for grave sin, and its fruits are applied according to God's will and the disposition of those for whom it is offered, a channel of Calvary's power, not a mechanism that overrides repentance. Present this as the natural conclusion of everything the night established, not as a new claim: if the one sacrifice truly becomes present, its power truly becomes present, and a Church that could not aim that power at her sick, her sinners, and her dead would be leaving her inheritance in the box. If someone asks about praying for the dead, answer briefly from CCC 1371 and the ancient practice, and note honestly that the full theology of purification after death belongs to another study; tonight establishes the principle that makes the practice make sense.

Hebrews 7 is the Melchizedek payoff, and it includes the study's single longest-held file. Hebrews 7:1-3 walks through Genesis 14 exactly as Session Two did: king of Salem, priest of God Most High, king of righteousness, king of peace, resembling the Son of God. And then 7:4-10 builds an argument on the precise detail this study filed in week two's Dig Deeper: Abraham gave him a tithe, and since Levi was still in the loins of his ancestor Abraham, the entire levitical priesthood, in Abraham, paid tithes to Melchizedek, proving the greater priesthood. The New Testament itself turned the group's nine-week-old marginal note into load-bearing doctrine. Let them feel it: they have been reading Scripture the way Scripture reads Scripture.

Finally, Malachi's riddle. Session Six left it ringing: a pure offering, in every place, among the nations, from the rising of the sun to its setting, impossible under a one-temple system. Tonight the group meets the Didache, the earliest Christian church-order document outside the New Testament, plausibly first-century, rediscovered in 1873. Its fourteenth chapter instructs: on the Lord's day, gather, break bread, and give thanks, having confessed your transgressions, that your sacrifice may be pure... for this is that which was spoken by the Lord: in every place and time offer me a pure sacrifice. The first generations read Malachi 1:11 as their own job description, and St. Justin, whom the group met in Session Six, testified to the same reading a few decades later. The riddle of the everywhere-offering was answered by an altar in every place, offering the one sacrifice, which is the only way an offering could ever be both everywhere and pure.

Old Testament Roots and Fulfillment

Tonight closes the loop on the study's deepest Old Testament structures. The *todah* returns for the last time: a sacrifice of thanksgiving completed by a meal, of which later rabbinic tradition said that when all other sacrifices cease, the *todah* will never cease (Leviticus Rabbah 9:7; hedge as later codification of an ancient instinct, as with the Mishnah citation), and the Church's word Eucharist, thanksgiving, now stands revealed as the *todah*'s heir (Session Five's vocabulary, fully paid). The Passover memorial (Session Three) supplies the entire logic of anamnesis. And Psalm 110's for ever, filed in week two and stacked quietly for nine sessions, turns out to be the hinge of Hebrews' whole argument: a priest for ever

holds a living offering, not a new immolation, ever, but the one sacrifice, eternally efficacious and eternally presented; this is the Catholic reading of Psalm 110 alongside Hebrews 7:24-25 and 8:3.

The "for ever" motif completes tonight: a memorial for ever, a covenant for ever, a priest for ever, and now an offering that, being once for all, is for ever present. What looked like a repeated Old Testament formula was the architecture of the Eucharist, laid down a piece at a time.

Leader-side holds, the last of the study: Emmaus and everything post-resurrection, the marriage supper, the tree of life, and the breaking of the bread as a title. All of it belongs to next week's finale, and next week needs every ounce of it.

Voices of the Church

St. Irenaeus of Lyons

Against Heresies, 2nd century

St. Irenaeus, who learned the faith from St. Polycarp, a disciple of the apostle John, wrote that the Lord took bread and gave thanks and taught the new oblation of the new covenant, which the Church, receiving from the apostles, offers to God throughout all the world; and he named this the fulfillment of Malachi's word, that in every place a pure sacrifice is offered to God's name among the nations. Two generations from the apostles, the everywhere-offering was already the Church's self-understanding.

St. John Chrysostom

Homilies on Hebrews, 4th century

St. John Chrysostom, preaching on Hebrews itself, met tonight's objection sixteen centuries early: what then, he asked, do we not offer every day? We offer indeed, but making a remembrance of his death; and this remembrance is one and not many. We do not offer another sacrifice, as the high priest of old offered many, but always the same; or rather, we perform a remembrance of a sacrifice. The Church's daily offering, he insisted, multiplies nothing; it is the one sacrifice, present.

St. Gregory the Great

Dialogues, Book 4, 6th century

St. Gregory wrote that at the hour of the sacrifice, heaven is opened at the priest's voice, the choirs of angels are present, and things lowest are joined to things highest, earth is united to heaven, the visible and the invisible become one. What the eyes see in that hour is small; what is joined together in it is everything.

Catechism Connection

- **CCC 1366.** The Eucharist is a sacrifice because it re-presents, makes present, the sacrifice of the cross, because it is its memorial, and because it applies its fruit: Christ left his Church a visible sacrifice by which the bloody sacrifice accomplished once for all on the cross would be re-presented and its memory perpetuated until the end of the world.

• **CCC 1367.** The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: the victim is one and the same, now offering through the ministry of priests what he once offered on the cross; only the manner of offering is different. In this divine sacrifice, the same Christ who offered himself once in a bloody manner is contained and offered in an unbloody manner, and, in the words of Trent that the Catechism preserves, this sacrifice is truly propitiatory: the one offering, made present, carries its power for the forgiveness of sins to those for whom it is offered.

Thread Watch

THREAD WATCH · LEADER ONLY

Run the Hebrews steelman at maximum honest strength. It is the best objection in the study, and the answer only lands if the objection has genuinely worried the room first. Do not caricature it, do not rush it, and let the group sit uncomfortable between Questions 4 and 5.

Two payoffs fire tonight; protect both as discoveries. The tithe (Question 6): let the group recognize their own week-two file inside Hebrews 7:4-10 before you say a word about it. Malachi (Question 7): read the Didache excerpt aloud and let the group name which prophet it is quoting; they filed the riddle themselves five weeks ago.

Keep the Trent formulation as the summary, not the argument. The group should earn same victim, same priest, different manner from Hebrews 7-8 and the Passover memorial first, and then hear the Church's sentence as the crisp naming of what they just found.

Guard the finale. Emmaus, the breaking of the bread, the wedding supper, and the tree of life are next week, and next week is the reason this study exists. Nothing post-resurrection tonight.

Thread D: one recurrence remains. Silence, one last week.

Session Goals

1. Meet the earliest written account of the Supper and Paul's verdict on what mishandling it does: guilt of body and blood, judgment, illness. Calibrate the warnings to the reality.
2. Recover the biblical meaning of remembrance: the memorial that makes present, from Exodus 12 to the upper room.
3. Face the once-for-all objection from Hebrews at full strength, and answer it from Hebrews: a priest for ever, who always lives, must have something to offer.
4. Collect two long-held payoffs: the tithe of week two, load-bearing in Hebrews 7, and Malachi's riddle, answered by the Didache's pure offering in every place.

Time Note · One Hour Forty-Five with a Shared Meal

0:00 to 0:30, Table. Grace before the meal, eat together without hurry, and let the two Win questions surface naturally over food. Do not turn the table into a classroom.

0:30 to 1:20, Build. Fifty unhurried minutes. Bibles open at the table or moved to the living room, whichever your space favors. The Dig Deeper box is part of the flow, not an extra, and the live discovery moments deserve real hunt time.

1:20 to 1:35, Send. Two questions, no answer boxes, room for silence.

1:35 to 1:45, Live It This Week, memory verse, closing prayer.

If the night truly runs long: Compress Question 2 by summarizing the Corinthian abuses yourself and reading only 11:27-30 with the group. Treat cuts as emergencies, not expectations; at this length the session should breathe on its own.

AT THE TABLE

Before grace tonight, a moment of silence, and then one sentence from each person who is willing: one thing you are thankful for from these eleven weeks. The todah instinct, practiced. Then eat.

PART TWO · DISCUSSION GUIDE

Opening Prayer · Grace Before the Meal

Father, we received from the Lord what was also delivered to us, and tonight we handle the words with unwashed hands and hopeful hearts. Bless this meal, teach us to discern the body, and make our thanksgiving worthy of the name. Through Christ our Lord. Amen.

Win · At the Table (30 minutes with the meal)

1. What is something in your life you do regularly, a tradition, a ritual, a habit, that outsiders might call empty repetition but that you know from inside is nothing of the kind? What do they miss?
2. Have you ever inherited something with instructions attached, a recipe, a practice, an heirloom with rules? What did keeping the instructions exactly come to mean to you?

Leader note: these are dinner conversation, not an agenda item. Ask them while people are still eating, and let the meal take its time.

Build · Opening the Word (50 minutes)

1. Read 1 Corinthians 11:23-26. Here is a dating surprise: this letter, written around AD 53 to 55, is the earliest written account of the Last Supper we possess, on nearly all scholarly datings earlier than any published Gospel. What vocabulary does Paul use to introduce the words, and what does verse 26 say the Church is actually doing whenever it eats this bread and drinks this cup?

ANSWER · SHARE AFTER THE DISCUSSION

Paul frames the words with the technical language of sacred tradition: I received from the Lord what I also delivered to you. Received, delivered: the vocabulary of a fixed, guarded deposit being handed on intact. Within twenty-five years of the upper room, on nearly all scholarly datings before a single Gospel was published, the words of institution were already functioning as the Church's most carefully transmitted sentence.

And verse 26 names the act: as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Proclaim: the Supper preaches. Every celebration announces the death of the Lord, out loud, in bread and cup, and verse 26 quietly assumes the celebrations will continue as often as, on repeat, until the end of history. Whatever do this created, it was built to run until he comes.

2. Now the stakes. Read 1 Corinthians 11:17-22 for the situation, then 11:27-30 for Paul's response, slowly. What exactly does Paul say unworthy eating makes a person guilty of, what must be discerned, and what does he say has already happened in Corinth? Then weigh: what must Paul believe about this meal for these sentences to make sense?

ANSWER · SHARE AFTER THE DISCUSSION

The situation: factions, the poor humiliated, some going hungry while others get drunk, at the

Lord's supper. Paul's response escalates far past bad manners: whoever eats and drinks unworthily will be guilty of profaning the body and blood of the Lord; let a man examine himself; anyone who eats and drinks without discerning the body eats and drinks judgment upon himself. And then the sentence that should stop the room: that is why many of you are weak and ill, and some have died.

Calibrate the warnings to the reality they assume. You cannot be guilty of a person's body and blood by mishandling a metaphor of them; profaning a symbol is rudeness, not blood-guilt. A thoughtful Protestant will push back: you can profane a covenant sign (desecrating a flag genuinely dishonors a nation), and some read "discerning the body" as discerning the church community. Grant the point, then weigh what it cannot carry: Paul locates the guilt in the eating and drinking itself, names it guilt of the body and blood of the Lord, and attributes real illness and real deaths in Corinth to the act itself, the register Scripture reserves for unworthy contact with holy things (think Uzzah and the ark, 2 Samuel 6:6-7), not for abused signs. Whatever Paul believes is on that table, he believes contact with it unworthily is dangerous the way holy things in Scripture are dangerous. His warnings are exactly the size of the Real Presence, and several sizes too large for anything less.

3. Live discovery: do this in remembrance of me. The word is *anamnesis*, and English has shrunk it. Find Exodus 12:14, and recall everything Session Three taught about the Passover as memorial. In Scripture, what does a memorial do? So what is Jesus actually commanding?

The landing: biblical memorial makes present, it does not merely recall. Let them rebuild it from Passover before you confirm.

ANSWER · SHARE AFTER THE DISCUSSION

Exodus 12:14: This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations you shall observe it as an ordinance for ever. And the Passover memorial was never nostalgia: every generation eats the exodus as its own rescue; later Jewish teaching says it outright, in every generation a man must regard himself as if he himself came out of Egypt. A biblical memorial, a *zikaron*, is a liturgical act that collapses time: the saving event becomes present and operative for the ones keeping the memorial, now.

So do this in remembrance of me is not remember me fondly. It is a command in the Passover register: perform the memorial, the act that makes my Passover, my body given and blood poured out, present to every generation that keeps it. This is why Paul can say the Supper proclaims the Lord's death: the memorial does not point at the sacrifice from a distance. It sets it on the table.

4. Now the strongest objection in this entire study, and it deserves your full weight. Read Hebrews 9:24-28 and 10:11-14. Build the case: if Christ offered himself once for all, what is wrong, on this argument, with a Church that claims to offer his sacrifice on thousands of altars every single day? Make the objection as strong as you can before anyone answers it.

Let the room actually feel this one. Do not rush to rescue anybody; the discomfort is the point, and the answer is next question, not this one.

ANSWER · SHARE AFTER THE DISCUSSION

At full strength: the argument of Hebrews is a sustained contrast between repetition and finality. The old priests stand daily, offering repeatedly the same sacrifices which can never take away sins; their very repetition was the proof of their insufficiency, a treadmill of offerings that finished nothing. Christ is the opposite: one offering, once for all, and then he sat down, because the work was complete. By a single offering he has perfected for all time those who are being sanctified. Once for all, *ephapax*, is practically the thesis statement of the letter.

So the objection: a Church that offers the sacrifice daily, everywhere, forever, has climbed back on the treadmill Hebrews demolished. If the Mass is a sacrifice, the cross was not enough; if the cross was enough, the Mass is at best redundant and at worst an insult to it. This is not a rhetorical jab; it is a serious exegetical argument from the New Testament's own priesthood treatise, and it has persuaded generations of serious Christians. If it stands, most of what this study has built falls with it. Sit in that for a moment before we turn the page.

5. Answer it from Hebrews itself. Read Hebrews 7:23-25 and 8:1-3. What kind of priest is Christ now, present tense? What does Hebrews say is necessary for any priest, including this one? And so: is the Mass a repetition of the sacrifice, or something else, and what is the difference?

ANSWER · SHARE AFTER THE DISCUSSION

Hebrews' Christ did not retire when he sat down. He holds his priesthood permanently, because he continues for ever; he always lives to make intercession. And Hebrews states a standing rule and applies it to him as the high priest who ministers now: every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer, as minister in the true sanctuary. A priest for ever, Psalm 110's oath, the verse Hebrews quotes more than any other, is not a priest whose offering is over; it is a priest whose one offering is eternally alive, eternally presented before the Father. The once-for-all sacrifice did not end; it succeeded, and stands for ever.

And now distinguish what the objection never distinguishes: repetition multiplies sacrifices; memorial multiplies presence. The old priests repeated because their sacrifices could never take away sins (10:11): each one spent and insufficient the moment it was offered, leaving the work forever unfinished. The Mass repeats nothing: it is the anamnesis the group just recovered, the memorial that makes the one sacrifice present, the way Passover made the exodus present to every generation, which is Passover logic Hebrews' audience kept every year and Hebrews never once condemns. Nothing is added to Calvary at Mass; Calvary is what arrives, sacramentally made present. The Church's formulation, hammered out at Trent, says it in one sentence the group has now earned from Hebrews: the victim is one and the same, the priest is one and the same, offering now through his ministers what he offered then on the cross; only the manner of offering is different. One sacrifice. Ten thousand altars. Zero repetitions.

6. Now watch Hebrews close a nine-week-old file. Read Hebrews 7:1-10. Who does Hebrews choose as the figure of Christ's priesthood, and what exact detail from Genesis 14 does its argument in verses 4 to 10 stand on? Where has this study seen that detail before?

Let the recognition be theirs. Week two, the Dig Deeper box, the tenth of everything.

ANSWER · SHARE AFTER THE DISCUSSION

Melchizedek. Hebrews walks Genesis 14 precisely as this study walked it in week two: king of Salem, priest of God Most High, king of righteousness, king of peace, without recorded genealogy, resembling the Son of God, and over it all Psalm 110's oath: a priest for ever, after the order of Melchizedek. The silhouette from the study's second night stands up in the New Testament wearing its full argument.

And the load-bearing detail is the one you filed nine weeks ago in a Dig Deeper box: Abraham gave him a tenth of everything. Hebrews argues: Levi, the ancestor of Israel's whole priesthood, was still in the loins of Abraham when Abraham paid that tithe, so in Abraham, the levitical priesthood itself paid tribute to Melchizedek, and the lesser is blessed by the greater. Your week-two marginal note turned out to be a hinge of the New Testament's own case. Mark what that means about how you have been reading: this study's method, file the detail, trust the architecture, is how Scripture reads Scripture.

7. One riddle remains from week six: Malachi's pure offering, in every place, among the nations, from the rising of the sun to its setting, impossible under a one-temple system. Listen to this, from the Didache, the earliest Christian church-order document we possess, plausibly written within the first century: "On the Lord's day, gather together, break bread and give thanks, having confessed your transgressions, that your sacrifice may be pure... For this is that which was spoken by the Lord: In every place and time, offer me a pure sacrifice, for I am a great King, says the Lord, and my name is wonderful among the nations." What has the earliest Church done with Malachi's riddle?

ANSWER · SHARE AFTER THE DISCUSSION

They answered it, by living it. The first generations of Christians read Malachi 1:11 as the job description of their Sunday: gather, break bread, give thanks, that your sacrifice may be pure, and the Didache quotes the prophet outright as the warrant. St. Justin, whom this study met in week six, testified to the same reading a few decades later, and St. Irenaeus after him: the new oblation of the new covenant, offered to God throughout all the world.

And notice how completely tonight's answer resolves the riddle; this is how the earliest Church read it, and nothing else they knew fit Malachi's terms. An offering in every place, at every hour, among every nation, and pure, is impossible if every altar offers a different sacrifice; ten thousand sacrifices from unclean hands could never all be pure. But one sacrifice, the once-for-all offering of the sinless priest, made present by memorial on every altar from sunrise to sunset: that is everywhere, always, and pure, because the offering is Christ himself. Malachi's geography was never impossible. It was Eucharistic.

DIG DEEPER

The Didache, meaning The Teaching, in full The Teaching of the Twelve Apostles, is a short church manual, catechesis, baptism, fasting, Eucharist, ministry, that many scholars date to the first century, making parts of it plausibly older than some New Testament books. It was known to the

Fathers, lost for centuries, and rediscovered in a Constantinople library in 1873. Its Eucharistic chapters call the bread the fragments, *klasma*, gathered from scattered grain into one loaf as the Church is gathered from the ends of the earth, an image this study heard in a Galilean field: gather up the fragments, that nothing may be lost.

8. Assemble the capstone. The earliest account: received and delivered, proclaiming the Lord's death until he comes. Warnings the size of a Real Presence. A memorial that makes present. A priest for ever who always lives, with something to offer. Melchizedek's order. A pure offering in every place. In your own words: what did "do this" create?

ANSWER · SHARE AFTER THE DISCUSSION

It created the Eucharist, and the Eucharist as the New Testament actually describes it: the *today* of the new covenant, a thanksgiving sacrifice completed by a meal, offered by the priest for ever through his ministers, making the one sacrifice of the cross present in every place from the rising of the sun to its setting, proclaiming the Lord's death, binding the covenant family, until he comes. Not a new sacrifice, ever; not a bare symbol, anywhere in the sources; the one Passover of Jesus Christ, set on the table of every generation.

And draw the conclusion the whole night has earned: because the memorial makes the sacrifice present, it makes the sacrifice's fruits present. Calvary was offered for the forgiveness of sins, poured out for many unto the remission of sins, so where Calvary arrives, its power to forgive and to heal arrives with it. This is why the Church has always dared to offer the Eucharist to the Father *for* things: for the forgiveness of sins, for the living, and for the dead, and why the Council of Trent, quoted in the Catechism, does not flinch from the old word: this sacrifice is truly propitiatory. Its fruits are applied according to God's will and the disposition of the receiver: the Eucharist wipes away venial sins and preserves from mortal sin in those rightly disposed (CCC 1393-1395), and grave sin still calls for sacramental confession. The Mass does not add to Calvary. It applies Calvary, here and now, to the members of Christ's Body, which is why a Mass can be offered for your intention, for a sick friend, for a soul you love who has died. The one sacrifice is not only present on the altar; it is aimed, by the Church, at every wound it was offered to heal.

And say the quiet part plainly, because eleven weeks have earned it: nothing in tonight's picture was invented by the medieval Church. The realism is Paul's, the memorial is Moses', the priesthood is Psalm 110's, the everywhere-offering is Malachi's, and the practice is the *Didache's*, a document commonly dated to the late first or early second century, plausibly within living memory of the apostles. The Mass is not a departure from the Bible. It is what the Bible looks like when it is obeyed. One scene remains, next week: the risen Lord himself at a table, and the reason your leader has been reading four particular verbs very slowly all study long.

Send · Taking It With You (15 minutes)

1. Paul says: let a man examine himself, and so eat. Knowing now what the meal is, what would honest self-examination before receiving actually look like in your life, and is anything currently in the way?

2. Anamnesis means the sacrifice arrives where you are: the cross made present a few miles from your front door, every morning. What does it do to you that you have been living within driving distance of Calvary your whole life?

No answer boxes here. Ask, wait, and let silence do some of the work.

Live It This Week

- 1.** Go to one weekday Mass this week if your schedule allows any at all, and attend it knowing what you now know: same victim, same priest, different manner. Afterward, write down one thing you saw differently.
- 2.** Before Sunday, make a real examination of conscience, and if it has been a while, go to confession; discerning the body begins with examining yourself, and Paul says so in the same breath.
- 3.** Reread Hebrews 7 on your own this week, slowly, and notice how many verses you now recognize from the inside. Nine weeks ago you could not have read that chapter. Now it reads like your own notes.

Scripture Memory Verse

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

1 Corinthians 11:26

Closing Prayer

Lord Jesus, priest for ever, you always live to intercede, and you always have something to offer: yourself, once for all, for ever present. Teach us to discern the body, to examine our hearts, and to proclaim your death with our lives until you come. Amen.

PART THREE · LEADER REFERENCE CARD

Passages in order of use

- 1 Corinthians 11:23-26 · the earliest account; received and delivered; proclaim until he comes
- 1 Corinthians 11:17-22, 27-30 · the abuses; guilty of body and blood; discerning the body
- Exodus 12:14 · live discovery: the memorial, zikaron
- Hebrews 9:24-28; 10:11-14 · the steelman: once for all
- Hebrews 7:23-25; 8:1-3 · the answer: a priest for ever must have something to offer
- Hebrews 7:1-10 · the Melchizedek payoff; the tithe argument
- Didache 14 with Malachi 1:11 · the pure offering in every place (read aloud)
- 1 Corinthians 11:26 · memory verse

Leader only · do not distribute or read aloud

- Psalm 110:4 · quoted throughout Hebrews 5-7 (the study's week-two oath, now load-bearing)
- 1 Corinthians 11:30 · present exactly as written; no embellishment
- Mishnah Pesachim 10:5 · as if he himself came out of Egypt (hedge as later codification of an ancient instinct)
- St. Justin Martyr, Dialogue with Trypho 41 · Malachi applied to the Eucharist (reinforces the Didache)
- CCC 1362-1372 · the full memorial-sacrifice section (background for questions)
- CCC 1371 with 2 Maccabees 12:43-46 · the sacrifice offered for the dead (brief answer if asked; the full theology belongs to another study)
- Revelation 5:6 · the Lamb standing as though slain (hold; it belongs to next week's heaven)