

SESSION TWELVE

Known in the Breaking of the Bread

Luke 24:13-35; Acts 2:42; 1 Corinthians 10:16-17; Revelation 19:6-9; Revelation 22:1-2, 14

PART ONE · LEADER PREPARATION GUIDE

Session Overview

Discovery Aim. Participants walk the Emmaus road with the risen Lord, watch him lead the Bible study this study has been imitating for twelve weeks, and catch, at last, the four-verb fingerprint planted five weeks ago: he took the bread and blessed, and broke it, and gave it to them, and their eyes were opened. The study's threads resolve: eyes opened at a meal undo the eyes opened in Eden, the meal makes the Church, the mountain feast is named a wedding, and the tree of life, guarded since the third chapter of the Bible, stands open on its last page.

Catholic Touchstone. The Eucharist was known from the beginning as the breaking of the bread; by this action his disciples recognized the risen Jesus (CCC 1329), and it is by the Eucharist that the Church herself is made: the faithful, receiving the one bread, become the one Body (CCC 1396). Tonight the study arrives where it was always going: recognition at the table.

What You Need to Know

Tonight is the reason the study exists, and most of your work was done weeks ago. Two long-planted discoveries detonate tonight, the four verbs and the Eden inversion, and your only job is to read slowly and get out of the way when the room erupts. It will.

The scene (Luke 24:13-35): Easter afternoon, two disciples walking away from Jerusalem, seven miles to Emmaus, talking about the catastrophe. The risen Jesus joins them and their eyes were kept from recognizing him. Their summary of the weekend is the saddest tense in the Gospels: we had hoped that he was the one to redeem Israel. Hope, past perfect. They even know about the empty tomb and the angels, and it has changed nothing; information about the resurrection, without the encounter, leaves them walking the wrong direction.

Then Jesus does something this group will recognize instantly, because they have spent twelve weeks inside it: beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. The risen Lord's first catechesis is a walk through the Old Testament showing that it was about him all along. Ask the group what he would have covered, and let them answer from their own table of contents: a meal in a garden, a priest-king with bread and wine, a lamb that must be eaten, bread from heaven, bread before the Face, a banquet foretold. This study's method was never a method; it was Emmaus, imitated. And the disciples' hearts burned while he opened the scriptures, which is what has been happening at your table for three months.

At the village he appears to be going further; they press him: stay with us. And at table, the guest becomes host, and Luke writes four verbs: he took the bread and blessed, and broke it, and gave it to them. Read the verse aloud and ask the group to narrate the verbs. Then be silent. This is the moment the study has protected since week seven: took, blessed, broke, gave, in the wilderness with five loaves; took, gave thanks, broke, gave, in the upper room over the words this is my body; took, blessed, broke, gave, at Emmaus, and their eyes were opened and they recognized him. The fingerprint was planted, recurred in silence, and now the recognition belongs to the room. When it lands, and someone says wait out loud, the study has done the thing it was built to do.

And he vanished out of their sight. Not a failed magic trick: the Church has long read the vanishing as a lesson in where the risen Lord is now to be found above all. The recognition happens in the breaking of the bread, and the moment it happens, ordinary sight is withdrawn, because from now on the breaking of the bread is, above every other place, where he is to be found. St. Leo the Great, preaching on the Ascension, gave the Church the sentence for it: what was visible in our Redeemer has passed over into the sacraments. He has not gone; his presence has changed address, from their eyes to their hands.

The Eden inversion is tonight's deepest resolution, and it should be a live discovery. Luke 24:31: their eyes were opened, and they recognized him. Genesis 3:7-8: then the eyes of both were opened, and they knew that they were naked, and they hid. The Bible has exactly these two eye-opening meals, built as mirror images: a meal taken in grasping, and the opened eyes see shame, and the eaters hide from God's face; a meal received from his hands, and the opened eyes see God, and the eaters run seven miles in the dark to tell everyone. What eating broke, eating has healed. Thread A, planted in the study's first hour, resolves here: the wound and the remedy are the same shape, because the Physician aimed the remedy at the wound.

Luke immediately shows the recognition becoming a rhythm: the two report how he was known to them in the breaking of the bread, and within weeks Luke describes the newborn Church's whole life in four marks: they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers (Acts 2:42). The breaking of the bread is Luke's deliberate echo, and it became the Eucharist's first name (CCC 1329). Paul supplies the theology of what the meal does: the cup of blessing which we bless, is it not a participation, *koinonia*, communion, in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Corinthians 10:16-17). Eating makes communion: the study's first-night thesis, stated by Paul as doctrine. The Eucharist makes the Church (CCC 1396).

Then heaven. Revelation 19:6-9: the marriage supper of the Lamb, and the angel's command: Write this: Blessed are those who are invited to the marriage supper of the Lamb. Isaiah's mountain feast, week six's promise, gets its name: it was a wedding all along, and the group has been hearing its invitation their whole lives, because the Church echoes this verse at every Mass: Blessed are those called to the supper of the Lamb. The Mass does not resemble the wedding supper; it is its threshold. And finally Revelation 22:1-2, 14: the tree of life, guarded by cherubim and flame since the study's first night, stands in the open on the Bible's last page, bearing fruit, its leaves for the healing of the nations, with a blessing on those who have the right to the tree of life. Set Genesis 3:22-24 and Revelation 22:14 side by side and let the group read the whole Bible in one glance: barred from the food of life on page three; invited to it on the last page; and in between, a Lamb, slain and eaten, who said, I am the living bread; if any one eats

of this bread, he will live for ever. The study's final synthesis belongs to the group: what was the meal for? It was never an appendix to the story. It was the story: life received by eating, lost at a table, restored at a table, and consummated at a table that never ends.

Old Testament Roots and Fulfillment

Every thread lands tonight. Thread A (eating makes communion): Eden's opened eyes inverted at Emmaus, sealed by 1 Corinthians 10's one bread, one body, consummated at the tree of life. Thread B (the priest with bread and wine): completed last week in Hebrews, visible tonight in the host at Emmaus. Thread C (the lamb must be eaten): the Lamb of the wedding supper, standing at the center of heaven's liturgy. Thread D (took, blessed, broke, gave): recognized, at last, by the group, at Emmaus, exactly as Luke intended his readers to recognize it.

The study's geography completes: from a garden east of Eden, to Salem, to Egypt's doorposts, to Sinai, to Zion's mountain, to Capernaum, to an upper room, to Golgotha, to a village road at dusk, and finally to the city where the tree of life grows by the river. Every table was one table.

There are no leader-side holds tonight. For the first time in twelve weeks, everything may be said.

Voices of the Church

St. Augustine of Hippo

Sermons on the Easter Season, 5th century

St. Augustine returns for this study's last word from the Fathers, preaching on Emmaus: the Lord willed to be recognized in the breaking of the bread, he told his people, for our sake, who would not see him in the flesh and yet would eat his flesh. Their eyes were held on the road so that ours could be opened at the altar: what they learned in one evening, that he is known in the breaking of the bread, the Church has lived on ever since.

St. Leo the Great

Sermon 74 (On the Ascension II), 5th century

St. Leo, preaching on the Ascension, gave the Church a sentence the Church has ever since applied to the vanishing at Emmaus and everything after it: what was visible in our Redeemer has passed over into the sacraments. The Lord did not withdraw his presence when he withdrew his visible form; he relocated it, from the eyes of a few witnesses to the altars of the whole world, so that faith, nobler than sight, might find him everywhere the bread is broken.

St. John Paul II

Mane Nobiscum Domine, 2004

St. John Paul II, in a letter named for the Emmaus plea, stay with us, Lord, wrote that the whole Church walks that road: hearts burning as the Scriptures are opened, eyes opened in the breaking of the bread. The two disciples' evening, he taught, is the shape of every Eucharist, Word then Sacrament, and the shape of the Christian life itself: we recognize him at the table, and like them,

we cannot stay seated; we rise that same hour and go tell.

Catechism Connection

- **CCC 1329.** The Eucharist is called the Breaking of Bread because this rite, characteristic of the Jewish meal, was used by Jesus when he blessed and distributed the bread as master of the table, above all at the Last Supper. It is by this action that his disciples will recognize him after his Resurrection, and it is this expression that the first Christians used to designate their Eucharistic assemblies.
- **CCC 1396.** The unity of the Mystical Body: the Eucharist makes the Church. Those who receive the Eucharist are united more closely to Christ, and through it Christ unites them to all the faithful in one body. Communion renews, strengthens, and deepens the incorporation into the Church already achieved by Baptism: because there is one bread, we who are many are one body.

Thread Watch

THREAD WATCH · LEADER ONLY

Tonight the silence ends. Question 3 is the recognition: have the group narrate the four verbs of Luke 24:30 aloud, and then wait. Say nothing until someone says it. If the room needs a nudge after a long silence, one question only: where have you heard this cadence before? Then let them run: the grass at Galilee, the upper room, and now Emmaus. Confirm it all, joyfully; five weeks of your discipline were for this minute.

The Eden inversion (Question 4) is the study's deepest single discovery; protect it as a live hunt. Their eyes were opened should send someone to Genesis 3:7 without your help; the whole study has trained them for exactly this reflex. If it lands in silence, let the silence be long.

Blessed are those invited (Question 7): let the group say where they have heard the sentence before you do. Most have heard it hundreds of times; watching them realize the Mass has been quoting heaven at them their whole lives is one of the night's great gifts.

End the night facing forward, not backward. The last question sends them to Mass with opened eyes, and the best closing move available to you is concrete: propose that the group attend one Mass together this week, as its own final session, at the table the study was about all along.

Session Goals

1. Walk the Emmaus road: dead hope, the stranger, and the Old Testament catechesis this study has been imitating for twelve weeks.
2. Catch the fingerprint: took, blessed, broke, gave, and eyes opened at the table, and understand the vanishing: presence has changed address.
3. Discover the Eden inversion: the two eye-opening meals of the Bible, mirror images, wound and remedy the same shape.

4. Follow the breaking of the bread into the Church's life and heaven's liturgy: one bread, one body; the wedding supper; the tree of life open at last.

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 5 by reading Acts 2:42 yourself and moving directly to 1 Corinthians 10:16-17. Treat cuts as emergencies, not expectations; at this length the session should breathe on its own.

AT THE TABLE

The final feast: the best meal of the study, and this one should be a true celebration, every place setting deliberate. If the group has grown close, and after twelve weeks it has, let the meal run long tonight. The Build can start late. Some things should not be hurried, and the last supper of a Eucharist study is one of them.

PART TWO · DISCUSSION GUIDE

Opening Prayer · Grace Before the Meal

Stay with us, Lord, for it is toward evening, and this study is far spent. You have opened the Scriptures to us week after week and our hearts have burned within us. Bless this last meal of ours, and at this table, as at every table, let us know you. Amen.

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

1. Looking back over twelve weeks: which single discovery has stayed with you the most, the one you have already told somebody else about, or wanted to?
2. Have you ever recognized someone or something in a sudden instant, a face in a crowd, a truth that had been in front of you all along? What was the moment of recognition like?

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 Luke 24:13-24. Easter afternoon: two disciples, seven miles, walking which direction, and in what state? Listen especially to verse 21. What tense is their hope in, and what is strange about how much they already know?

ANSWER · SHARE AFTER THE DISCUSSION

They are walking away from Jerusalem, away from the community, on the afternoon of the resurrection itself, and their summary is the saddest sentence in the Gospels: we had hoped that he was the one to redeem Israel. Had hoped. Hope in the past perfect, hope with a tombstone on it.

And here is the strange part: they know everything. They know about the women, the empty tomb, the vision of angels, the confirming visit of the disciples. They are carrying a complete report of the resurrection and walking the wrong direction anyway, because information about the risen Lord, without the encounter, redeems nothing. Hold that; the whole scene is about how the encounter happens.

2. Read Luke 24:25-27 and verse 32. What does the risen Jesus do first, before revealing himself? Beginning where, covering what? You have spent twelve weeks preparing to answer this: what would that Bible study have contained? And what did it do to them while it was happening?

Let the group actually build his syllabus from their own. This question is a victory lap; let it feel like one.

ANSWER · SHARE AFTER THE DISCUSSION

The risen Lord's first act of catechesis is a Bible study: beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. Not a vision, not a proof, not a lecture on the empty tomb: the Old Testament, read as one story about him. And you can

build his syllabus, because you have walked it: a meal in a garden and a barred tree; a priest-king of Salem with bread and wine; a lamb that must be eaten; bread from heaven that could not stop death; bread before the Face and a thanksgiving you eat; Wisdom's table, a mountain feast, a pure offering in every place. This study never had a method of its own. It had his, imitated: Emmaus, stretched over twelve weeks.

And verse 32 tells you what it did to them, and what it has been doing at this table since September: did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures? The burning heart is the Emmaus symptom. If you have felt it here, you now know whose company you were in.

3. Read Luke 24:28-31. They beg the stranger: stay with us. At table, the guest becomes host. Now read verse 30 aloud, slowly, and narrate exactly what he does with the bread, verb by verb.

This is the moment. Have the verbs spoken aloud, and then be silent and wait. If a long silence truly needs breaking, one question only: where have you heard this cadence before? Then confirm everything, with joy.

ANSWER · SHARE AFTER THE DISCUSSION

He took the bread and blessed, and broke it, and gave it to them. Took. Blessed. Broke. Gave. And you have heard this cadence twice before, because Scripture has been pressing it into you like a fingerprint: on the green grass of Galilee, when he took the five loaves, blessed, broke, and gave; in the upper room, when he took bread, gave thanks, broke it, and gave it, saying, this is my body; the same fourfold action, and the thanksgiving that gave the Eucharist its name. Five weeks ago you were asked to file the cadence without being told why. This is why. Luke wrote the verbs so that his readers would recognize at Emmaus what the disciples recognized: the same host, the same hands, the same act.

And their eyes were opened and they recognized him. Not during the greatest Old Testament exposition ever given, by its own subject; the Scriptures set their hearts burning, but recognition came at the table, in the breaking of the bread. Word, then Sacrament: the road, then the table. It is the shape of Emmaus, and, as some of you may already be realizing, it is the shape of something else you have attended your whole life.

4. The same verse says something stranger: their eyes were opened. Live discovery: the Bible has used exactly that phrase about exactly one other meal. Find it, read the two verses side by side, and compare everything: what was eaten, how it was taken, what the opened eyes saw, and what the eaters did next.

The landing is Genesis 3:7. Twelve weeks have trained this reflex; give them room to run it. When it lands, let the silence be long.

ANSWER · SHARE AFTER THE DISCUSSION

Genesis 3:7-8: then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together (v. 7); and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden (v. 8). Two meals, two openings of eyes, built as perfect mirror images. In Eden: fruit grasped against the Giver, and the opened eyes see shame, and the

eaters hide from God's face among the trees. At Emmaus: bread received from the Giver's own hands, and the opened eyes see God, and the eaters cannot hide, they rise that same hour and run seven miles in the dark to tell everyone.

This is the study's first thread, planted in its first hour, resolving: eating was where communion broke, so eating is where communion is healed. The wound and the remedy have the same shape because the Physician aimed one at the other. And notice the vanishing is part of the healing: he disappears at the instant of recognition not to abandon them but to relocate; from now on, the breaking of the bread is, above all, where he is found. As St. Leo said: what was visible in our Redeemer has passed over into the sacraments. His presence did not end. It changed address, from their eyes to their hands, and to yours.

5. The recognition immediately becomes a rhythm. Read Luke 24:33-35, then Acts 2:42, Luke's snapshot of the newborn Church weeks later. What do the two disciples report, in what words, and what four things mark the Church's entire life in Acts? What has the Emmaus meal become?

ANSWER · SHARE AFTER THE DISCUSSION

They rise that same hour, run back to Jerusalem, and report how he was known to them in the breaking of the bread. And weeks later, Luke describes the whole life of the three-thousand-member newborn Church in four marks: they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. The breaking of the bread: Luke's deliberate echo of Emmaus, now a fixture, a devotion, a rhythm, and in fact the Eucharist's first name; it is what the earliest Christians called their assemblies.

See what Luke has done across his two volumes: recognition at Emmaus becomes the recognizable center of the Church's week. The risen Lord is not known in the breaking of the bread once, as a farewell; it becomes the standing appointment, teaching and fellowship and prayers gathered around it. The Church was born already knowing where to find him, because he had shown them at a village table on Easter evening.

6. Paul supplies the theology of what the meal does. Read 1 Corinthians 10:16-17. What does he call the cup and the bread, what Greek idea sits inside the word, and what does verse 17 say the one bread makes out of the many? Where did this study first meet that claim?

ANSWER · SHARE AFTER THE DISCUSSION

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? The word is *koinonia*: communion, real shared participation, the word for the deepest kind of common life. And verse 17 draws the staggering conclusion: because there is one bread, we who are many are one body, for we all partake of the one bread. The meal does not merely feed the Church. The meal makes the Church: one loaf, received into many, welds the many into one.

And this study met that claim on its first night, before anyone knew where we were going: eating makes communion, life received by feeding on what God gives, at a table where his presence was the point. Eden's design was never abandoned; it was accomplished. The Catechism says it in four

words this group has now earned from twelve weeks of Scripture: the Eucharist makes the Church.

7. Now heaven. Live discovery: find Revelation 19:6-9. What is the feast at the center of heaven's liturgy called, what does the angel command John to write, and, listen carefully, where have you heard that sentence before? Then think back to week six: what promise just got its name?

Let them say where they have heard blessed are those invited. Nearly all of them have heard it hundreds of times.

ANSWER · SHARE AFTER THE DISCUSSION

The marriage supper of the Lamb. Heaven's consummation is a feast, and the feast is a wedding, and the angel commands: Write this: Blessed are those who are invited to the marriage supper of the Lamb. And you have heard that sentence before, at every Mass of your life, moments before Communion: Blessed are those called to the supper of the Lamb. The liturgy has been drawing that invitation from Revelation 19 since your childhood; tonight you learn it was heaven's sentence all along, and the Mass is where earth stands in its doorway.

And week six's promise gets its name. Isaiah saw a feast on the mountain, rich food and wine well refined, for all peoples, at which death is swallowed for ever, and we asked what feast could do all that. Revelation answers: it was a wedding. The banquet at the end of the world is the marriage of the Lamb and his people, the communion every table in this study was rehearsing. And the Lamb at its center is the Lamb of week three, standing as one who was slain: the Passover logic held to the very end. The Lamb was sacrificed, and the Lamb is eaten, and the eating is a wedding feast that never ends.

DIG DEEPER

One quiet payoff from week five: the bread of the Face never ceased. Walk into any Catholic church and you will find a gold-adorned box called the tabernacle, with a lamp burning beside it, and within it the Bread that is the Presence, reserved continually before the Lord and for his people, *lechem happanim* fulfilled. Leviticus 24 asked Israel to keep bread before God's face as a covenant for ever; the Church has kept the fulfillment of that bread before the faces of the faithful in every generation since. The red lamp you have walked past your whole life is the sanctuary of Israel, still burning. Stop at it this week, and stay a while: everything this study found is in that box.

8. The last page. Read Revelation 22:1-2 and 22:14, and set them beside Genesis 3:22-24, where this study began. What stands open on the Bible's final page, and who has the right to it? Then the study's final question, and it belongs entirely to you: from Eden to Emmaus to the wedding supper, what was the meal for?

Give the final synthesis to the group and let several answer. The answer box is for after; tonight it should be their voices first.

ANSWER · SHARE AFTER THE DISCUSSION

The tree of life, guarded by cherubim and a flaming sword since the third chapter of the Bible,

stands in the open on its last page: growing by the river of the water of life, bearing fruit in every month, its leaves for the healing of the nations, and over it a blessing: Blessed are those who wash their robes, that they may have the right to the tree of life. The first door Scripture ever closed is the last promise Scripture makes. Access to the food of life is not merely restored; it is the ending of the whole story. And between the barred gate and the open city stands one figure, saying: I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever.

So: what was the meal for? It was never an appendix to the gospel, an odd Catholic addition to a simpler story. It was the story. God made a creature who lives by receiving, and set him in a garden where life was eaten from the Giver's hand. Communion broke at a table, so God spent salvation history setting tables, Salem, Egypt, Sinai, the wilderness, the sanctuary, Zion's promised mountain, until his Son took bread, blessed, broke, and gave, and said the words the whole Bible had been waiting to say: this is my body, given for you. The Mass you attend this Sunday is Emmaus: the Scriptures opened, the bread broken, the Lord known, heaven's wedding at the door, the tree of life in reach of your outstretched hand. You walked twelve weeks to have your eyes opened. Go, and be known by him at the table, and like the two at Emmaus, do not expect to be able to keep it to yourselves.

Send · Taking It With You (15 minutes)

1. The two disciples knew all the facts of Easter and were still walking away; recognition came only at the table. Where are you, honestly, on that road tonight: informed, burning, recognizing, or telling? And what is the next seven-mile run for you?
2. Their eyes were opened, and they could not stay seated. After twelve weeks, who is the one person you most need to walk a little of this road with, and what would you show them first?

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

Live It This Week

1. Go to Mass this week, ideally with someone from this table, and attend it as Emmaus: the Scriptures opened, then the bread broken. At the words Blessed are those called to the supper of the Lamb, remember where the sentence comes from, and answer it.
2. Make one visit to the tabernacle this week, outside of Mass, and sit with the Bread of the Presence for fifteen unhurried minutes. Bring nothing but the study in your bones.
3. Within the month, tell the road story: walk one person through the single discovery from these twelve weeks that most opened your eyes, and let your heart burn out loud. Emmaus ends with a seven-mile run to tell; so does this study.

Scripture Memory Verse

"He was known to them in the breaking of the bread."

Luke 24:35

Closing Prayer

Lord Jesus, you walked with us before we knew you, you opened the Scriptures until our hearts burned, and you let yourself be known in the breaking of the bread. The road is over and the table is set, here, and everywhere, until the wedding supper of the Lamb. Stay with us, Lord. And when our eyes are opened at your table, send us running. Amen.

PART THREE · LEADER REFERENCE CARD

Passages in order of use

- Luke 24:13-24 · the road; we had hoped
- Luke 24:25-27, 32 · beginning with Moses and all the prophets; hearts burning
- Luke 24:28-31 · took, blessed, broke, gave; eyes opened; the vanishing
- Genesis 3:7-8 · live discovery: the first opened eyes
- Luke 24:33-35 with Acts 2:42 · known in the breaking of the bread; the Church's four marks
- 1 Corinthians 10:16-17 · participation; one bread, one body
- Revelation 19:6-9 · live discovery: the marriage supper of the Lamb
- Revelation 22:1-2, 14 with Genesis 3:22-24 · the tree of life, open
- Luke 24:35 · memory verse

Leader only · do not distribute or read aloud

- Mark 6:41 and Luke 22:19 · the two prior occurrences of the fourfold action (note: Luke 22:19 reads "when he had given thanks," eucharistēsas, the word behind "Eucharist," where Luke 24:30 and Mark 6:41 read "blessed"; Matthew 26:26 and Mark 14:22 have "blessed" at the Last Supper)
- Genesis 3:22-24 · the barred tree (side-by-side reading in Question 8)
- Isaiah 25:6-9 · the mountain feast (named at Revelation 19)
- Revelation 5:6 · the Lamb standing as though slain (available tonight; the holds are over)
- CCC 1402-1405 · the Eucharist as pledge of the glory to come (background for the ending)
- Leviticus 24:5-9 · the bread of the Presence (behind the Dig Deeper tabernacle payoff)