

WHAT WE FOUND

The threads came due. Satan entered Judas at the opportune time the desert promised (4:13); the girded loins of Session 8 turned out to be dress rehearsal for the true Passover; and the fourfold action of the feeding returned over the bread: having taken, having given thanks (eucharistēsas, the tenth leper's verb, where the feeding had said blessed), he broke and gave, and said what no Passover host had ever said: this is my body which is given for you. Do this in remembrance of me. We had just discovered what remembrance means at a Passover table: Exodus 12:14's zikkarōn, the memorial that makes the saving event present to every generation that keeps it, so that, as the Passover Haggadah's own rule puts it (Mishnah Pesachim 10:5), in every generation a man must regard himself as if he came forth out of Egypt. That is the remembrance he chose: Luke's Greek word, anamnēsis, carries the Passover's zikkarōn into the upper room. This is where the Mass comes from (CCC 1362–1367), and do this, spoken to the apostles, ordained them (CCC 611, 1337).

Then the master who serves: I am among you as one who serves (22:27), Session 8's impossible promise (12:37) kept in person. And the sentence every Catholic should know: Simon, Simon... I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren, an office founded, with the denial already foreseen, not on Peter's strength but on Christ's prayer.

VOICES OF THE CHURCH

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St. Ignatius of Antioch (*Letter to the Smyrnaeans*, 7.1 (c. AD 107))

They abstain from the Eucharist because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, which suffered for our sins and which the Father raised up. Within one lifetime of the upper room, this was the boundary of the faith.

VOICES OF THE CHURCH

St. Cyril of Jerusalem (*Mystagogical Catecheses*, 4)

Since Christ himself has declared of the bread, this is my body, who shall dare to doubt any longer? Do not judge by taste, but by faith be fully assured that you have been counted worthy of the Body and Blood of Christ.

VOICES OF THE CHURCH

St. Thomas Aquinas (*Summa Theologiae* III, q. 75)

Christ's true body and blood are in this sacrament in a way sense cannot detect and faith alone grasps, resting on the authority of God who said this is my body. The other sacraments contain grace; this contains Christ himself.

LIVE IT THIS WEEK

- Go to Mass with Exodus 12 and Luke 22 fresh: at the consecration, hear the four verbs and the word remembrance as the upper room hears them.
- If unconfessed grave sin has kept you from Communion, let Reconciliation restore you to the table properly; that is what both sacraments are for.
- Read Luke 22:39–24:53 in one sitting before our final session, and bring your today tally, complete.

SCRIPTURE MEMORY

Luke 22:19b *This is my body which is given for you. Do this in remembrance of me.* (RSV2CE)

Before next session: read Luke 22:39–24:53, the whole Passion and Resurrection, in one sitting if you can.

Catechism this week: CCC 1337–1344, 1362–1367, 611, 1323.