

Take-Home 1: Could a Jew Say This?

What We Found

Scripture prohibits consuming blood repeatedly and solemnly: given to Noah before Israel existed, repeated to Israel with the warning of being cut off, and grounded in a principle, that the life of the flesh is in the blood and life belongs to God (Genesis 9:3-4; Leviticus 17:10-14; Deuteronomy 12:23).

Against that backdrop we read John 6. When his audience was shocked, Jesus did not soften his words; he intensified them, shifting to the more concrete Greek verb *trogo*, often rendered eat and capable of implying chewing, and calling his flesh true food and his blood true drink. Many disciples left, and he let them. Peter stayed with the words we now pray: Lord, to whom shall we go?

Voices of the Church

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

Writing within living memory of the apostles, Ignatius described teachers who stayed away from the Eucharist because they did not confess that it is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father raised (*Letter to the Smyrnaeans* 7).

St. Justin Martyr (d. c. 165)

Explaining Christian worship to a pagan emperor around the year 155, Justin wrote that Christians do not receive the Eucharist as common bread or common drink, but as the flesh and blood of the Jesus who was made flesh (*First Apology* 66).

St. John Chrysostom (d. 407)

In summary of his preaching on John: when the crowd found the saying hard, Jesus did not explain it away; the Eucharist calls for faith before comprehension, and we should approach the altar with the awe the words deserve.

Live It This Week

- Read John 6 once more on your own, out loud if you can, and mark every place Jesus could have softened his words and did not.
- At Mass this Sunday, listen for the moment the priest says the words of Jesus over the bread and the cup, and silently pray Peter's words: Lord, to whom shall we go?
- Fill in the My Guess box below, seal this sheet (fold and staple, or use an envelope), and bring it next week. Do not sign your name.

SCRIPTURE MEMORY VERSE

Lord, to whom shall we go? You have the words of eternal life. John 6:68

My Guess (seal this and bring it back)

In John's Gospel, Jesus's final recorded word from the cross is: It is finished (John 19:30).

What do you think was finished? Write your honest guess below. No one will read it until the night we open these together, and you will not sign it.

My guess: _____

Before Next Session

Read Exodus 1-2, the story of Israel's slavery in Egypt, so the world of the exodus is fresh.

Catechism references for this session: CCC 1336, 1381, 1406.

Take-Home 2: The Hope of Israel

What We Found

Israel was not waiting vaguely. Moses promised a prophet like himself whom the people must heed (Deuteronomy 18:15-18); Isaiah promised a new exodus, a new way in the wilderness (Isaiah 43:16-21); Jeremiah promised the new covenant, written on hearts and founded on the forgiveness of sins (Jeremiah 31:31-34).

And we saw how the first covenant was made: blood thrown on the people, the words of the covenant read aloud, and the elders eating and drinking in the presence of God (Exodus 24:3-11). Covenant, blood, and meal are one act. At the Last Supper, Jesus said: this is my blood of the covenant, the new covenant in my blood, fusing Sinai and Jeremiah in a single cup (Matthew 26:27-28; Luke 22:20).

Voices of the Church

St. Irenaeus of Lyons (d. c. 202)

In summary: taught by Polycarp, who was taught by the apostle John, Irenaeus insisted the two Testaments have one Author, and that Christ gathers up Israel's whole story and brings it to its goal in himself. The exodus was not background to the Gospel; it was, as we might put it, its first draft.

St. Augustine of Hippo (354-430)

The New Testament is hidden in the Old, and the Old is unveiled in the New (*Quaestiones in Heptateuchum* 2.73; cited at CCC 129). Our study applies his rule: the Last Supper is hidden on Sinai, and Sinai is unveiled in the upper room.

St. Cyril of Jerusalem (d. 386)

In summary of his catechesis: preparing new Christians for the sacraments, Cyril taught them to read the events of Israel, above all the exodus, as figures written for us, so that what God did once in shadow he now does in truth for the baptized at his table.

Live It This Week

- Read Exodus 24:3-11 once more this week, then read Luke 22:14-20 immediately after, and write down every echo you hear.
- At Mass, when the chalice is elevated, silently pray: the new covenant in your blood; count me among your covenant family.
- If you have never read the deuterocanonical books, read 2 Maccabees 2 this week as a start.

SCRIPTURE MEMORY VERSE

Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. Jeremiah 31:31

Before Next Session

Read Exodus 11 before the next session.

Catechism references for this session: CCC 128-130, 610-611, 1965.

Take-Home 3: The First Passover

What We Found

Reading Exodus 12 slowly, we reconstructed the Passover from the text itself: a lamb without blemish, chosen on the tenth day and kept with the family until the fourteenth; killed at twilight by the whole assembly; its blood on the doorposts; and then the command almost everyone forgets: they shall eat the flesh that night (Exodus 12:8). The blood went to the doorpost; the flesh, by command, went to the table: eating the lamb was an indispensable, commanded part of the rite.

God commanded the day to be kept as a memorial, a feast throughout the generations, for ever (Exodus 12:14), and we left Moriah with Isaac's question still open: where is the lamb? (Genesis 22:7-8).

Voices of the Church

St. Melito of Sardis (d. c. 180)

In his ancient Paschal homily (*Peri Pascha*), Melito preached, in summary, that the mystery of the Passover is new and old: old according to the law, new according to the Word; the sheep was the model, and the Lord the reality.

St. John Chrysostom (d. 407)

In summary: the old Passover was the type and the new its truth. That lamb delivered from Egypt for a time; this Lamb delivers the whole world from death forever. Those who eat the true Lamb should live like a people who have left Egypt.

St. Thomas Aquinas (1225-1274)

In the *Summa Theologiae* (III, q. 73, a. 6), Aquinas gave the Passover lamb pride of place among the figures of this sacrament; and his hymn *Lauda Sion* names the figures: Isaac offered, the paschal lamb appointed, the manna given to the fathers.

Live It This Week

- Read Exodus 12:1-14 once more and memorize the sequence: chosen, kept, killed, blood, eaten, forever.
- At Mass this Sunday, when you hear Behold the Lamb of God, remember Isaac's question and let it be your own: where is the lamb?
- Before next session, ask one older Catholic in your life what the word memorial in the Mass means to them, and just listen.

SCRIPTURE MEMORY VERSE

For Christ, our paschal lamb, has been sacrificed. 1 Corinthians 5:7

Before Next Session

Read Deuteronomy 8:1-10, Moses's charge to remember the Lord who fed Israel in the wilderness.

Catechism references for this session: CCC 608, 1150, 1363-1364.

Take-Home 4: A Memorial Forever

What We Found

The Bible shows its memorial (*zikaron*) logic in action (see also Exodus 12:14). Every father must say the Passover is kept because of what the Lord did for me when I came out of Egypt (Exodus 13:8), and Moses tells the children of the exodus generation that God made the covenant not with our fathers, but with us, who are all of us here alive this day (Deuteronomy 5:3). A biblical memorial places each generation inside the saving event.

Jesus instituted his Supper with exactly that word: do this in remembrance (*anamnesis*) of me. St. Paul says that as often as we eat this bread and drink the cup, we proclaim the Lord's death until he comes, and that the cup and the bread are a participation in the blood and body of Christ (1 Corinthians 11:23-26; 10:16). The one sacrifice, offered once for all, is not repeated at Mass; it is made present.

Voices of the Church

St. Cyprian of Carthage (d. 258)

In summary of *Letter 63*: in the sacrifice we offer, we do what the Lord did, and the passion of the Lord is the sacrifice we offer. For a third century bishop, the Supper was participation in the Cross, not merely a reminder of it.

St. Leo the Great (d. 461)

What was visible in our Redeemer has passed over into his mysteries (*Sermon 74*; cited at CCC 1115). Christ's saving deeds are not locked in the past; they reach us through the sacraments.

St. John Paul II (1920-2005)

In summary of *Ecclesia de Eucharistia* (n. 11): when the Church celebrates the memorial of her Lord, the central event of salvation becomes really present; the sacrifice of the Cross is not repeated and nothing is added to it; it is made present across time.

Live It This Week

- Once this week, pray the thief's prayer slowly: Jesus, remember me. Let the biblical meaning carry it.
- At Mass, when the priest says, do this in memory of me, silently add: place me inside this night, as you placed Israel inside theirs.
- Ask a parent or grandparent what the Mass meant to the generation before them, and listen for the covenant being handed to you.

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

Before Next Session

Read Exodus 15:22-27, Israel's first steps into the wilderness, where the school of daily trust begins.

Catechism references for this session: CCC 1104-1105, 1362-1367.

Take-Home 5: Bread From Heaven

What We Found

We became experts in the manna. It rained from heaven with the morning dew; Israel asked *man hu*, what is it, and Moses answered: it is the bread which the LORD has given you to eat (Exodus 16:15). It could not be hoarded, except before the Sabbath; it tasted like wafers made with honey; it fell for forty years; and God commanded an omer of it kept in a jar before the LORD, throughout the generations, that they may see the bread (Exodus 16:32-34).

Moses interpreted it: man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD (Deuteronomy 8:3). And Israel's own songs exalted it: the grain of heaven, the bread of the angels (Psalm 78:24-25), the food of angels, suited to every taste (Wisdom 16:20-21). The figure kept growing in the telling, as if straining toward something it had not yet become.

Voices of the Church

St. Ambrose of Milan (d. 397)

In summary of *De Mysteriis*: the manna was a wonder, yet those who ate it died in the wilderness. What you receive at the altar is greater than manna as the reality is greater than the shadow, for it is the body of Christ; the fathers ate and died, and this bread is given for eternal life.

St. Ephrem the Syrian (d. 373)

In summary of themes in his hymns (the cycle On Unleavened Bread among them): the bread that came down for a time fed one people in one wilderness; the Bread of Life who came down from heaven gives himself to all peoples in every place. The wilderness table, we might say with him, was a promise written in dew.

St. Thomas Aquinas (1225-1274)

From his hymn *Sacris Solemniis*, the verse the world knows as *Panis Angelicus*: the bread of angels becomes the bread of men; the bread of heaven puts an end to the figures. O wonderful thing: the poor, the servant, the lowly eat their Lord.

Live It This Week

- Pray the Our Father slowly once a day, pausing at give us this day our daily bread, and name aloud what you need from God today only.
- Fast from one comfort for one day this week, and each time you miss it, pray Deuteronomy 8:3 from memory.
- Read Numbers 11:4-9 and notice what forty years of miracle sounded like to bored hearts. Ask God to guard you from that.

SCRIPTURE MEMORY VERSE

Man ate of the bread of the angels; he sent them food in abundance. Psalm 78:25

Before Next Session

Read John 5:31-47, especially the last verses, where Jesus says that Moses wrote of him. Next week we return to John 6 with everything we now carry.

Catechism references for this session: CCC 1094, 1334, 2837.

Take-Home 6: The Manna of the Messiah

What We Found

Reading John 6 a second time, we found what first-pass eyes miss. The whole discourse happens as the Passover, the feast of the Jews, was at hand (John 6:4), by John's own sequence of feasts about a year before the Last Supper. The crowd challenged Jesus with the manna, just as the new-Moses hope of the Scriptures would lead us to expect, and he answered by claiming to be the true bread from heaven, given by the Father, come down to give life to the world.

Then he chose his own point of contrast with the manna, and it was death: your fathers ate the manna in the wilderness, and they died; he who eats this bread will live for ever (John 6:49-51, 58). And the manna thread runs past the wilderness all the way to glory: to him who conquers, the risen Christ promises the hidden manna (Revelation 2:17).

Voices of the Church

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

On the road to martyrdom: I desire the bread of God, which is the flesh of Jesus Christ (*Letter to the Romans* 7). For the generation after the apostles, the bread of God had a name and a body.

St. Cyril of Alexandria (d. 444)

In summary of his commentary on John: the Word, being life by nature, made his flesh life-giving by making it his own; when we eat that flesh we take his life into ourselves, and the body once dead in Adam is quickened for resurrection.

St. Carlo Acutis (1991-2006)

An Italian teenager who catalogued Eucharistic miracles online and was canonized in 2025, Carlo summed up John 6 in the sentence he lived by: the Eucharist is my highway to heaven. Another saying widely attributed to him calls the tabernacle the most visited place on earth, because heaven's bread is there.

Live It This Week

- Reread John 6 in one sitting as a second-pass reader, and write down the single verse that hit differently than it did in Session 1.
- Arrive ten minutes early to Mass this Sunday and spend them before the tabernacle with Carlo's sentence in mind: heaven's bread is here.
- Memorize the memory verse well enough to say it with your eyes closed.

SCRIPTURE MEMORY VERSE

I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever... John 6:51

Before Next Session

Read Psalm 23 slowly, twice, and sit with one line: thou preparest a table before me.

Catechism references for this session: CCC 1336, 1338, 1406, 1524.

Take-Home 7: The Bread of the Presence

What We Found

In the Holy Place of Israel's sanctuary stood the golden table, and on it, always, the *lechem ha-panim*, the bread of the Face: you shall set the bread of the Presence on the table before me always (Exodus 25:30). Among the table's vessels were flagons and bowls for pouring wine offerings. Its law stacked every word of our study: twelve loaves for all Israel, a memorial portion of frankincense, an arrangement called a covenant for ever, and holy bread that the priests shall eat in a holy place (Leviticus 24:5-9).

David received this holy bread at Nob (1 Samuel 21), and Jesus himself cited that story while declaring: something greater than the temple is here (Matthew 12:6). We also heard, clearly labeled as a later Jewish tradition held lightly, the Babylonian Talmud's memory (Menahot 29a; compare Hagigah 26b) of priests lifting the golden table before pilgrims with the words: behold, God's love for you.

Voices of the Church

St. Bede the Venerable (d. 735)

In summary of *De Tabernaculo*: the tabernacle's furnishings figure Christ and his Church, the table and its loaves among them: God's people presented before him and fed in his presence.

St. Alphonsus Liguori (1696-1787)

In summary of *Visits to the Blessed Sacrament*: of all devotions, adoration of Jesus in the Sacrament is the greatest after the sacraments themselves; the King of heaven keeps residence among us, and love waits there for visitors.

St. Peter Julian Eymard (1811-1868)

In summary: the Apostle of the Eucharist took the perpetual Presence as his life's theme. Emmanuel remains, day and night, in the tabernacle; a saying attributed to him promises that an age is renewed when it rediscovers the Presence at its center.

Live It This Week

- Visit your parish church once this week outside of Mass, find the tabernacle lamp, and sit for ten minutes before the Presence with no agenda.
- Memorize the memory verse, and each time you pass a Catholic church this week, pray it once.
- Read Hebrews 9:1-10 slowly and list every object the author names, noticing how many involve bread.

SCRIPTURE MEMORY VERSE

And you shall set the bread of the Presence on the table before me always. **Exodus 25:30**

Before Next Session

Read Genesis 12:1-9 before the next session.

Catechism references for this session: CCC 1333-1334, 1378-1379.

Take-Home 8: A Priest Forever

What We Found

Before Levi ever existed, Melchizedek, king of Salem and priest of God Most High, brought out bread and wine and blessed Abram (Genesis 14:18-20). We were precise: Genesis says brought out, not sacrificed; the Church's ancient tradition, prayed aloud in the Roman Canon, reads the gesture as the offering of your high priest Melchizedek. Psalm 110 then swears the Messiah into that order: you are a priest for ever after the order of Melchizedek, the very psalm Jesus quoted about himself (Mark 12:35-37).

Hebrews 7 crowns him: a priest not by genealogy but by the power of an indestructible life, able for all time to save those who draw near through him, who offered up himself once for all. And we drew the inference with our own mouths: Hebrews sums up the old atonement offerings as the blood of bulls and goats (10:4); the Church has read Melchizedek's bread and wine as the mark of the Messiah's order; and on the night he was betrayed, the priest for ever took bread, and then the cup.

Voices of the Church

St. Cyprian of Carthage (d. 258)

In summary of *Letter 63*: the order of Melchizedek is seen in the sacrament of the Lord's sacrifice; as Melchizedek, priest of God Most High, offered bread and wine and blessed Abraham, so our Lord offered his own body and blood.

St. Augustine of Hippo (354-430)

In summary of the *City of God*: in Melchizedek there first appeared the sacrifice now offered to God by Christians throughout the whole world; for Augustine, that worldwide offering is Psalm 110's oath kept before the world's eyes.

The Roman Canon (the most ancient Eucharistic Prayer of the Roman rite)

Preserved in the Roman rite for well over a millennium: after the consecration, the priest asks God to accept these gifts as once he accepted the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

Live It This Week

- Pray Psalm 110 once this week, slowly, as Jesus's own psalm, and pause on verse 4 long enough to hear God swear.
- At Mass, when the priest extends his hands over the gifts, silently pray: priest for ever, offer me with yourself.
- Bless someone out loud this week, by name, invoking God, and mean it.

SCRIPTURE MEMORY VERSE

The LORD has sworn and will not change his mind, "You are a priest for ever after the order of Melchizedek." **Psalm 110:4**

Before Next Session

Read 1 Corinthians 11:17-34, St. Paul's fullest treatment of the Supper, and notice how seriously he takes what happens at that table.

Catechism references for this session: CCC 1333, 1410, 1544.

Take-Home 9: The Cups of the Passover

What We Found

The Synoptic Gospels present the Last Supper as a Passover meal, and the New Testament itself shows real structure in it: Luke records two distinct cups at distinct moments, with the words of the new covenant spoken over the cup after supper (Luke 22:17, 20); St. Paul, writing in the fifties, already calls the Eucharistic cup the cup of blessing which we bless (1 Corinthians 10:16), and his own institution account places the covenant cup after supper (11:25); and the company sings a hymn before going out (Mark 14:26). Jewish tradition's four-cup seder, written down later in the Mishnah, we held lightly as background only, never as evidence for the Supper's exact order; every weight-bearing stone was canonical.

Then the two facts we are carrying, unresolved, into next week. After the cup, Jesus vowed: I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God. And they sang the hymn and went out, into the night, where later that night he prayed, three times (Matthew 26:44), about the cup: the cup which the Father has given me (John 18:11). We did not resolve this. Do not resolve it this week. Next session, we open what you sealed at the very beginning.

Voices of the Church

St. Gaudentius of Brescia (d. c. 410)

In summary of his Paschal preaching: the Passover of Israel was the shadow and the Church's Eucharist the truth; what Israel ate in figure at its ordered meal, the Church receives in reality.

St. Thomas Aquinas (1225-1274)

In the Summa Theologiae (III, q. 74, a. 5): the Lord himself called the cup's contents the fruit of the vine, and the Church follows him; true wine of the grape is the matter of the sacrament of his blood.

St. Catherine of Siena (1347-1380)

In summary of themes constant in her letters: a Doctor of the Church whose writing returns again and again to the Blood, Catherine urged her correspondents to drink from the side of Christ crucified, finding in the Blood the price of their souls. What fills the cup, what it costs, and who will drink it: her question is now ours.

Live It This Week

- Read Psalms 113 through 118 across the week, one or two a day, as the Passover Hallel, the psalms tradition assigns to that night, and mark every verse that sounds different in the mouth of Jesus.
- Do not try to solve the unfinished meal. When your mind reaches for the answer, turn it into a prayer: Lord, finish what you began.
- Come next week no matter what. We open what you sealed at the beginning, and the circle should be whole.

SCRIPTURE MEMORY VERSE

Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God. Mark 14:25

Before Next Session

Read John 13:1-15, the beginning of John's Last Supper account: having loved his own who were in the world, he loved them to the end.

Catechism references for this session: CCC 1130, 1339-1340, 1403.

Take-Home 10: The Fourth Cup

What We Found

With our nine-week-old guesses open on the table, we followed the canonical chain to its summit. Jesus vowed off the fruit of the vine after the covenant cup (Mark 14:25). At Golgotha he refused the drugged wine at the start (Mark 15:23). At the very end, knowing that all was now finished, he said, I thirst; received the vinegar (sour wine) lifted on hyssop, the instrument that applied the lamb's blood in Egypt (Exodus 12:22); said, It is finished; and gave up his spirit (John 19:28-30). His bones were left unbroken, that the scripture might be fulfilled (John 19:36); John leaves the source unnamed, but the wording is the Passover lamb's law (Exodus 12:46; Numbers 9:12).

We held two things in balanced hands. Certain, and the Church's dogma: the Supper and the Cross are one single sacrifice; the victim is one and the same, only the manner of offering differs (CCC 1367). Proposed, and beloved: that the final cup of the open Passover was that sour wine, so that Jesus finished the seder itself from the cross, a reading the texts invite but do not compel, and which the Church has not defined. The doctrine never depended on the proposal.

Voices of the Church

St. Augustine of Hippo (354-430)

In summary of the *City of God*: Christ is both the priest who offers and the offering itself, and the Church's sacrifice is the sacrament of this one offering, in which she learns to offer herself in him.

St. Thomas Aquinas (1225-1274)

In the *Summa Theologiae* (III, q. 83, a. 1), in summary: the celebration of this sacrament is an image and a making present of the sacrifice of the Cross, in which the whole mystery of our salvation is comprised. One victim, one priest; the altar places us at the one offering.

St. John Henry Newman (1801-1890)

An honest attribution: in his novel *Loss and Gain*, Newman gave a character his own famous cry: nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass; it is a great action, the greatest action that can be on earth.

Live It This Week

- Keep your opened guess sheet somewhere you will see it, as a record that patient attention to Scripture pays what it promises.
- At Mass this Sunday, at the elevation of the chalice, pray the memory verse silently.
- Read John 19 start to finish once this week, alone, aloud, and slowly.

SCRIPTURE MEMORY VERSE

When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit. John 19:30

Before Next Session

Read Luke 24:1-12, Easter morning, so that next week's road begins where the tomb was left empty.

Catechism references for this session: CCC 1339-1340, 1364, 1366-1367.

Take-Home 11: Known in the Breaking of the Bread

What We Found

On Easter evening, two disciples (Luke names only Cleopas) walked away from Jerusalem carrying all the facts and none of the meaning: we had hoped. The risen Jesus drew near and, beginning with Moses and all the prophets, interpreted in all the scriptures the things concerning himself, the very method of our twelve weeks, in his mouth first. At table came four verbs, took, blessed, broke, gave, closely matching Luke's pattern at the feeding (9:16) and the Last Supper (22:19, where he says gave thanks); their eyes were opened, they recognized him, and he vanished from their sight, leaving them the burning and the road, and, as the Fathers reflected, the bread in which he chose to be known.

Luke gives us the phrase from that evening, he was known to them in the breaking of the bread (24:35), and by Acts 2:42 the breaking of bread stands among the things the newborn community devoted itself to. The Mass still moves as Emmaus moved: the Scriptures opened, then the bread broken, one act of worship at two tables (CCC 1329, 1346-1347).

Voices of the Church

St. Augustine of Hippo (354-430)

In summary of his Easter preaching (see Sermon 235): where did the Lord will to be recognized? In the breaking of the bread. And it was written for us, who do not see him with our eyes: he has not withdrawn from us what he gave at that table.

St. John Paul II (1920-2005)

In summary of *Mane Nobiscum Domine*: Emmaus is the image of the whole Christian life; wherever hope has died into we had hoped, the risen Christ draws near on the road, warms the heart through the Scriptures, and makes himself known in the breaking of the bread.

St. Thérèse of Lisieux (1873-1897)

From *Story of a Soul*, in summary: it is not to remain in the golden ciborium that Christ comes down each day from heaven, but to find another heaven, the heaven of our soul, in which he takes his delight.

Live It This Week

- At Mass, live the two tables deliberately: during the readings, ask him to make your heart burn; at the fraction, pray: let me know you in the breaking of the bread.
- Take one walk this week with no phone, and narrate the road to Christ as the two disciples did, griefs and dead hopes included.
- Pray Stay with us, Lord each evening at dusk, and bring your running lists next week.

SCRIPTURE MEMORY VERSE

Then they told what had happened on the road, and how he was known to them in the breaking of the bread. Luke 24:35

Before Next Session

Read Genesis 22:1-14 one final time before the next session.

Catechism references for this session: CCC 1329, 1346-1347, 1391-1392.

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.