

Session 1:
Jesus and the Jewish Roots of the Eucharist

The Eucharist and the Messianic Wedding Banquet (John 2; Mark 2)

1. Mary's Request "They have no wine"
2. Jesus' Response: "My hour has not yet come"
3. What is Jesus' "Hour"? His Crucifixion and Death (John 13:1; 12:22-23)
4. First Level of Meaning: the New Wine of the Messianic Banquet
 - a. Prophecies of the Messianic Banquet (Isa 25:6-8; Amos 9:11-15; 2 Baruch)
 - b. New Moses: Moses' First "Sign" Water into Blood (Exod 7:19; cf. 4:9)
5. Second Level of Meaning: The Messianic *Wedding* Banquet
 - a. Jesus the True Bridegroom (John 3:28-29)
 - b. The Exodus Covenant: A Marriage (Ezek 16:8-14)
 - c. The Bridegroom Messiah (Isaiah 61)
6. The Death of the Bridegroom and the New Wine (Mark 2:18-22)
 - a. When is the Bridegroom Taken Away?
 - b. Why does Jesus give a parable about "New Wine" and "Old Wineskins"?

The Last Supper, the Crucifixion, and the New Passover (Matt 26; John 19)

1. The Background: Jewish Feast of Passover (Gk *Pascha*) (Exodus 16)
 - a. Kill the lamb: not a bone to be broken (Exod 12:6, 46)
 - b. Dip a Hyssop Branch in the Blood of the Lamb (Exod 12:21)
 - c. Sprinkle the Blood on the Doorposts and Lintel (Exod 12:7, 22)
 - d. Eat the "flesh" of the Lamb (Exod 12:7-10)
 - e. "Sign" of the Covenant: Blood of the Lamb (Exod 21:13; cf. Ezek 9; Rev 7)
 - f. Passover: A Day of "Remembering" to be observed forever (Exod 12:14, 24)
 - g. "A Night of Watching" (Exod 12:40-42)
2. Additional Elements: Jewish Passover Liturgy of Jesus' Day (Mishnah, *Pesachim*)
 - a. Most Important Pilgrimage Feast: over 2 million pilgrims in Jerusalem
 - b. Interpretation of the Bread: "This is the Bread of Affliction"
 - c. The Four Cups of Wine (compare Luke 22:14-22)
 1. 3rd Cup: "The Cup of Blessing" (cf. 1 Cor 10:16-17)
 2. Singing of the Final Hallel Psalm (Psalm 116)
 3. 4th Cup: "The Cup of Consummation"
3. The Last Supper and the Crucifixion (Matt 26:17-30)
 - a. First Day of Seven-Day Festival: Evening before Lambs Sacrificed
 - b. Where is the Passover Lamb?
 - c. Jesus Reinterprets the Bread: "This is my body"
 - d. Jesus Reinterprets the Wine: "This is the blood of the New Covenant" (Jer 31)
 - e. He Vows *Not* to Drink of the Fruit of the Vine Again
 - f. Jesus Does not Complete the Passover: they sing the hymn, but leave!
4. Jesus' Prayer in Gethsemane: "Take this Cup" (Matt 26:36-46; cf. Matt 27:34)
5. Jesus Dies on the Cross (John 19:25-30)
 - a. Jesus Now Says: "I thirst"
 - b. He Drinks: "It is consummated"
 - c. The New Lamb: His legs are not Broken (John 19:36; Exod 12:46)

**Session 2:
The Real Presence and the Resurrection of the Body**

Background: Jewish Beliefs about “Life after Death” and “the End of the World”

1. The Resurrection of the Body
 - a. Afterlife: Not Simply “Immortality of the Soul” (Wisdom 3)
 - b. But Bodily Resurrection of the Dead (cf. Sadducees; Mark 12:18-27)
 - c. When the Messiah Came the Dead would be Raised (see Ezekiel 37; Daniel 12)
2. The New Creation
 - a. The “New Heavens and the New Earth” (Isaiah 66:22-23; cf. 65:17-25)
 - b. Resurrection: “Your Bones will flourish like the Grass” (Isaiah 66:14)
 - c. The Old Creation passes away (Rev 21:1-14)
3. The New Temple in the New Jerusalem
 - a. The New Temple (Isaiah 56; Tobit 14:5)
 - b. The New Jerusalem (Isaiah 54, 65-66)

The Eucharist and the Resurrection of the Body (John 6)

1. The Demand for a Sign: Moses and the Manna (John 6:30-33; Exodus 16)
2. The Bread of Life Discourse (John 6:35-59): Two Interpretations
 - a. Metaphorical Interpretation: Eating Bread of Life a metaphor for believing
 - b. Sacramental Interpretation: Eating Flesh and Blood refers to the Eucharist
3. The Bread of Life Discourse, Part One: The Invitation to Faith (John 6:35-47)
4. The Bread of Life Discourse, Part Two: The Invitation to the Eucharist (John 6:48-58)
 - a. The New Manna: “comes down from heaven,” gives “eternal life”
 - b. The New Bread “*is* my flesh” (John 6:51)
 - c. The Jews recognize that he is speaking *literally*: Jesus does not correct them
 - d. The Necessity of Eating His Flesh and Drinking His Blood (cf. Deut 32:42)
 - e. “My flesh is real food, and my blood is real drink” (John 6:55; cf. NIV)
 - f. The Disciples’ Response: a “hard saying,” all leave except the 12 (John 6:66)
 - g. The Key: The Resurrection and Ascension—Jesus’ *risen* body and blood
 1. Jesus repeatedly speaks of the *bodily resurrection* (John 6:39, 44, 54)
 2. The Eucharist is the Risen Flesh of Christ (JP II, EE 18; CCC 1392)
 - h. “Flesh” and “Spirit”: Old Creation (Flesh) and New Creation (Spirit) (6:63)

The Eucharist and the Risen Flesh of Christ (Luke 24)

1. Jesus appears, but “they were kept from recognizing him” (Luke 24:16)
2. Jesus interprets the Scriptures to them (Luke 24:27)
3. Why does Jesus’ vanish? (Luke 24:31)
4. The Risen Christ is “made known to them in the breaking of the bread” (Luke 24:35)
5. The Risen Body of Jesus: Real Flesh and Bone (Luke 24:36-43)

The Eucharist and the New Temple (John 2)

1. Jesus’ Words in the Temple: “Destroy this Temple and in three days I will raise it up”
2. The New Temple: Jesus’ Risen *Body* (John 2:21)
3. The Real Presence of Christ: transubstantiation (CCC 1374, 1376)

**Session 3:
The Mass of the First Christians**

The New Temple and the Ascension of Jesus (John 2, 12; Hebrews 9)

1. The New Temple: Jesus' *Risen Body* (John 2:21)
2. The Ascension of Jesus into Heaven:
 - a. He goes to prepare a "place" for us: the Heavenly Temple (John 14:1-3)
 - b. "When I am lifted up, I will draw all men to myself" (John 12:32)
 - c. Jesus Entered into the Heaven itself (Heb 9:24)
 - d. Heaven: "perfect life with the Most Holy Trinity" (CCC 1023-24)
 - e. Christ sits bodily at "the right hand of the Father" (CCC 663)
4. What Does the Ascension Fulfill? The Jewish Day of Atonement (*Yom Kippur*)

The Earliest Biblical Evidence for the Mass (1 Corinthians 10-11, ca. 50's A.D.)

1. OT Types of the Eucharist: the Manna and the Water (1 Cor 10:1-5)
2. A "communion" (*koinonia*) in "the body" and "blood" of Christ (1 Cor 10:14-16)
3. The Eucharist: a sacrifice like Israel's sacrifices on the "altar" (cf. Heb 13:10)
4. Earliest Description of the "Lord's Supper" (1 Cor 11:17-32)
 - a. Problems: Factions, Divisions, Drunkenness, Forgetting the Poor
 - b. Jesus' Words at the Last Supper: the oldest words of Jesus!
 - c. The Eucharist: proclaims the death of the Lord and his coming in glory
 - d. The Real Presence: Guilty of Profaning "The body and blood of the Lord"
 - e. The Sin of Desecrating the Eucharist: "Eating and Drinking Judgment"
5. An Incomplete Description: Paul will give further directions for the Liturgy in Person

St. John's Vision of the Heavenly Mass (Revelation 4-5)

1. John is "in the Spirit" on Sunday ("the Lord's Day") (Rev 1:10)
2. John's Vision of the Heavenly Liturgy (Revelation 4-5)
 - a. A Throne with Someone seated on it
 - b. Priests/Elders (Gk *presbyters*) in White Robes with Crowns
 - c. Candles ("seven torches of fire") and a Crystal Floor around the Throne
 - d. Angels ("four living creatures"; the Seraphim)
 - e. Angels Singing: "Holy, holy, holy!"
 - g. The People fall down in worship, singing Hymns of Praise
 - h. A Sacred Book (the "Scroll" no one is worthy to open)
 - i. The Lamb standing as if Slain
 - j. Incense ("The Prayers of the Saints") offered by Angels and Saints
 - k. They Sing a "New Song": "Worthy is the Lamb"
 - l. They say "Amen" and fall down again in worship
 - m. 144,000 Celibate Priests who follow the Lamb (Rev 14:1-5)

The Mass our Entry into the Heavenly Jerusalem (Hebrews 12-13)

1. The Mass is Heaven on Earth (CCC 1090)
2. We are Surrounded by the Saints (Heb 12:1-2)
3. We Come to the Heavenly Jerusalem/Mt. Zion (Heb 12:18-24)
4. We eat from a Sacred Heavenly "Altar" (Heb 13:10-11)

The Mass of All Ages
(*Catechism of the Catholic Church* 1345)

As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155 (A.D.), explaining what Christians did:

On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Then we all rise together and offer prayers for ourselves... and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.

When the prayers are concluded, we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: *eucharistian*) that we have judged worthy of these gifts.

When he has concluded the prayers and the thanksgivings, all present give voice to an acclamation by saying: "Amen."

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.