

Pope Benedict XVI: How Do I “Interiorly Participate” in Mass?*Mystagogical Catechesis*

The Church's great liturgical tradition teaches us that fruitful participation in the liturgy requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world. For this reason, *the Synod of Bishops asked that the faithful be helped to make their interior dispositions correspond to their gestures and words. Otherwise, however carefully planned and executed our liturgies may be, they would risk falling into a certain ritualism.* Hence the need to provide an education in eucharistic faith capable of enabling the faithful to live personally what they celebrate.

Given the vital importance of this personal and conscious *participatio*, what methods of formation are needed? The Synod Fathers unanimously indicated, in this regard, *a mystagogical approach to catechesis*, which would lead the faithful to understand more deeply the mysteries being celebrated...This basic structure of the Christian experience calls for a process of mystagogy which should always respect three elements:

1. It “interprets the rites... with constant reference to *salvation history*.” (the Bible)
2. It is “concerned with presenting *the meaning of the signs* contained in the rites.” (the Liturgy)
3. It brings out “the significance of the rites for Christian life” (the Christian Life)

(Pope Benedict XVI, *Sacrament of Charity*, no. 64)

The Catechism on Mystagogy

1. **Mystagogy**: “to lead into the mysteries” (Greek) (Catechism 1075)

Visible	→	Invisible
Sign	→	Thing Signified
Sacraments	→	Mysteries

1. Introductory Rites**“Lord, Have Mercy” (Kyrie Eleison): The Blind Men and Jesus**

And as they went out of Jericho, a great crowd followed him And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, "*Have mercy on us, Son of David!*" The crowd rebuked them, telling them to be silent; but they cried out the more, "*Lord, have mercy on us, Son of David!*" And Jesus stopped and called them, saying, "What do you want me to do for you?" They said to him, "*Lord, let our eyes be opened.*" And Jesus in pity touched their eyes, and immediately they received their sight and followed him. (Matthew 20:30-31)

The Catechism on the Eucharist’s Power to Cleanse Sin

As bodily nourishment restores lost strength, so the Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins*. By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him. (Catechism 1394)

By the same charity that it enkindles in us, the Eucharist *preserves us from future mortal sins*. The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin. *The Eucharist is not ordered to the forgiveness of mortal sins - that is proper to the sacrament of Reconciliation.* The Eucharist is properly the sacrament of those who are in full communion with the Church. (Catechism 1395)

2. Liturgy of the Word

The Catechism on the Liturgy of the Word

The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. It displays *two great parts* that form a fundamental unity:

- the gathering, the liturgy of the Word, with readings, homily and general intercessions;
- the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving, and communion.

The *liturgy of the Word* and *liturgy of the Eucharist* together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord. (Catechism 1346)

Standing for the Gospel Reading: the Israelites Stand for the Torah

And all the people gathered as one man into the square before the Water Gate; and they told Ezra the scribe to bring the book of the law of Moses which the LORD had given to Israel. *And Ezra the priest brought the law before the assembly, both men and women and all who could hear with understanding, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra the scribe stood on a wooden pulpit which they had made for the purpose...* And Ezra opened the book in the sight of all the people, for he was above all the people; and *when he opened it all the people stood.* And Ezra blessed the LORD, the great God; and all the people answered, "Amen, Amen," lifting up their hands; and they bowed their heads and worshiped the LORD with their faces to the ground...

[Also,] the Levites helped the people to understand the law, while the people remained in their places. *And they read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading.* And Nehemi'ah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the LORD your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our Lord; and do not be grieved, for the joy of the LORD is your strength." So the Levites stilled all the people, saying, "Be quiet, for this day is holy; do not be grieved." *And all the people went their way to eat and drink and to send portions and to make great rejoicing, because they had understood the words that were declared to them.* (Nehemiah 8:1-12)

The Catechism on Christ's Presence in the Inspired Word

In order to reveal himself to men, in the condescension of his goodness God speaks to them in human words: *"Indeed the words of God, expressed in the words of men, are in every way like human language, just as the Word of the eternal Father, when he took on himself the flesh of human weakness, became like men."* Through all the words of Sacred Scripture, God speaks only one single Word, his one Utterance in whom he expresses himself completely. *For this reason, the Church has always venerated the Scriptures as she venerates the Lord's Body.* She never ceases to present to the faithful the bread of life, taken from *the one table of God's Word and Christ's Body.* (Catechism 101-103)

The Church "forcefully and specifically exhorts all the Christian faithful... to learn the surpassing knowledge of Jesus Christ, by *frequent reading* of the divine Scriptures. *Ignorance of the Scriptures is ignorance of Christ.* (Catechism 133)

3. The Liturgy of the Eucharist

“This is My Body; This is My Blood” (Consecration): Jesus at the Last Supper

When it was evening, he sat at table with the twelve disciples, and as they were eating, he said, "Truly, I say to you, one of you will betray me..." Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "*Take, eat; this is my body.*" And he took a cup, and when he had given thanks he gave it to them, saying, "*Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.*" (Matthew 26:20-28)

The Catechism on the Words of Consecration

It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:

It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. *The priest, in the role of Christ, pronounces these words, but their power and grace are God's.* This is my body, he says. *This word transforms the things offered.*

And St. Ambrose says about this conversion:

Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. . . . *Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before?* It is no less a feat to give things their original nature than to change their nature. (Catechism 1375)

“Lord, I am not Worthy to Receive You”: the Faith of the Centurion

As he entered Caper'na-um, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "*Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed.* For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. *I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.*" And to the centurion Jesus said, "Go; be it done for you as you have believed." *And the servant was healed at that very moment.* (Matthew 8:5-13)

The Catechism on Holy Communion

Before so great a sacrament, the faithful can only echo humbly and with ardent faith the words of the Centurion: "*Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*" ("Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed."). And in the Divine Liturgy of St. John Chrysostom the faithful pray in the same spirit: "O Son of God, bring me into communion today with your mystical supper. I shall not tell your enemies the secret, nor kiss you with Judas' kiss. But like the good thief I cry, "Jesus, remember me when you come into your kingdom." (Catechism 1386)

Can't We Just Talk?

Why Worship Needs More than Preaching

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- I. What's the Biblical background for "worship"?
 - a. The first occurrence:

Gen. 22:5 Then Abraham said to his young men, "Stay here with the ass; I and the lad will go yonder and worship, and come again to you."
 - b. The second occurrence:

Ex. 24:1 And he said to Moses, "Come up to the LORD, you and ... the elders of Israel, and worship afar off..." 4 And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. 5 And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. 6 And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. 7 Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do..." 8 And Moses took the blood and threw it upon the people, and said, "Behold the blood of the covenant which the LORD has made with you in accordance with all these words."
 - c. Elsewhere in the OT it almost always refers to either:
 - i. S _____: 1 Sam. 1:3 Now this man used to go up year by year from his city to worship and to sacrifice to the LORD of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the LORD.
 - ii. P _____: Psa. 95:6: O come, let us worship and bow down, let us kneel before the LORD, our Maker!
 - d. Worship according to Moses:
 - i. Ex. 23:14 "Three times in the year you shall keep a feast to me. 15 You shall keep the feast of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed. 16 You shall keep the feast of harvest, of the first fruits of your labor, of what you sow in the field. You shall keep the feast of ingathering at the end of the year, when you gather in from the field the fruit of your labor. 17 Three times in the year shall all your males appear before the Lord GOD.
 - ii. Worship consisted of S _____: See Lev. 1-7
 - e. Worship according to David:

- i. S _____ for the first time:
1 Chr 15:16 David also commanded the chiefs of the Levites to appoint their brethren as the singers who should play loudly on musical instruments, on harps and lyres and cymbals, to raise sounds of joy ...
 - ii. Focus on the *Todah*, the sacrifice of T _____ :
Psa. 50:14 Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High;
Psa. 50:23 He who brings thanksgiving as his sacrifice honors me; to him who orders his way aright I will show the salvation of God!"
Psa. 116:17 I will offer to thee the sacrifice of thanksgiving and call on the name of the LORD.
Lev. 22:29 And when you sacrifice a sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted. 30 It shall be eaten on the same day, you shall leave none of it until morning: I am the LORD.
 - iii. Thanks for God's *Hesed*, or covenant F _____
Psa. 107:1 O give thanks to the LORD, for he is good; for his steadfast love endures for ever!
 - 1. Used _____ times in the Psalter
 - 2. Arguably the most important key _____ in the Psalms
- f. Worship instituted by Jesus:
- i. Luke 22:7 Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. 8 So Jesus sent Peter and John, saying, "Go and prepare the passover for us, that we may eat it." ...14 And when the hour came, he sat at table, and the apostles with him. 15 And he said to them, "I have earnestly desired to eat this passover with you before I suffer; 16 for I tell you I shall not eat it until it is fulfilled in the kingdom of God." 17 And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; 18 for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." 19 And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." 20 And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood.
 - ii. Luke 24:13 That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem ... 15 While they were talking and discussing together, Jesus himself drew near and went with them. ... 25 And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! 26 Was it not necessary that the Christ should suffer these things and enter into his glory?" 27 And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 So they drew near to the village to

which they were going. He appeared to be going further, 29 but they constrained him, saying, "Stay with us, for it is toward evening ..." So he went in to stay with them. 30 When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. 31 And their eyes were opened and they recognized him; and he vanished out of their sight.

iii. Acts 20:7 On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the morrow; and he prolonged his speech until midnight ... 9 And a young man named Eutychus was sitting in the window. He sank into a deep sleep as Paul talked still longer; and being overcome by sleep, he fell down from the third story and was taken up dead. 10 But Paul went down and bent over him, and embracing him said, "Do not be alarmed, for his life is in him." 11 And when Paul had gone up and had broken bread and eaten, he conversed with them a long while, until daybreak, and so departed. 12 And they took the lad away alive, and were not a little comforted.

iv. Justin Martyr, First Apology:

And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, ... then... the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings ... and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do ... give what each thinks fit; and [it] is deposited with the president, who ... takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God ... made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things

II. Central to worship in both Old and New Testament is C_____ renewal through S_____ . Worship is not *primarily*:

a. E_____, much less

b. E_____, or an

c. E_____ E_____ ; though these things can be good in themselves.

THE MASS AS HEAVEN ON EARTH: THE EUCHARIST AND CHRIST'S COMING

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JESUS IS COMING SOON... OR IS HE?

1. **Rev 1:1:** "what must soon take place"
2. **Rev. 1:3:** "the time is near"
3. **Rev. 22:12:** "Behold, I am coming soon"

THE GOLDEN THREAD

1. IMAGERY FAMILIAR TO CATHOLICS FROM THE MASS
 - Sunday worship 1:10
 - a high priest 1:13
 - an altar 8:3-4; 11:1; 14:18
 - priests ("presbyteroi") 4:4; 11:15; 14:3; 19:4
 - holy vestments 1:13; 4:4; 6:11; 7:9; 15:6; 19:13-14
 - consecrated celibacy 14:4
 - men in white robes 4:4
 - the tabernacle (= "tent") 15:5
 - lampstands (candlesticks / Menorah) 1:12; 2:5
 - incense 5:8; 8:3-5
 - chalices 15:7, 16; 21:9
 - the Sign of the Cross ("tau") 7:3; 14:1; 22:4
 - "for you alone are the holy one" 15:3-4
 - "Alleluia" ("Hallelujah") 19:1, 3, 4, 6,
 - "Holy, Holy, Holy" 4:8
 - "Amen" 19:4; 22:21
 - the Lamb of God 5:6 and throughout
 - intercession of angels and saints 5:8; 6:9-10; 8:3-4
 - antiphonal chant 4:8-11; 5:9-14; 7:10-12; 18:1-8
 - silent contemplation 8:1
 - kneeling before Christ 2:17, 4:10
 - God's faithful singing praise 4:8; 5:9; 14:3; 15:3
 - the marriage supper of the Lamb 19:9, 17¹
2. **Rev 1:3:** "Blessed is *he who reads aloud* the words of the prophecy, and blessed are *those who hear*, and who keep what is written therein; for the time is near."
3. **Rev 22:** 18 I warn every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book, 19 and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

THE LORD'S DAY

1. **Rev 1:10:** "I was in the spirit on the Lord's Day"

¹ Adapted from Scott Hahn, *The Lamb's Supper* (New York, NY: Doubleday, 1999), 119-120.

2. **Justin Martyr**, 2nd cent., [cf. CCC 1345]: “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 all rise together and offer prayers for ourselves. . . and for all others, wherever they may be. . . 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 [Grk. = *eucharistian*] that we have been judged worthy of these gifts. When he has concluded the prayers and 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.”
3. Lord’s Day – Easter (Resurrection appearances *always* on Sunday!)

HAPPY ARE THOSE WHO ARE CALLED TO THE SUPPER!

1. **Rev. 3:20**: Behold, I stand at the door and knock; if any one hears my voice and opens the door, *I will come in to him and eat with him*, and he with me.
2. David Chilton: “We must take seriously the Biblical doctrine of the Real Presence of Christ in the sacrament of the Eucharist. We must return to the Biblical pattern of worship centered on Jesus Christ, which means the weekly celebration of the Lord’s Supper, as well as instruction about its true meaning. . . In Holy Communion we are genuinely having dinner with Jesus, lifted up into His heavenly presence; and, moreover, we are feasting on Him” [*Days of Vengeance*, 138].
3. John’s Vision of the Heavenly Worship (Revelation 4-5)
 - 3.1. A trumpet sound (trumpets were like organs; used in Israel’s worship)
 - 3.2. God on his throne
 - 3.3. Surrounded by Elders (Gk *presbyters*); priests, in *white robes* with crowns
 - 3.4. Candles (“seven torches of fire”) and a Crystal Floor around the Throne
 - 3.5. Angels (“four living creatures”; the Seraphim)
 - 3.6. Angels sing this song: “Holy, holy, holy!”
 - 3.7. The People fall down in worship, singing Hymns of Praise
 - 3.8. A Sacred Book must be read (the “Scroll” no one is worthy to open)
 - 3.9. At the high point, The Lamb appears, standing as if Slain
 - 3.10. Incense (“The Prayers of the Saints”) offered by Angels and Saints
 - 3.11. They Sing a “New Song”: “Worthy is the Lamb”
 - 3.12. They say “Amen” and fall down again in worship
4. Revelation divided into two parts
 - 4.1. Chapters 1-11: A book has to be opened; it has seven seals (7th seal = 7 trumpets); focus on is all on this book that must be read
 - 4.2. Chapters 12-22: Seven chalices must be poured out; climaxes in a vision of Christ’s coming, which is described as the “Marriage Supper of the Lamb”; Christ enters into communion with his Bride, the Church
5. Two Parts of the Mass:
 - 5.1. Liturgy of the Word
 - 5.2. Liturgy of the Eucharist

THE MARRIAGE SUPPER OF THE LAMB

Rev 19:1-3, 6-9: After this I heard what seemed to be the loud voice of a great multitude in heaven, crying, "Hallelujah! Salvation and glory and power belong to our God,² for his judgments are true and just...³ Once more they cried, "Hallelujah! The smoke from her goes up for ever and ever."...⁶ Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals, crying, "Hallelujah! For the Lord our God the Almighty reigns.⁷ Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;⁸ it was granted her to be clothed with fine linen, bright and pure" -- for the fine linen is the righteous deeds of the saints.⁹ And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are true words of God."

Rev 21:2-5:² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband;³ and I heard a loud voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them;⁴ he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."⁵ And he who sat upon the throne said, "Behold, I make all things new."

AS WE SING WITH ALL THE ANGELS AND SAINTS

1. **CCC 1137:** "The book of Revelation of St. John, read in the Church's liturgy, first reveals to us, 'A throne stood in heaven, with one seated on the throne': 'the Lord God' [Rev. 4:2]. It then shows the Lamb, 'standing as though it had been slain' [Rev. 5:6]: Christ crucified and risen, the one high priest of the true sanctuary, the same one 'who offers and is offered, who gives and is given.' Finally, it presents the river of the water of life... flowing from the throne of God and of the Lamb,' one of the most beautiful symbols of the Holy Spirit [Rev. 22:1, cf. 21:6, Jn 4:10-14]."
2. **Germanus** (8th cent): "The church is an earthly heaven in which the celestial God dwells and walks about... The altar is and is called the heavenly and spiritual altar, where the earthly and material priests who always assist and serve the Lord represent the spiritual, serving, and hierarchical powers of the immaterial and celestial Powers, for they also must be as a burning fire."
3. **Gregory Dix** on the arrangement of the church building: "When this arrangement of the assembly was first adopted is unknown. But it must have been well within the first century, for not only is it the absolutely universal later traditional arrangement, but it is clearly reflected in the symbolism of the heavenly 'assembly' of the church triumphant... in the visions of the Revelation of St. John..."
4. **CCC 1090:** In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory."
5. **Rev. 6:12ff:** "When he opened the sixth seal, I looked, and behold, there was a great earthquake; and the sun became black as sackcloth, the full moon became like blood, and the stars of the sky fell to the earth as the fig tree "
6. Joseph Cardinal Ratzinger, *Pilgrim Fellowship of Faith: The Church as Communion* (San Francisco: Ignatius Press, 2005), 110-111: "the Apocalypse has presented the essential contents of the Eucharistic sacrament in an impressive form that sets a standard for every local liturgy. From the

point of view of the Apocalypse, the essential matter of all Eucharistic liturgy is its participation in the heavenly liturgy.”

7. Joseph Cardinal Ratzinger, *Eschatology: Death and Eternal Life* (D.C.: Catholic University Press, 1988), 203: “Every Eucharist is Parousia, the Lord’s coming...”

The Last Supper and the Lost Tribes of Israel

The Problem of the Lost Tribes of Israel

1000-922 B.C.	Davidic Kingdom: all 12 Tribes under Kings David and Solomon
922 B.C.	Divided Kingdom: 10 Tribes of Northern Kingdom (Israel) split apart from 2 Tribes of Southern Kingdom (Judah)
ca. 750 B.C.	Prophets begin foretelling that God would allow Israel and Judah (all 12 Tribes) to be exiled and gathered again
722 B.C.	Assyrian Exile: 10 Tribes of Israel deported by Assyria, scattered among Gentiles
587 B.C.	Babylonian Exile: 2 Tribes of Judah taken away to Babylon
539 B.C.	Judeans Return from Babylon: King Cyrus of Persia allows the Jews to return home and rebuild Jerusalem and its Temple
ca. 30 A.D.	Time of Jesus: Jews have been in the land for many centuries, but 10 Tribes of Northern Kingdom (Israel) remain lost, scattered among the Gentiles

Josephus: Wherefore there are but *two tribes* in Asia and Europe subject to the Romans, while *the ten tribes are beyond Euphrates until now*, and are *an immense multitude*, and not to be estimated by numbers. (Josephus, *Antiquities* 11.133)

The Jewish Hope for the Ingathering of the Lost Tribes of Israel

Isaiah: *In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious.* In that day the LORD will extend his hand yet a second time to recover the remnant which is left of his people, from Assyria, from Egypt, from Pathros, from Ethiopia, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. *He will raise an ensign for the nations, and will assemble the outcasts of Israel (=10 tribes) and gather the dispersed of Judah (=2 tribes) from the four corners of the earth.* (Isaiah 11:10-12)

Ezekiel: [God said to Ezekiel:] “Son of man, take a stick and write on it, ‘*For Judah, and the children of Israel associated with him*’ (=2 Tribes); then take another stick and write upon it, ‘*For Joseph (the stick of Ephraim) and all the house of Israel associated with him*’ (=10 Tribes); and join them together into one stick... When the sticks on which you write are in your hand before their eyes, then say to them... *Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all sides, and bring them to their own land; and I will make them one nation upon the land... and one king shall be king over them all; and they shall no longer be two nations, and no longer divided into two kingdoms... My servant David shall be king over them; and they shall all have one shepherd.* (Ezekiel 37:15-24)

Rabbi Johanan said: *The ingathering of the Exiles is as important as the day when heaven and earth were created* (Babylonian Talmud, *Pesahim* 88a)

Jesus and the Ingathering of the Exiles

Jesus said to them, “Truly, I say to you, *in the new world, when the Son of Man shall sit on his throne of glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.*” (Matthew 19:28)

The Last Supper and the Lost Tribes of Israel

The Jewish Hope for the Messianic Banquet

On this mountain the LORD of hosts will make for all peoples a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death for ever, and the LORD God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken. It will be said on that day, "Lo, this is our God; we have waited for him, that he might save us." (Isaiah 25:6-9)

Jesus' Signs of the Messianic Banquet: the Two Feedings of the Multitudes

Now they had forgotten to bring bread; and they had only one loaf with them in the boat. And [Jesus] cautioned them, saying, "Take heed, beware of the leaven of the Pharisees, and the leaven of Herod." And they discussed it with one another, saying, 'We have no bread'." And being aware of it, Jesus said to them, " Why do you discuss the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? Having eyes do you not see, and having ears do you not hear? And do you not remember? *When I broke the five loaves for the five thousand people, how many baskets full of broken pieces did you take up?*" They said to him, "Twelve." "*And the seven baskets for the four thousand, how many baskets full of broken pieces did you take up?*" And they said to him, "Seven." And he said to them, "*Do you not yet understand?*" (Mark 8:14-22)

First Feeding of the Multitude

(Matt 14, Mark 6)

1. Five loaves, two fish
2. 5000 Fed
3. Jewish Territory/Baskets
(*kophinos*; Mark 6:42)
4. 12 Baskets left over

Second Feeding of the Multitude

(Matt 15, Mark)

1. Seven loaves, and a few fish
2. 4000 Fed
3. Gentile territory (Tyre and Sidon)/baskets
(*spurida*; Mark 8:8)
4. 7 Baskets left over (cf. Acts 13:19)

Jesus' Teaching about the Messianic Banquet

I tell you, *many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven*, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth. (Matthew 8:11-12)

The Heavenly Banquet in Jewish Tradition

Another explanation of "He shall dwell *on high*." (Isa 33:16). It is written, "For the Lord your God brings you into a good land" (Deut 8:7)—to see *the table that is prepared in Paradise*, as it says, "I shall walk before the Lord in the lands of the living" (Ps 116:9). *He [God] as it were sits above the patriarchs, and the patriarchs and all the righteous sit in his midst*, as it says, "And they sit down at your feet" (Deut 33:3), *and He distributes portions to them*. Should you wonder at this, then recall how even in this world He placed Himself between the two cherubim for their sake... then how much more will this be so in Paradise? *He will bring them the fruit from the Garden of Eden and will feed them from the Tree of Life*. Who will be the first to say Grace? All will respectfully request God to order one to say Grace; He will bid Michael say it; and he will bid Gabriel, and Gabriel the patriarchs, and they will give the honour to David, saying, "It befits an earthly king to bless the Heavenly King." *They will hand over the cup to David, who will say, "I will lift up the cup of salvation and call upon the name of the Lord."*... Hence "For the LORD your God brings you into a good land," and for this reason does it say, "He shall dwell *on high*." (*Exodus Rabbah* 25:8)

The Last Supper and the Lost Tribes of Israel

The Last Supper, the Messianic Banquet, and the Ingathering of the Tribes

And when it was evening he came with *the Twelve*... And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is *poured out for many*. Amen, 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 14:17-25)

You are those who have continued with me in my trials; as my Father appointed a kingdom for me, so do I covenant for you *that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel* (Luke 22:28-30)

Jesus' "Hour": Drawing All Men to Himself

Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Beth-saida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; Andrew went with Philip and they told Jesus. And Jesus answered them, "The hour has come for the Son of man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it for eternal life. If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him. *Now is my soul troubled. And what shall I say? `Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify thy name.*" Then a voice came from heaven, "I have glorified it, and I will glorify it again." The crowd standing by heard it and said that it had thundered. Others said, "An angel has spoken to him." Jesus answered, "This voice has come for your sake, not for mine. *Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself.*" He said this to show by what death he was to die... (John 12:20-36)

Pope Benedict XVI: The Eucharist and Eschatology

31. Reflecting on this mystery [of the Eucharist], we can say that Jesus' coming responded to an expectation present in the people of Israel, in the whole of humanity and ultimately in creation itself. By his self-gift, he objectively inaugurated the eschatological age. *Christ came to gather together the scattered People of God (cf. Jn 11:52) and clearly manifested his intention to gather together the community of the covenant, in order to bring to fulfillment the promises made by God to the fathers of old (cf. Jer 23:3; Lk 1:55, 70).* In the calling of the Twelve, which is to be understood in relation to the twelve tribes of Israel, and in the command he gave them at the Last Supper, before his redemptive passion, to celebrate his memorial, Jesus showed that he wished to transfer to the entire community which he had founded the task of being, within history, the sign and instrument of the eschatological gathering that had its origin in him. *Consequently, every eucharistic celebration sacramentally accomplishes the eschatological gathering of the People of God.* For us, the eucharistic banquet is a real foretaste of the final banquet foretold by the prophets (cf. *Is 25:6-9*) and described in the New Testament as "the marriage-feast of the Lamb" (Rev 19:7-9), to be celebrated in the joy of the communion of saints (100). (Post-Synodal Apostolic Exhortation, *Sacrament of Charity*, 30-31).

DAVID, THE TODAH AND THE EUCHARIST
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TYPES OF OLD TESTAMENT SACRIFICES

Types of offerings in the OT

1. Whole burnt offering (*Olah*) (Lev 1)
2. Sin offering (*Hattath*): eaten by priest
3. Peace offering (*Shelamim*): eaten by the people

THE THANK OFFERING (TODAH)

1. *Todah*: “thanks” and “praise”
2. *Only* used for God
3. A *liturgical* term¹
4. One of the categories of sacrifices; a “Peace Offering” (Lev 7)
5. Offered with wine (cf. Num 15:10)
6. Psalm 100: “A Psalm for a Thank Offering”
7. Most of the Peace Offerings in Scripture are *Todah* Offerings
8. Give “thanks” or “praise” to God for deliverance from death

OUTLINE OF THE *TODAH*

1. Begins in tribulation:
 - a. **Ps 22:1-2**: “My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning? ²O my God, I cry by day, but thou dost not answer; and by night, but find no rest.”
 - b. **Ps 69:1-3**: Save me, O God! For the waters have come up to my neck. ²I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me. ³I am weary with my crying; my throat is parched. My eyes grow dim with waiting for my God.
2. Vow to offer sacrifice; fulfill vows upon deliverance:
 - a. **Ps 22:25**: From thee comes my praise in the great congregation; my vows I will pay before those who fear him.
 - b. **Ps 116:14**: I will pay my vows to the LORD in the presence of all his people.
3. Bring sacrifice to the temple with bread, which is blessed and taken home and eaten with a meal (Lev 7:15) where one proclaims deliverance over a cup (Ps 116:12-14)
 - a. **Ps 22:26**: The afflicted shall eat and be satisfied...
 - b. **Ps 116:13**: I will lift up the cup of salvation and call on the name of the LORD...
 - c. **Ps 50:14-15, 23**: Offer to God a *sacrifice of thanksgiving*, and pay your vows to the Most High;¹⁵ and call upon me in the day of trouble; I will deliver you, and you shall glorify me.”... ²³ He who brings *thanksgiving* as his sacrifice honors me; to him who orders his way aright

¹ See Bernhard W. Anderson with Steven Bishop, *Out of the Depths: The Psalms Speak for us Today* (3d ed.; Louisville: Westminster John Knox, 2000), 102, who, in looking at *tôdâ* in the Psalter, write: “Since the noun usually translated ‘thanksgiving’ (*tôdâ*) is the same word used for ‘thank offering’ (Jonah 2:9; Ps. 50:14, 23), it is clear that these psalms were appropriately used in a cultic setting, that is, at a festival or other worship service at the Temple. On such an occasion the individual, in the presence of the worshiping congregation (Ps. 22:22; 26:12b), testified personally to God’s saving deeds to the accompaniment of a ritual act (a thank offering). This is the picture given in a passage in Jeremiah, which announces that in the time of restoration the voices of mirth and gladness will be heard once again, including ‘the voices of those who sing, as they bring thank offerings [*tôdâ*] to the house of Yhwh’ [Jer 33:11]. . .” In addition, see Christopher Barth, *God with Us: A Theological Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1991), 275.

- d. **Ps 69:30-31:** I will praise the name of God with a song; I will magnify him with *thanksgiving*.³¹ This will please the LORD more than an ox or a bull with horns and hoofs.
- 4. “Remembrance” of what God has done
 - a. **Ps 42:4:** These things I *remember*, as I pour out my soul: how I went with the throng, and led them in procession to the house of God, with glad shouts and songs of *thanksgiving* [*todah*], a multitude keeping festival.
- 5. Bread consecrated when animal sacrificed (cf. Mishna *Menahoth* 7.3)
 - only time when lay people could eat consecrated food

PASSOVER AND *TODAH*

- 1. Closely associated (cf. *m. y. Pesah* 27d; *m. Mena*. 7:6)
- 2. No *Todah* offerings on Passover
- 3. Philo: Passover as “a reminder and thank-offering” (*Spec* 2:146)
- 4. Passover as Israel’s *national todah*
 - a. Celebrate deliverance from Egypt
 - b. Celebrate a meal
 - c. “Remembrance” / “memorial” (Exod 12:14)

DAVID, THE *TODAH* AND THE KINGDOM

- 1. David and the psalms
- 2. David’s *liturgical* kingdom
 - a. **2 Sam 6:12-14, 17-19:** So David went and brought up the ark of God from the house of Obededom to the city of David with rejoicing;¹³ and when those who bore the ark of the LORD had gone six paces, he *sacrificed an ox and a fatling*.¹⁴ And David danced before the LORD with all his might; and David was girded with a *linen ephod* [cf. Exod 28:4]...¹⁷ And they brought in the ark of the LORD, and set it in its place, inside the tent *which David had pitched for it*; and *David offered burnt offerings and peace offerings before the LORD*.¹⁸ And when David had finished offering the burnt offerings and the peace offerings, *he blessed the people* in the name of the LORD of hosts¹⁹ and distributed among all the people, the whole multitude of Israel, both men and women, to each a cake of *bread, a portion of meat, and a measure of wine* [Heb.: *’ashiyshah*]²
 - b. **1 Chr 15:27:** *David was clothed with a robe of fine linen, as also were all the Levites* who were carrying the ark... David wore a linen ephod [cf. Lev 8:7].
 - c. **Gen 14:18-20:** And Mel-chizedek *king of Salem* brought out *bread and wine*; he was *priest of God Most High*.¹⁹ And he blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth;²⁰ and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything.
 - d. **Ps 110:4:** The LORD has sworn and will not change his mind, “You are *a priest for ever after the order of Melchizedek*.”
 - e. **2 Sam 8:18:** ... and David’s sons were priests.
- 3. Hezekiah’s *Todah* (2 Chr 29)
 - a. **2 Chr 29:31-32:** “You have now consecrated yourselves to the LORD; come near, bring sacrifices and thank offerings to the house of the LORD.” And the assembly brought sacrifices and *thank offerings*; and all who were of a willing heart brought burnt offerings.

MESSIANIC HOPES

- 1. The Ingathering of God’s People and the *Todah*

² See Isa 16:7, where the immediate context describes vineyards and wine [cf. Isa 16:8-10].

- a. **Ps 107:** “let them offer *sacrifices of thanksgiving* [*Todah*], and tell of his deeds in songs of joy!”
2. The New Covenant, the New Exodus and the *Todah*
 - a. **Jer 31:31-32, 34:** 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,³² not like the covenant which I made with their fathers *when I took them by the hand to bring them out of the land of Egypt*, my covenant which they broke, though I was their husband, says the LORD. . . .³⁴ And no longer shall each man teach his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and I will remember their sin no more.”
 - b. **Jer 33:10-11:** there shall be heard again. . .¹¹ the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing, *as they bring thank offerings* to the house of the Lord: ‘Give thanks to the Lord of hosts, for the Lord is good, for his steadfast love endures for ever!’ For I will restore the fortunes of the land as at first, says the Lord. . .
3. Greek OT of Lev 7:11: *Todah* as the sacrifice of “salvation”
4. The Rabbis: The *Todah* as the Sacrifice of the Messianic Age
 - a. “In time to come all offerings will come to an end, but the thanksgiving-offering will never come to an end” (*Pesiq. Rab.* 9:12).³
5. The Messianic Banquet
 - a. **Isa 25:6:** On this mountain the LORD of hosts will make for all peoples a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined⁷ And he will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations.⁸ He will swallow up death for ever, and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the LORD has spoken.

JESUS AND EUCHARISTIC KINGDOM

1. Hb. *Todah* » Grk.: *eucharisteō*
2. **Luke 22:19–20:** And he took bread, and when he had given *thanks* [Grk.: *eucharisteō*] he broke it and gave it to them, saying, “This is my body which is given for you. Do this in *remembrance* of me.”²⁰ And likewise the *cup* after supper, saying, “This cup which is poured out for you is the new covenant in my blood.
3. Jesus’ Passion and the *Todah* Psalms
 - a. The Psalms
 - i. **Ps 69:20-21:** Insults have broken my heart, so that I am in despair. I looked for pity, but there was none; and for comforters, but I found none.²¹ They gave me poison for food, and for my thirst they gave me vinegar to drink.
 - ii. **Ps 22:1, 16-18:** *My God, my God, why hast thou forsaken me? . . .*¹⁶ Yea, dogs are round about me; a company of evildoers encircle me; *they have pierced my hands and feet—*¹⁷ I can count all my bones—they stare and gloat over me;¹⁸ *they divide my garments among them, and for my raiment they cast lots.*
 - iii. **Ps 109:25:** I am an object of scorn to my accusers; when they see me, *they wag their heads.*
 - b. The Passion Narrative
 - i. **Matt 27:33-35:** And when they came to a place called Golgotha (which means the place

³ Cited from Jacob Neusner, trans., *Pesiqta deRab Kahana: An Analytical Translation* (BJS 122; 2 vols.; Atlanta: Scholars Press, 1987), 1:151. See also *Leviticus Rabbah* 9:7, which, also quoting from Jeremiah 33:11, explains that in the eschatological age “all songs will be annulled except for [the *tôdâ*]” (cited from M. Simon, ed., *Midrash Rabbah, IV: Leviticus* [London/New York: Soncino Press, 1983], 114).

of a skull),³⁴ *they offered him wine to drink, mingled with gall*; but when he tasted it, he would not drink it.³⁵ And when they had crucified him, *they divided his garments among them by casting lot. . .*

ii. **Matt 27:38-39:** Then two robbers were crucified with him, one on the right and one on the left.³⁹ And those who passed by derided him, *wagging their heads*⁴⁰ and saying, “You who would destroy the temple and build it in three days, save yourself!

iii. **John 19:28-30:** After this Jesus, knowing that all was now finished, said (to fulfill the scripture), “I thirst.”²⁹ *A bowl full of vinegar* stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth.³⁰ When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit.

4. ***Catechism of the Catholic Church 1360:*** The Eucharist is a sacrifice of *thanksgiving* to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption, and sanctification. Eucharist means first of all ‘thanksgiving.’

5. Joseph Cardinal Ratzinger [Pope Benedict]: “The Lord’s Supper is the *toda* of the Risen One.”⁴

6. **Matt 20:20-22:** Then the mother of the sons of Zebedee came up to him, with her sons, and kneeling before him she asked him for something.²¹ And he said to her, “What do you want?” She said to him, “Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom.”²² But Jesus answered, “You do not know what you are asking. *Are you able to drink the cup that I am to drink?*”

7. “Peace be with you”

⁴ Feast of Faith (trans. Graham Harrison; San Francisco: Ignatius Press, 1986), 59.

The Fourth Cup and the New Passover

The Four Cups of the Jewish Passover Meal

On the eve of Passover, from about the time of the Evening Offering, a man must eat naught until nightfall. Even the poorest in Israel must not eat unless he sits down to table, and *they must not give them less than four cups of wine to drink...* (Mishnah *Pesahim* 10:1)

The 1st Cup: Introductory Rites

“Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine.” (see Mishnah, *Berakoth* 6:1)

The 2nd Cup: the Proclamation of Scripture

Then they mix him [the father] *the second cup*. And here the son asks his father... “*Why is this night different from other nights?* For on other nights we eat seasoned food once, but this night twice; on other nights we eat leavened or unleavened bread, but this night all is unleavened; on other nights we eat flesh roast, stewed, or cooked, but this night all is roast.” And according to the understanding of the son his father instructs him. He begins with disgrace and ends with the glory; and he expounds from “A wandering Aramean was my father...” [Deut 26:5] until he finishes the whole section. (Mishnah, *Pesahim* 10:4)

Rabban Gamaliel used to say: Whosoever has not said [the verses concerning] these three things at Passover has not fulfilled his obligation. And these are they: Passover, unleavened bread, and bitter herbs: ‘Passover’—because God passed over the houses of our fathers in Egypt; ‘unleavened bread’—because our fathers were ransomed from Egypt; ‘bitter herbs’ because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man must so regard himself as if he came forth himself out of Egypt, for it is written: “And you shall tell your son in that day, saying, ‘It is because of that which the Lord did for me when I came out of Egypt.’” (Exod 13:8) Therefore, we are bound to give thanks, to praise, to glorify, to honor, to exalt, to extol, and to bless him who wrought all these wonders for our father and for us. He brought us out from bondage to freedom, from sorrow to gladness, and from mourning to a feast-day, and from darkness to great light, and from slavery to redemption; so let us say before him the Hallelujah! (Mishnah *Pesahim* 10:5)

The 3rd Cup: the Eating of the Meal

“Blessed are you, Lord God, who brings forth bread from the earth.” (see Mishnah, *Berakoth* 6:1)

The 4th Cup: Concluding Rites

What shall I render to the LORD for all his bounty to me? *I shall lift up the cup of salvation and call on the name of the LORD...* Precious in the sight of the LORD is the death of his holy ones. *O LORD, I am your servant; I am your servant, the son of your handmaid.* You have loosed my bonds; I will offer you *the sacrifice of thanksgiving*, and call on the name of the LORD. (Psalm 116:12-13, 15-17)

Out of my distress I called to the LORD; the LORD answered me and set me free... *I shall not die, but I shall live*, and recount the deeds of the LORD. The LORD has chastened me sorely, but he has not given me over to death. Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. This is the gate of the LORD; the righteous shall enter through it. *I thank you that you have answered me and have become my salvation. The stone which the builders rejected has become the head of the corner.* This is the LORD’s doing; it is marvelous in our eyes. (Psalm 118:5, 17-22)

The Fourth Cup and the New Passover

How Many Cups at the Last Supper?

And when the hour came, he sat at table, and the apostles with him. And he said to them, “*I have earnestly desired to eat this Passover with you before I suffer; for I tell you that I shall not eat it until it is fulfilled in the kingdom of God.*” *And he took a cup*, and when he had given thanks he said, “Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.” *And likewise the cup after supper*, saying, “This cup which is poured out for you is the new covenant in my blood.” (Luke 22:14-20)

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? (1 Corinthians 11:16)

Jesus’ Vow and the Fourth Cup

And he said to them “This is my blood of the covenant, which is poured out for many. Amen, 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.” *And when they had sung a hymn, they went out* to the Mount of Olives. (Mark 14:24-26)

Jewish Scholar David Daube on the Fourth Cup

There is... in Matthew and Mark a reference also to the fourth and last cup of the Passover liturgy. It is contained in the words: ‘I will not drink henceforth of this fruit of the vine until I drink it new in my father’s kingdom’ or ‘in the kingdom of God’. *The meaning is that the fourth cup will not be taken, as would be the normal thing, at a subsequent stage of the service; it will be postponed till the kingdom is fully established...* [In this light,] the notice that ‘when they had sung a hymn they went out into the mount of Olives’ now acquires a fuller sense. The implication is that they go out directly after the ‘hymn’, without drinking the fourth cup and probably also without reciting ‘the blessing of the song’. This portion of the liturgy is postponed till the arrival of the actual, final kingdom.¹

Jesus’ Prayer in Gethsemane

Then Jesus went out with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” And going a little farther he fell on his face and prayed, “*My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.*” And he came to the disciples and found them sleeping; and he said to Peter. “So, could you not watch with me one hour? Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.” Again for the second time, he went away and prayed, “*My Father, if this cannot pass unless I drink it, your will be done.*” And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, *saying the same words*. Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; see, my betrayer is at hand.” (Matthew 26:36-46)

¹ David Daube, *The New Testament and Rabbinic Judaism* (Reprint; Peabody: Hendrickson, 1995 [original 1956]), 330-31.

The Fourth Cup and the New Passover

The Jewish Tradition of Giving Wine to the Dying

“When one is led out to execution, he is given a goblet of wine containing a grain of frankincense, in order to benumb his senses, for it is written, “Give strong drink unto him that is ready to perish, and wine unto the bitter in soul” [Prov 31:6]. And it has also been taught: The noble women in Jerusalem used to donate and bring it.” (Babylonian Talmud, *Sanhedrin* 43a).

Jesus’ Request for Wine on the Cross: “I Thirst”

After this Jesus, knowing that all was now finished, said (to fulfill the Scripture), “*I thirst.*” A bowl full of sour wine stood there; so they put a sponge full of the wine on hyssop and held it to his mouth. *When Jesus had received the wine, he said, “It is finished”*; and he bowed his head and gave up his spirit. (John 19:23-30)

The New Sacrifice of the New Passover

1. By vowing not to drink the final cup of the Last Supper, Jesus *extended* his last Passover meal to include his own suffering and death.
2. By praying three times in Gethsemane for the “cup” to be taken from him, Jesus *revealed* that he understood his own death in terms of the Passover sacrifice.
3. Jesus also *transformed* the Passover sacrifice. In the old Passover, the sacrifice of the lamb would come first, and then the eating of its flesh. But in this case, because Jesus had to institute the new Passover before his death, he pre-enacted it, as both host of the meal and sacrifice.
4. Most important of all, by waiting to drink the fourth cup of the Passover until the very moment of his death, Jesus *united* the Last Supper to his death on the cross. By refusing to drink of the fruit of the vine until he gave up his final breath, he joined the offering of himself under the form of bread and wine to the offering of himself on Calvary. Both actions said the same thing: “This is my body, given for you” (Luke 22:19). In short, *by means of the Last Supper, Jesus transformed the Cross into a Passover, and by means of the Cross, he transformed the Last Supper into a sacrifice.*

The Catechism on the Cup of Jesus

By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus’ passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist... (CCC 1339-1340)

The “cup of blessing” at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: the messianic expectation of the rebuilding of Jerusalem. *When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup. (CCC 1334)*

The cup of the New Covenant, which Jesus anticipated when he offered himself at the Last Supper, is afterwards accepted by him from his Father’s hands in his agony in the garden of Gethsemani, making himself “obedient unto death.” Jesus prays: “My Father, if it be possible, let this cup pass from me...” (CCC 612)

The desire to embrace his Father’s plan of redeeming love inspired Jesus’ whole life, for his redemptive passion was the very reason for his Incarnation. *And so he asked... “Shall I not drink the cup which the Father has given me.” From the cross, just before “It is finished,” he said, “I thirst.” (CCC 608)*

You Snooze, You Lose: Why You Should Wake Up for the Offering of the Gifts

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I. Introduction

- A. The most “boring” part of the mass ?
- B. The offering of the gifts teaches and expresses a doctrine many associate (incorrectly)

with *Protestant theology*: the P _____ of all B _____,
usually called the C _____ P _____ in
Catholic theology.

II. A Brief Tour of the Biblical Background of the Priesthood

A. The Priesthood of Adam

- **Gen. 2:15** The LORD God took the man and put him in the garden of Eden to till (Heb. *work*) it and keep (Heb. *guard*) it.
- Num. 3:6 “Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. 7 They shall perform duties (Heb. *guard the things to be guarded*) for him and for the whole congregation before the tent of meeting, as they minister (Heb. *work the work*) at the tabernacle.”
- **Num 18:7** And you [Aaron] and your sons with you shall attend (Heb. *guard*) to your priesthood for all that concerns the altar and that is within the veil; and you shall serve (Heb. *work the work*). I give your priesthood as a gift, and any one else who comes near shall be put to death.

B. Eden and the Temple:

* **Gen. 2:10** A river flowed out of Eden to water the garden, and there it divided and became four rivers. **11** The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold; **12** and the gold of that land is good; bdellium and onyx stone are there.

* **Ex. 28:17** And you shall set in it four rows of stones. A row of sardius, topaz, and carbuncle shall be the first row; **18** and the second row an emerald, a sapphire, and a diamond; **19** and the third row a jacinth, an agate, and an amethyst; **20** and the fourth row a beryl, an **onyx**, and a jasper; they shall be set in gold filigree.

* **1Chr. 29:2** [David speaking about the Temple] “So I have provided for the house of my God, so far as I was able, the **gold** for the things of gold, the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, besides great quantities of **onyx** and stones for setting, antimony, colored stones, all sorts of precious stones, and marble ...

* **Ezek. 28:13** You were in Eden, the garden of God; every precious stone was your covering, carnelian, topaz, and jasper, chrysolite, beryl, and **onyx**, sapphire, carbuncle, and emerald; and wrought in gold were your settings and your engravings. On the day that you were created they were prepared.

Ezek. 47:1 Then he brought me back to the door of the temple; and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east); and the water was flowing down from below the south end of the threshold of the temple, south of the altar.

The motifs that help us connect Eden and Temple: G _____, J _____, the
R _____, P _____, A _____

C. Creation and the Temple:

Gen. 1:14 And God said, “Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for **seasons** and for days and years,

Gen. 2:1 Thus the heavens and the earth *were finished*, and all the host of them. **2** And on the seventh day God finished his work which he *had done*, and he rested on the seventh day from *all his work* which he *had done*. **3** So God *blessed* the seventh day and hallowed it, because on it God rested from *all his work* which he *had done* in creation.

Ex. 39:32 Thus all the work of the tabernacle of the tent of meeting was *finished*; and the people of Israel *had done* according to all that the LORD had commanded Moses; so *had they done*. **42** According to all that the LORD had commanded Moses, so the people of Israel *had done all the work*. **43** And Moses saw all the work, and behold, they had done it; as the LORD had commanded, so had *they done it*. And Moses *blessed* them.

33 And he erected the court round the tabernacle and the altar, and set up the screen of the gate of the court. So Moses *finished the work*.

The Creation (the Cosmos) is a macro _____, the Tabernacle (or Temple)
is a micro _____

D. A Summary of the Duties of Priesthood: S _____ and

B _____, which renews and extends the

C _____

Heb 8:3 For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer.

Num. 6:22 The LORD said to Moses, **23** “Say to Aaron and his sons, Thus you shall bless the people of Israel: you shall say to them, **24** The LORD bless you and keep you: **25** The LORD make his face to shine upon you, ... **27** “So shall they put my name upon the people of Israel, and I will bless them.”

Psa. 50:5 “Gather to me my faithful ones, who made a **covenant** with me by sacrifice!”

E. Problem: What was Adam’s sacrifice?

Heb 8:3 For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer.

Gen. 2:15 The LORD God took the man and put him in the garden of Eden to till it and keep (lit *guard*) it.

Gen. 3:1 Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat of any tree of the garden?’”

Where’s Adam here?

Adam’s sacrifice (and ours) is our very _____ (Rom 12:1)

III. The Priesthood Under Moses

A. Israel was to be a _____ people:

Ex. 4:22 And you shall say to Pharaoh, ‘Thus says the LORD, Israel is my first-born son, **23** and I say to you, “Let my son go that he may **serve** (work for) me”; if you refuse to let him go, behold, I will slay your first-born son.’”

Ex. 19:5 Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, **6** and you shall be to me a **royal priesthood** (or “kingdom of priests”) and a holy nation. These are the words which you shall speak to the children of Israel.”

(cf. 1 Peter 2:9)

B. The Firstborn Sons were _____ priests:

Ex. 24:4 And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. **5** And he sent **young men of the people of Israel**, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. **6** And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. **7** Then he took the book of the covenant, and read it in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient.” **8** And Moses took the blood and threw it upon the people, and said, “Behold the blood of the covenant which the LORD has made with you in accordance with all these words.”

C. The people and their firstborn _____ their priestly status:

Ex. 32:25 And when Moses saw that the people had broken loose (for Aaron had let them break loose, to their shame among their enemies), **26** then Moses stood in the gate of the camp, and said, “Who is on the LORD’s side? Come to me.” And all the sons of Levi gathered themselves together to him. **27** And he said to them, “Thus says the LORD God of Israel, ‘Put every man his sword on his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.’” **28** And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. **29** And Moses said, “Today you have ordained yourselves for the service of the LORD, each one at the cost of his son and of his brother, that he may bestow a blessing upon you this day.”

IV. The New Testament Theology of the Common Priesthood:

A. Peter: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.” (1 Pet. 2:9)

B. Paul: “I appeal to you therefore, brethren, by the mercies of God, to present (*paristemi*) your bodies as a living sacrifice, holy (*hagios*) and acceptable (or “pleasing,” *euareston*) to God, which is your spiritual worship (*latreia*).” (Rom. 12:1)

Deut. 10:8 At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand (or “present themselves,” *paristemi*) before the LORD to minister to him and to bless in his name, to this day.

Lev. 2:9 And the priest shall take from the cereal offering its memorial portion and burn this on the altar, an offering by fire, a pleasing (*euodios*) odor to the LORD. 10 And what is left ... is a most holy (*hagios*) part of the offerings by fire to the LORD.

1Chr. 28:13 for the divisions of the priests and of the Levites, and all the work of the service in the house of the LORD; for all the vessels for the service (*latreia*) in the house of the LORD,

V. The Common Priesthood in the Catholic Tradition:

A. St. Peter Chrysologus (AD 380-450):

Listen now to what the Apostle urges us to do. I appeal to you, he says, to present your bodies as a living sacrifice. By this exhortation of his, Paul has raised all men to priestly status. How marvelous is the priesthood of the Christian, for he is both the victim that is offered on his own behalf, and the priest who makes the offering. He does not need to go beyond himself to seek what he is to immolate to God: with himself and in himself he brings the sacrifice he is to offer God for himself. The victim remains and the priest remains, always one and the same. Immolated, the victim still lives: the priest who immolates cannot kill. Truly it is an amazing sacrifice in which a body is offered without being slain and blood is offered without being shed. (Sermo 108, PL 52, 499-500; Office of Readings for Tuesday of the 4th Week of Easter)

B. St. Augustine (AD 354-430):

Just as we call all the baptized Christians, in virtue of the one chrism, so we also call all of them priests, because they are members of the one priest. (The City of God, XX, 10)

C. The Catechism:

1591 The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ. This participation is called the "common priesthood of the faithful." Based on this common priesthood and ordered to its service, there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community.

D. St. Josemaría Escrivá (1902-1975):

All Christians, without exception, have been made priests of our lives, ‘to offer spiritual sacrifices acceptable to God through Jesus Christ’ (1 Pet 2:5). Everything we do can be an expression of our obedience to God’s will and so perpetuate the mission of the God-man. (*Christ is Passing By*, §96)

With this priestly soul, which I ask God to grant all of you, you have to see to it that in the midst of your daily occupations, your entire life is turned into a continual praise of God: constant prayer and reparation, petition and sacrifice for all mankind. And all of this in intimate and assiduous union with Christ Jesus, in the Holy Sacrifice of the Altar. (*Letter of March 28, 1955*, §4)

VI. The Common Priesthood in the Mass

A. The Offering of the Gifts:

Expedit ut fideles participationem suam oblatione manifestent, afferendo sive panem et vinum ad Eucharistiae celebrationem, sive alia dona, quibus necessitatibus Ecclesiae et pauperum subveniatur.

It is desirable that the faithful manifest their participation in the oblation by bringing forward either bread and wine for the celebration of the Eucharist, or other gifts, for the necessities of the Church and the poor.

B. Before the Prayer over the Gifts:

Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Pray, Brethren, that my sacrifice and yours become acceptable to God the Father Almighty.

VII. What the Common Priesthood Means:

A. Not that we are D_____ P_____!

B. We express our priesthood in the W_____ and in

O_____ L_____!

C. Essential elements of our priestly character:

1. P_____

2. M_____

3. Excellent performance of our w_____ (“duties of state”)

4. A_____ (Evangelism)

D. Recovering a robust vision of the common priesthood is essential for answering both

P_____ and D_____.