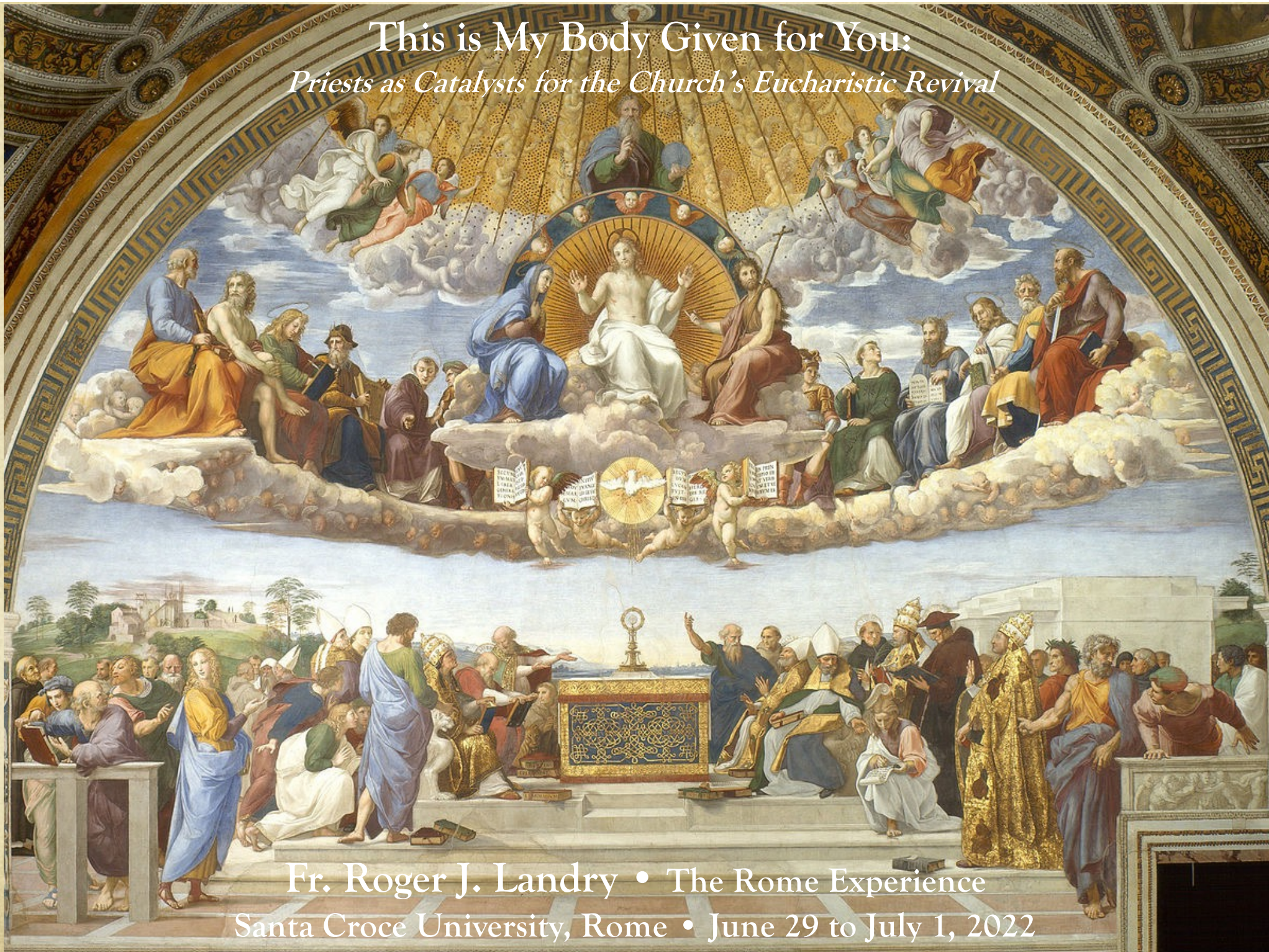


This is My Body Given for You:
Priests as Catalysts for the Church's Eucharistic Revival



Fr. Roger J. Landry • The Rome Experience
Santa Croce University, Rome • June 29 to July 1, 2022



National Eucharistic Revival

- Three-year-plus initiative of the Church in the United States, to renew Eucharistic knowledge, faith, amazement, love, life and witness.
- Context with regard to belief in the Eucharist, frequency of Mass attendance and other troubling trends.
- Various phases:
 - Dioceses (June 19, 2022 to June 11, 2023)
 - Parishes (June 11, 2023 to July 17, 2024)
 - National Eucharistic Congress July 17-21, 2024 in Indianapolis.
 - Mission – July 21, 2024 to June 8, 2025
- But the most important phase is *personal*.



National Eucharistic Revival

- The U.S. Bishops have appointed 56 priests as National Eucharistic Preachers to help spur the whole initiative.
- But every priest is meant to be an effective and credible Eucharistic Preacher, by word and witness, drawing people to Christ who works through them.
- As seminarians, you are preparing to spend your life with Jesus in the Eucharist as your source, summit, root and center. Your life is meant to become a commentary on the words of consecration.
- Preparation for that metamorphosis is meant to begin even now, through fruitful participation in the Mass, Eucharistic prayer and adoration, and living according to Eucharistic love.



These Days Together

- To aid in that preparation, we will focus together on:
 - A theological retracing of God's long preparation to get us ready to receive the Holy Eucharist.
 - A practical walk through of how to enter more contemplatively into the prayer of the Mass, to adore the Lord more prayerfully in and zealously, to live a more Eucharistic life overflowing in charity, and to share courageously and infectiously the gift of the Eucharist with others.
 - The witness of several Eucharistic saints whose example and intercession can help us as Eucharistic disciples and apostles.



Divine Preparation for the Eucharist

- A great way for us to grow in knowledge, faith, amazement, love, life, and apostolic zeal for the Eucharistic Jesus is to retrace how God prepared his people through prophetic acts and words for what he intended to give.
- These can sometimes help us identify and appreciate aspects of the Eucharistic mystery we underemphasize.
- They can help us to appreciate better St. Augustine's quip *Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet* ("The New is in the Old concealed, the Old is in the New revealed"), and, knowing these connections, become more effective preachers.



Divine Preparation for the Eucharist

- Old Testament Scenes, Practices, Prophecies
 - Tree of Life
 - Cain and Abel
 - Sacrifice of Melchizedek
 - Sacrifice of Isaac by Abraham
 - Moses and the Burning Bush
 - The Passover
 - The Ark of the Covenant
 - The Manna
 - Moses striking the Rock
 - The Loaves of Propitiation
 - The Todah Thanksgiving Sacrifice



Divine Preparation for the Eucharist

- Old Testament Scenes, Practices, Prophecies
 - Sword of Gideon
 - Elijah and the Widow of Zarephath
 - Elijah and the Journey through the Desert
 - Elisha and the Multiplication of Bread
 - The Banquet of the Good Shepherd
 - The fiery coal of Isaiah
 - Isaiah's Prophesied Meal
 - The Suffering Servant
 - Raphael and Tobiah
 - Feast of Ahasuerus
 - Ezekiel and the Scroll

Divine Preparation for the Eucharist

- New Testament Scenes
 - Annunciation
 - Nativity of the Lord
 - Marriage Feast of Cana
 - Multiplication of the loaves and fish
 - The Washing of the Feet
 - The preparation for the Last Supper
 - The Breaking of Bread in Emmaus
 - The wedding feast of the Lamb



Saint Jean Baptiste, New York City



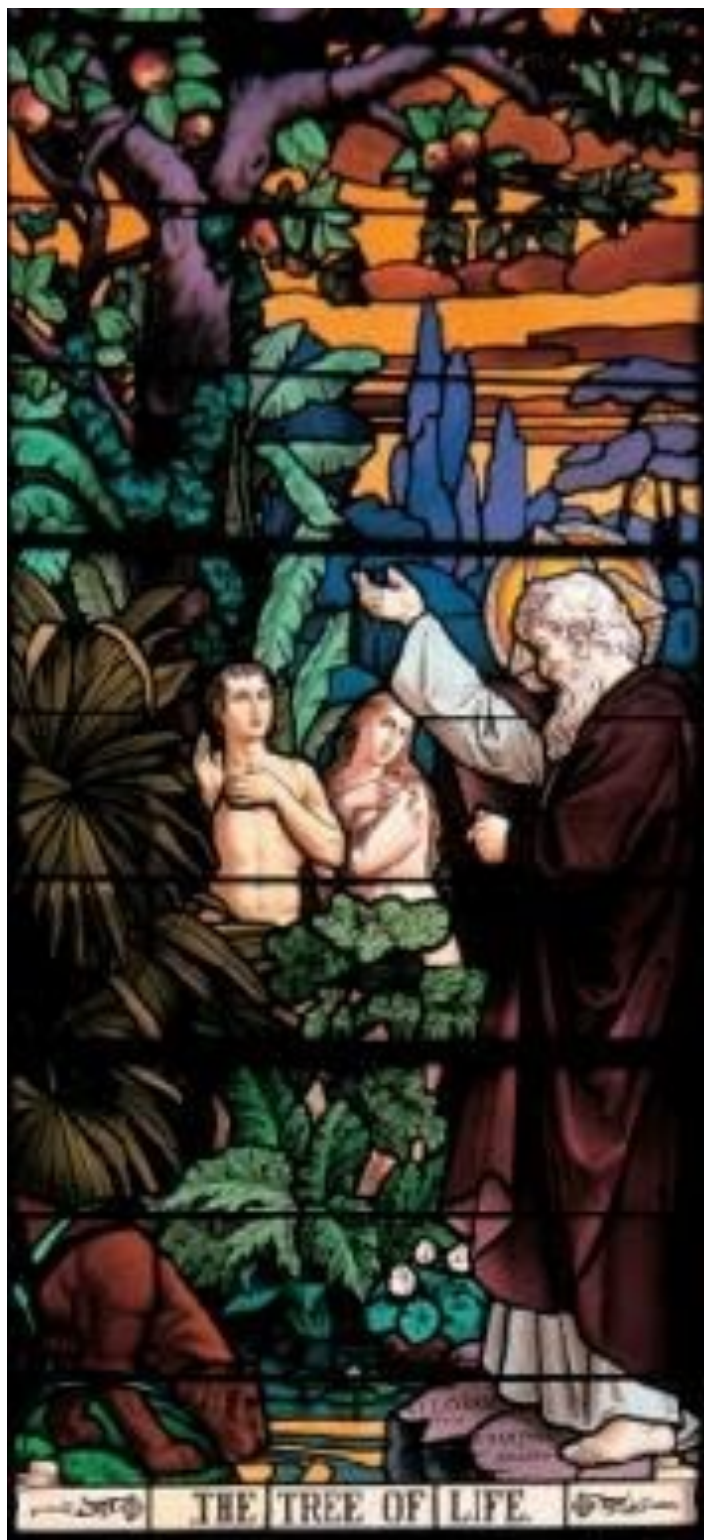
The Tree of Life

- Gen 2: Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, **with the tree of life in the middle of the garden** and the tree of the knowledge of good and bad. ... The LORD God gave man this order: “You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die.”
- Gen 3: Then the LORD God said: “See! The man has become like one of us, knowing what is good and what is bad! Therefore, **he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever.**” The LORD God therefore banished him from the garden of Eden... He settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword, **to guard the way to the tree of life.**



The Tree of Life

- The contrast between the Tree of Life and the Tree of the Knowledge of Good and Evil.
- They could have eaten from the Tree of Life but chose other nourishment.
- Afterward God did not want them to eat of the Tree of Life in their state, lest they be fixed in that state. They needed to die and rise first in order to eat.
- Salvation history is to allow us to “eat and live for ever.”
- Several Church Fathers saw the Tree of Life as a prefiguration of the Cross, and the fruit of the Tree of Life as a prefiguration of the Eucharist, the Body of Christ, which hung from the Cross.

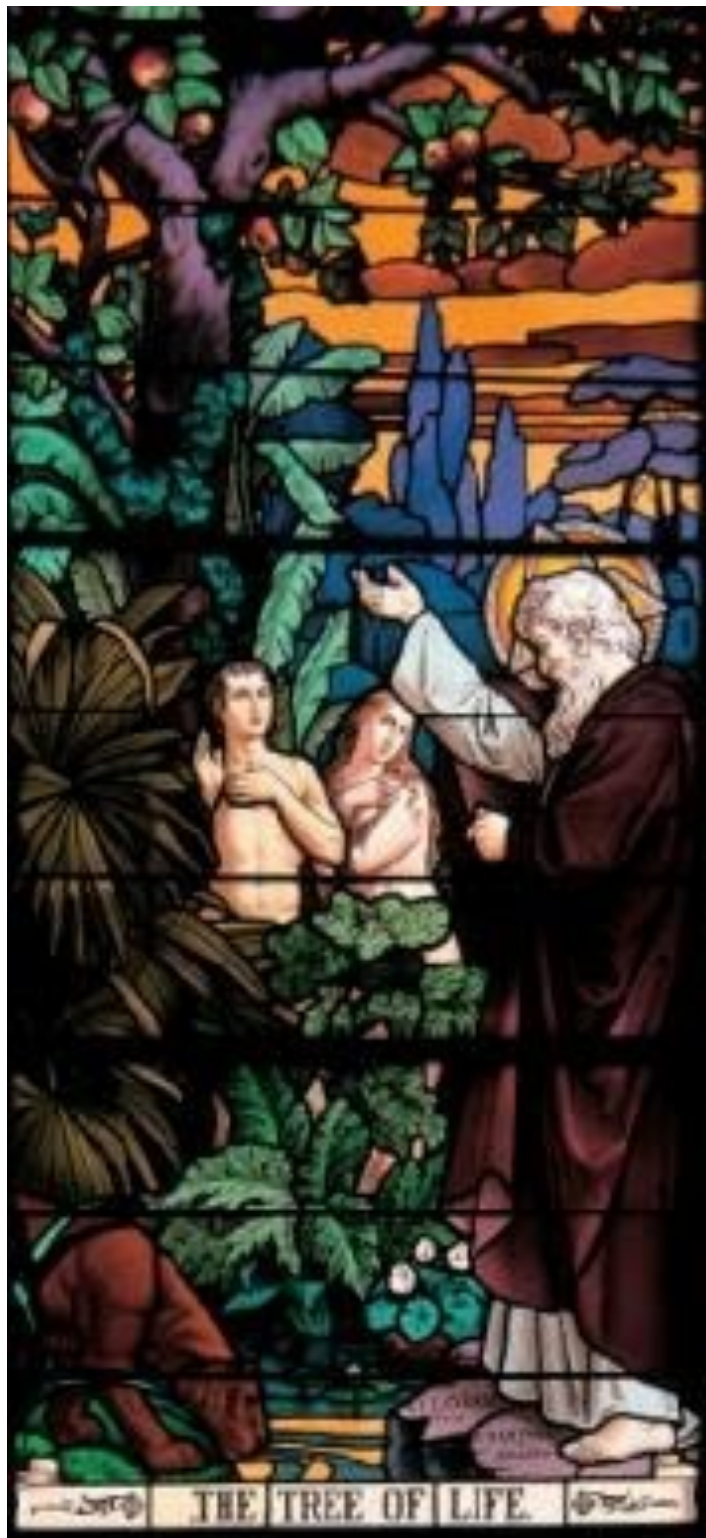


The Tree of Life

- Rev 2:7,17 “To the victor I will give the right to eat from the tree of life that is in the garden of God.... To the victor I shall give some of the hidden manna.”
- Pseudo-Hippolytus writes, “So in place of the old tree, [Christ] plants a new one... For me the cross is the tree of eternal salvation; from it I nourish myself, from it I feed myself” (On the Pasch, L-LI).
- St. Augustine: “We too are fed from the Lord’s Cross... when we eat his body” (On Psalm 100:9).



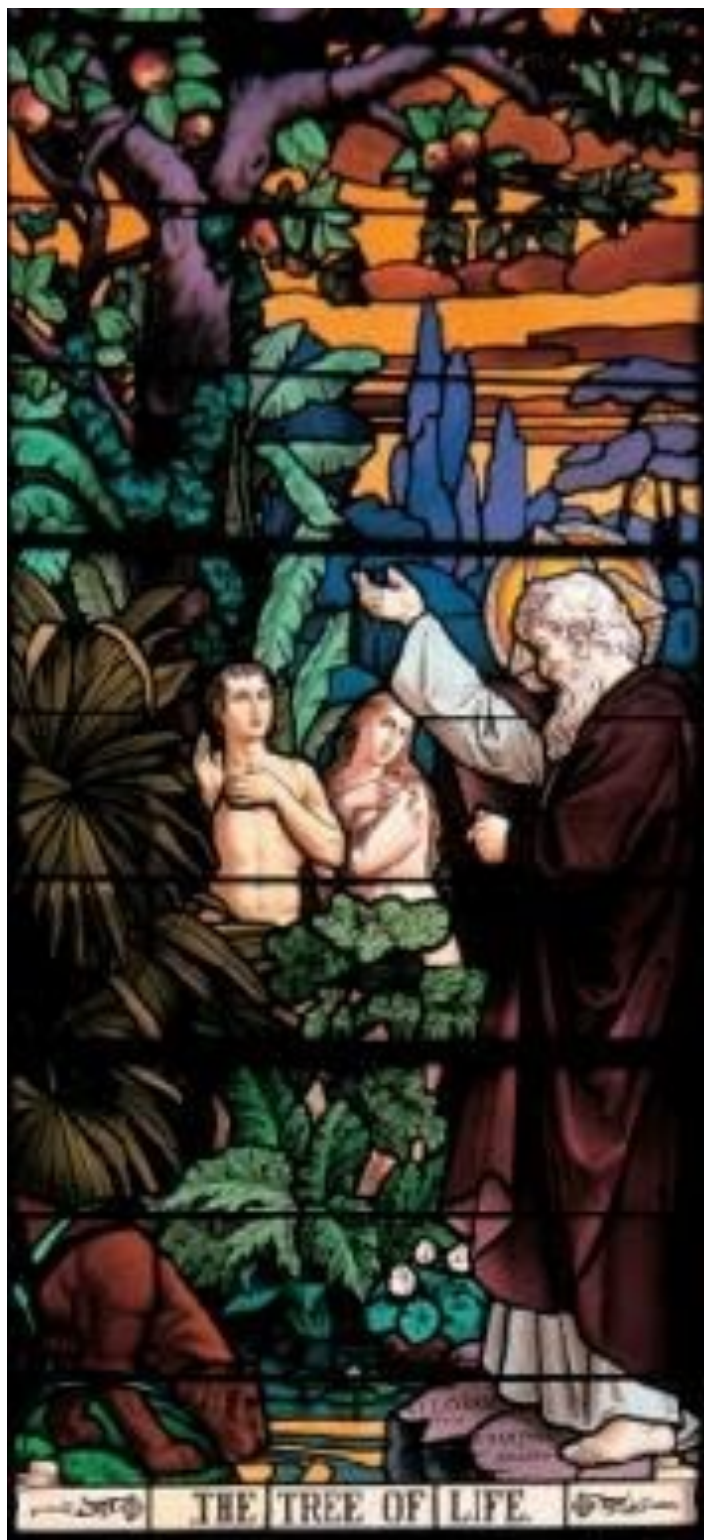
The Tree of Life



- Jn 6: “Do not work for food that perishes but **for the food that endures for eternal life**, which the Son of Man will give you....”
- “The bread of God is that which comes down from heaven and **gives life to the world.**” They said to him, “Sir, give us this bread always.”
- “I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that **one may eat it and not die.** I am the living bread that came down from heaven; **whoever eats this bread will live forever;** and the bread that I will give is my flesh for the life of the world.”
- “Just as the living Father sent me and I have life because of the Father, so **also the one who feeds on me will have life because of me.** This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

The Tree of Life

- Eating from the tree of life in Genesis seemed to indicate the gift of physical immortality as a preternatural gift, something lost by original sin.
- But re-reading it in the context of the Eucharist shows it represents participation in the divine life made possible by the Eucharist, which will be perfected in eternal victory.
- St. Thomas Aquinas:
 - *Panis vivus et vitális.* (LSS)
 - *O memoriale mortis Domini, Panis vivus, vitam præstans homini, Præsta meæ menti de te vivere, Et te illi semper dulce sapere.* (ADT)





Cain and Abel

- Gen 3: “The man had relations with his wife Eve, and she conceived and bore Cain. ... Next she bore his brother Abel. Abel became a keeper of flocks, and Cain a tiller of the soil.”
- “In the course of time Cain brought an offering to the LORD from the fruit of the soil, while Abel, for his part, brought one of the best firstlings of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not.”
- “Cain greatly resented this and was crestfallen. ... Cain said to his brother Abel, ‘Let us go out in the field.’ When they were in the field, Cain attacked his brother Abel and killed him.”
- Then the LORD asked Cain, ‘Where is your brother Abel?’ He answered, ‘I do not know. Am I my brother’s keeper?’ The LORD then said: ‘What have you done! Listen: your brother’s blood cries out to me from the soil!’”



Cain and Abel

- We cite the sacrifice of Abel in the Mass as something pointing to a pleasing sacrifice: “Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as you were pleased to accept the gifts of your servant Abel the just, ... a holy sacrifice, a spotless victim.”
- Christ’s sacrifice was pleasing and our sacrifice together with his is similarly supposed to be pleasing.
- Rom 12:1 – “I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship.”



Cain and Abel

- The sacrifice Christ wants us to bring is love of neighbor, to be our brother's keeper, to take responsibility, to love him or her.
- He didn't say, "Love me as I have loved you," but "love one another as I have loved you."
- 1 Jn 3:11-12: "We should love one another, and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous"
- Our worship can't be pleasing if we try to go before the Lord with wounded relationships with spiritual siblings (Mt 5:23-24 about leaving the gift at the altar).
- Greatest sacrifice is to unite this love of neighbor to Christ's sacrifice.



Cain and Abel

- The second aspect is about the blood. Just as Abel's blood "cries out to [God] from the ground!" (Gen 4:8), so does Christ's.
- Hebrews speaks about the connection: "You have approached Mount Zion and the city of the living God, the heavenly Jerusalem, ... and God the judge of all, ... and Jesus, the mediator of a new covenant, **and the sprinkled blood that speaks more eloquently than that of Abel**" (Heb 12:22-24).
- St. Gregory the Great: "The blood of Jesus calls out more eloquently than Abel's, for the blood of Abel asked for the death of Cain, the killer of his brother, while the blood of the Lord has asked for, and obtained, life for his persecutors."
- Just like God had mercy on Cain, so he has mercy on those who have slain our Brother and His Son, but we must receive that gift to be restored.

Sacrifice of Melchizedek

- Gen 14: “The victors [Chedorlaomer and the kings who were allied with him] seized all the possessions and food supplies of Sodom and Gomorrah and then went their way, taking with them Abram’s nephew Lot, who had been living in Sodom, as well as his possessions. ...”
- “When Abram heard that his nephew had been captured, he mustered three hundred and eighteen of his retainers ... and went in pursuit as far as Dan. He and his party deployed against them at night, defeated them, and pursued them as far as Hobah, which is north of Damascus. He recovered all the possessions, besides bringing back his kinsman Lot and his possessions, along with the women and the other captives.”
- “When Abram returned from his victory, ... the king of Sodom went out to greet him in the Valley of Shaveh. **Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words:** ‘Blessed be Abram by God Most High, the creator of heaven and earth; And blessed be God Most High, who delivered your foes into your hand.’ Then Abram gave him a tenth of everything.”



Sacrifice of Melchizedek

- Melchizedek = King of Justice;
King of Salem = King of Peace
- A priest of God well before the priesthood had been established among the descendants of Jacob and then limited to the Levites.
- Psalm 110 refers to Melchizedek when prophesying about the coming Messiah: “The Lord has sworn, and he will not repent: ‘You are a priest forever, according to the order of Melchizedek.’”
- Heb 7: “Without father, mother, or ancestry, without beginning of days or end of life, **thus made to resemble the Son of God**, he remains a priest forever. See how great he is to whom the patriarch ‘Abraham gave a tenth’ of his spoils. ... Unquestionably, a lesser person is blessed by a greater....



Sacrifice of Melchizedek

- Heb 7: "It is clear that our Lord arose from Judah, and in regard to that tribe Moses said nothing about priests. It is even more obvious if another priest is raised up after the likeness of Melchizedek, who has become so, not by a law expressed in a commandment concerning physical descent but by the power of a life that cannot be destroyed. For it is testified: "You are a priest forever according to the order of Melchizedek."
- "To that same degree has Jesus [also] become the guarantee of an [even] better covenant ... because he remains forever, [he] has a priesthood that does not pass away. Therefore, he is always able to save those who approach God through him, since he lives forever to make intercession for them."
- St. Jerome: "Just as Melchizedek had done, the priest of the Most High, when he offered bread and wine in the prefiguration of him, [Christ] too would present it in the truth of his own body and blood"



Sacrifice of Melchizedek

- CCC 1544: “Everything that the priesthood of the Old Covenant prefigured finds its fulfillment in Christ Jesus, the ‘one mediator between God and men.’ The Christian tradition considers Melchizedek, ‘priest of God Most High,’ as a prefiguration of the priesthood of Christ, the unique ‘high priest after the order of Melchizedek’; ‘holy, blameless, unstained,’ ‘by a single offering he has perfected for all time those who are sanctified,’ that is, by the unique sacrifice of the cross.”
- CCC 1350: The presentation of the offerings at the altar takes up the gesture of Melchizedek and commits the Creator's gifts into the hands of Christ who, in his sacrifice, brings to perfection all human attempts to offer sacrifices.



Sacrifice of Melchizedek

- Jesus is truly the Just King and Eternal Priest.
- He offers bread and wine and changes them into the world's greatest blessing.
- “Made to resemble the Son of God” – Jesus had God the Father, Joseph the Foster Father, and Mother, and certainly a human genealogy, but in his divinity, his hidden reality was unknown.
- The Eucharist is the means by which we are helped from within to resemble the eternal Son of God.
- Priests are ordained in the person of Christ according to the Order of Melchizedek to continue this priesthood of Jesus, to continue the blessing.
- In the battles of the world, we're called like Abraham, to make thanksgiving to God and we do so by the fulfillment of Melchizedek's sacrifice.



Sacrifice of Melchizedek

- St. Thomas Aquinas:
 - *Panem, vinum, in salutis Consecramus hostiam* (LSS)
 - *O salutaris hostia, Quæ cæli pandis ostium, Bella premunt hostilia; Da robur, fer auxilium* (VSP)



Sacrifice of Isaac by Abraham



- Gen 22: “Some time after these events, God put Abraham to the test. ... ‘Take your son Isaac, your only one, whom you love, and go to the land of Moriah. There you shall offer him up as a holocaust on a height that I will point out to you.’
- "Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders, while he himself carried the fire and the knife. ... Isaac spoke to his father. ‘Father! ... Here are the fire and the wood, but where is the sheep for the holocaust?’ ‘Son,’ Abraham answered, ‘God himself will provide the sheep for the holocaust.’
- “When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac. ... Then he reached out and took the knife to slaughter his son.”
- “But the LORD's messenger called to him from heaven, ‘Abraham, Abraham! ... Do not lay your hand on the boy. ... I know now how devoted you are to God, since you did not withhold from me your own beloved son.’”
- As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son.”

Sacrifice of Isaac by Abraham

- We learn from this:
 - The cost of what God was asking
 - Isaac carries the wood.
 - They go to Mount Moriah
 - Isaac's trust – he could have easily defeated his 113 year-old Father, but he trusted in him.
 - Abraham's trust that God would provide the Lamb
 - Abraham's trust that even should Isaac die, God would raise him from the dead (1800 years before the resurrection).
 - Heb 11: "By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, 'Through Isaac descendants shall bear your name.' He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol."



THE SACRIFICE OF ABRAHAM.

Sacrifice of Isaac by Abraham

- Eucharistic significance
 - Eucharistic faith is dynamic, we go on a journey.
 - Eucharistic faith is fruitful – Choosing Christ is meant to be exceedingly fruitful. When we opt for Christ in the Eucharist, we're not sterile, but generative. He wants to give us more spiritual children than physical. Just think about how many spiritual children saintly founders have!
 - Eucharistic faith is sacrificial – Sometimes God has us be willing to sacrifice what has been promised for his sake, to be willing to sell all our pearls to obtain the one of great price, to let go what's nearest and dearest, because God is greater. We need to sacrifice loved ones, even our own life, but God can restore it all in the resurrection.



Sacrifice of Isaac by Abraham



- St. Thomas Aquinas
 - *In figuris præsignatur, Cum Isaac immolatur: Agnus paschæ deputatur Datur manna patribus. (LSS)*
 - *Quod non capis, quod non vides, Animosa firmat fides, Præter rerum ordinem. (LSS)*
 - *Et si sensus deficit, Ad firmandum cor sincerum Sola fides sufficit. (PLG)*
 - *Præstet fides supplementum Sensuum defectui. (PLG)*
 - *Visus, tactus, gustus in te fallitur, Sed auditu solo tuto creditur. (ATD)*
 - *Ambo tamen credens atque confitens. (ATD)*
 - *Fac me tibi semper magis credere, In te spem habere, te diligere. (ATD)*
 - *... per tuas semitas duc nos quo tendimus, ad lucem quam inhabitas. (SS)*



Moses and the Burning Bush

- Ex 3: “Moses was tending the flock of his father-in-law Jethro, the priest of Midian. Leading the flock across the desert, he came to Horeb, the mountain of God. There an angel of the LORD appeared to him in fire flaming out of a bush. As looked on, he was surprised to see that **the bush, though on fire, was not consumed.** So Moses decided, ‘I will turn aside to look at this remarkable sight, and see why the bush is not burned.’”
- “**God called out to him** from the bush, ‘Moses! Moses!’ He answered, ‘Here I am.’ God said, ‘Come no nearer! **Remove the sandals from your feet, for the place where you stand is holy ground.**’ ... I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob. ... I have witnessed the affliction of my people in Egypt. ... Come, now! I will send you to Pharaoh to lead my people, the Israelites, out of Egypt.’”
- “But Moses said to God, ‘Who am I that I should go to Pharaoh and lead the Israelites out of Egypt?’ He answered, ‘I will be with you; and this shall be your proof that it is I who have sent you: when you bring my people out of Egypt, **you will worship God on this very mountain.**’ ‘But ... if they ask me, ‘What is his name?’ what am I to tell them?’” God replied, ‘**I am who am.**’ Then he added, ‘This is what you shall tell the Israelites: **I AM sent me to you.**’ ... ‘Thus shall you say to the Israelites: The LORD, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you. This is my name forever; this is my title for all generations.’”



Moses and the Burning Bush

- Inexhaustible passion – The bush, though on fire, was not consumed.
- The mystery of the Incarnation in which divinity does not consume humanity.
- Pope Francis says about the Eucharistic significance, “The Eucharist is like the ‘burning bush’ in which the Trinity humbly dwells and communicates itself.”
- St. Albert the Great: Just as a flame is only given by something that is burning, so too is Christ’s divinity only given to us in the Eucharist through his humanity. The bush is not consumed by the fire, but it is, Albert describes, fresh or green. So, too, when God became human, his humanity was not consumed by the fire of his divinity, but it was made fully alive. God’s action and love does not consume us, but it makes us fully alive.
- Conversion: “I will turn aside to look at this remarkable sight.”
- Pope Francis: On every altar ... and in every tabernacle we can say that the burning bush is present waiting for us to just turn aside and look.”
- Personal summons – “Moses, Moses”



Moses and the Burning Bush

- Reverence — “Remove the sandals from your feet, for the place where you stand is holy ground.”
- Our sandals are the mundane and profane trappings of life. We are meant to remove our sandals, because we are meant for more than just the ordinary! We are meant for God!
- God’s identification — “I am the God of your father, the God of Abraham, the God of Isaac, the God of Jacob” and “I Am Who Am.”
- Moses had forgotten who he was. In the Eucharist, we are reminded of who we are as God’s beloved children. Moses needed this identity before Mission.
- God (including in the Host) is the source of all being. Jesus was constantly using “I am” statements (Bread of Life, Good Shepherd, Light of the World, Way Truth and Life, Resurrection and Life).



Moses and the Burning Bush

- Mercy – “I have seen their affliction, heard their cry, know well their suffering.”
- Vocation – “I will send you.”
- Proof – “You will worship God on this very mountain.”
- Resurrection – In his dispute with the Sadducees about the woman who supposedly married seven brothers successively, Jesus finds proof for the resurrection in the account of Moses and the burning bush, where God reveals himself as the God of Abraham, and of Isaac and of Jacob, whom he called the God of the Living, not the dead.

Passover



- Exodus 12: “The LORD said to Moses and Aaron in the land of Egypt, ‘On the tenth of this month every one of your families must procure for itself a **lamb**, one apiece for each household. ... The lamb must be a year-old male and **without blemish**. **You shall keep it until the fourteenth day of this month**, and then, with the whole assembly of Israel present, it shall be **slaughtered during the evening twilight**. They shall take some of its **blood** and apply it to the **two doorposts and the lintel** of every house in which they partake of the lamb. That same night **they shall eat its roasted flesh with unleavened bread and bitter herbs**. It shall not be eaten raw or boiled, but roasted whole. ... **This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight**. It is the Passover of the LORD. For on this same night I will go through Egypt, striking down every first-born of the land... But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.”
- “You shall observe this as a **perpetual ordinance** for yourselves and your descendants.”
- “At midnight **the LORD slew every first-born in the land of Egypt**, from the first-born of Pharaoh on the throne to the first-born of the prisoner in the dungeon, as well as all the first-born of the animals. ... There was loud wailing throughout Egypt, for there was not a house without its dead. ... Pharaoh summoned Moses and Aaron and said, ‘Leave my people at once, you and the Israelites with you! Go and worship the LORD as you said. Take your flocks, too, and your herds, as you demanded, and be gone; and you will be doing me a favor.’”

Passover

- Extraordinary Preparation and Detail – God didn't tell them to wing it but gave them a liturgical rite. Foretells the preparation for the new and eternal Passover.
- Unleavened Bread – Meant to communicate they were in a hurry. Raw material for the Eucharist is a fitting figure of the Eucharist, which it symbolizes because Matzah means “simple and pure,” signifying how we should receive it. Jesus instituted the Eucharist on “the first day of Unleavened Bread” (Mt 26:17; Mk 14:12). St. Paul: “Our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the feast ... with the unleavened bread of sincerity and truth” (1 Cor 5:7-8).
- The Lamb – An unblemished male, sacrificed according to how much each could eat. Jesus would be the Lamb of God who takes away the sins of the world. He was without blemish (Pilate). In Rev. 5:6, John sees a Lamb looking as if he had been slain. In the Temple rites later, every family would have to sacrifice a lamb through a priest. Josephus said 256,000 were offered in one year.
- The Sacrifice and Roast – No bones could be broken, had to have its throat slit, needed to be roasted. Jesus' bones weren't broken so that Scripture may be fulfilled.



Passover



- The Blood –
 - External sign not just for the Angel of Death to see. It was an external sign of their longing for redemption, or their being marked by God for salvation. In the new and eternal Passover, it would be wiped over each human heart in an extraordinary transfusion.
 - Rev 7:14 said that those who are redeemed are those who have “washed their robes and made them white in the Blood of the Lamb. They are the ones who have conquered the dragon “by the blood of the Lamb and by the word of their testimony, for love for life did not deter them from death.”
 - Blood would remain this sign of consecration, of redemption, of the resulting commitment to keep the covenant. For example, in Ex 24, we read that after receiving the Law from God, “Moses took the blood and threw it upon the people, and said, ‘This the blood of the covenant which the Lord has made with you in accordance with all these words’” (Ex 24:8)
 - Jesus would fulfill all of this in his Passover, saying, “This chalice which is poured out for you is the new covenant in my blood” (Lk 22:20). “This is My Blood of the Covenant, which is poured out for many for the forgiveness of sins”(Matthew 26:28).
 - Heb 9 connects both effusions.

Passover

- Eat – They needed to eat the Lamb, because sacrifice was not completed by the death of the lamb, but by eating its flesh. This is why Holy Communion is so important. Jesus said very directly, “Unless you eat the flesh of the Son of man and drink his blood, you have no life in you” (John 6:53). “Take and eat.” “Take and drink.”
- Whole Assembly – The whole assembly (*qahal*, *ekklesia*, or Church) was to gather together to sacrifice the lambs. We too are called to assemble for the sacrifice of the Eucharist, the new Passover celebration.
- Memorial Institution – The Sacrifice of the Lamb as well as the feast of unleavened bread have become a “perpetual institution.” In the Eucharist, all these elements are combined to make up Mass as our keeping of the memorial feast of Christ: “Do this in memory of me” (Luke 22:19).



Passover



- CCC 1337: “In order to leave them a pledge of this love, in order never to depart from his own **and to make them sharers in his Passover**, he instituted the Eucharist as the memorial of his death and Resurrection and commanded his apostles to celebrate it until his return.”
- CCC 1339: “Jesus chose the time of Passover to fulfill what he had announced at Capernaum: giving his disciples his Body and his Blood: “Then came the day of Unleavened Bread, **on which the Passover lamb had to be sacrificed**. So Jesus sent Peter and John, saying, ‘**Go and prepare the Passover meal for us, that we may eat it...**’ They went ... and prepared the Passover. 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 I shall not eat it again until it is fulfilled in the kingdom of God.’”
- CCC 1340 “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**, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.”

Passover

- St. Thomas Aquinas
 - *In hac mensa novi Regis, Novum Pascha novæ legis, Phase vetus términat. Vetustátem nóvitas, Umbram fugat véritas, Noctem lux eliminat. (LSS)*
 - *In figúris præsignátur, Cum Isaac immolátur: Agnus paschæ deputátur Datur manna pátribus. (LS)*
 - *Et antíquum documéntum Novo cedat rítui (PL).*
 - *Noctis recolitur cena novissima, qua Christus creditur agnum et azyma dedisse fratribus, iuxta legitima priscis indulta patribus (SS).*
 - *Post agnum typicum, expletis epulis, Corpus Dominicum datum discipulis (SS).*



The Ark of the Covenant

- Ex. 25:1 The LORD then said to Moses: “Tell the Israelites ... **“They shall make a sanctuary for me, that I may dwell in their midst. This Dwelling and all its furnishings you shall make exactly according to the pattern that I will now show you. “You shall make an ark of acacia wood, ... plate it inside and outside with pure gold, and put a molding of gold around the top of it. ... In the ark you are to put the commandments which I will give you. ... There I will meet you and there ...I will tell you all the commands that I wish you to give the Israelites.”**
- After that, he dictated the making of a table of acacia wood, a lampstand of pure beaten gold, a Tent/Tabernacle of fine linen and purple yarn, with a veil behind which is the Holy of Holies, particular vestments for Aaron with a breastplate, all in prefigurement for the eventual temple.



The Ark of the Covenant

- Elements to emphasize:
 - A place for God to dwell, as a place of God's glory and his people's consecration and sanctification: "Let them make me a **sanctuary, that I may dwell in their midst.**" There I will meet with the people of Israel, and it shall be sanctified by my glory... and I will dwell among the people of Israel."
 - God was exacting in detail
 - God's glory filled it with the *Shekinah*, the cloud visibly signifying God's presence.
 - Commandments, manna, and the rod.
- Rev 11-12: "Then God's temple in heaven was opened, and the ark of his covenant could be seen in the temple.... A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth."
- Christ's humanity itself became like the Ark and Tent as he was literally "tabernacled among us."



Manna



- Ex 16: “In the desert the whole Israelite community grumbled against Moses and Aaron. “Would that we had died at the LORD’s hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine!” Then the LORD said to Moses, “**I will now rain down bread from heaven for you.** Each day the people are to go out and gather their **daily portion; thus will I test them**, to see whether they follow my instructions or not. On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days.”
- “In the evening quail came up and covered the camp. **In the morning a dew lay all about the camp, and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground.** On seeing it, the Israelites asked one another, “**What is this?**” for they did not know what it was. But Moses told them, “**This is the bread which the LORD has given you to eat.**”
- “**The Israelites called this food manna.** It was like coriander seed, but white, and it tasted like wafers made with honey. Moses said, “This is what the LORD has commanded. **Keep an omerful of manna for your descendants, that they may see what food I gave you to eat in the desert when I brought you out of the land of Egypt.**” So Aaron placed it in front of the commandments for safekeeping, as the LORD had commanded Moses. **The Israelites ate this manna for forty years, until they came to settled land; they ate manna until they reached the borders of Canaan.**

Manna

- Grumbling – Num 11: “The foreign elements among them were so greedy for meat that even the Israelites lamented again, “Would that we had meat for food! We remember the fish we used to eat without cost in Egypt, and the cucumbers, the melons, the leeks, the onions, and the garlic. But now we are famished; we see nothing before us but this manna.”
- For the Glory of God – “I will now rain down bread from heaven for you.” “In the morning you will see the glory of the Lord, as he heeds your grumbling against him.” “In the morning you shall have your fill of bread, so that you may know that I, the LORD, am your God.” This “heavenly bread” (Ex. 16:4, Ps. 105:40), “was already something other than ordinary profane food.”
- Daily portion – It was a test to see if they follow instructions. “Let no one keep any of it over until tomorrow morning.” It would rot, except on Sabbath. An omer for each person, about 2.3 liters.





Manna

- “What is this?” – “This is the bread God has given you to eat.” The Israelites called this food manna. It was like coriander seed, but white, and it tasted like wafers made with honey. It had the appearance of bedellium. Bedellium is mentioned only one time previous to this in the Pentateuch, in Genesis 2, where it is one of the stones of the Garden of Eden. They could bake or boil it. They would grind it between millstones or pound it in a mortar, then cook it in a pot and make it into loaves, which tasted like cakes made with oil
- Kept some – Moses then told Aaron, “Take an urn and put an omer of manna in it. Then place it before the LORD in safekeeping for your descendants.” So Aaron placed it in front of the commandments for safekeeping.
- Duration – “The Israelites ate this manna for forty years, until they came to settled land; they ate manna until they reached the borders of Canaan.” Josh 5: After the forty years of punishment, ... Joshua led the people across the Jordan river and into the Land of their Fathers: While the people of Israel were encamped in Gilgal they kept the **Passover** on the fourteenth day of the month at evening in the plains of Jericho. **And on the morrow after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. And the manna ceased on the morrow; and the people of Israel had manna no more but ate of the fruit of the land of Canaan that year.”**



Manna

- The fulfillment (Jn 6)
 - Begins with the multiplication of loaves and fish. When the people saw the sign he had done, they said, “This is truly the Prophet, the one who is to come into the world.” The people were waiting for the Messiah who would do something every greater than Moses.
 - “Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you.”
 - So they said to him, “What sign can you do, that we may see and believe in you? What can you do? Our ancestors ate manna in the desert, as it is written: ‘He gave them bread from heaven to eat.’”
 - So Jesus said to them, “Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the **true bread from heaven**. For the bread of God is that which comes down from heaven and **gives life to the world**. ... **Your ancestors ate the manna in the desert, but they died;** this is the bread that comes down from heaven so that one may eat it and not die. **I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.**”
 - The Jews quarreled among themselves, saying, “How can this man give us [his] flesh to eat?”

Manna

- The manna is a figure of the Eucharist as “Bread from Heaven.”
- The manna is a figure of the Eucharist also through the fact that it was something utterly *unknown* to the Israelites
- The manna is a figure of the effects of grace of the Eucharist in that God gave them each only so much as they needed each day.
- The manna prefigures the Eucharist in that it was food only for the pilgrimage in the desert.
- Eucharistic adoration was also prefigured by the jar of manna conserved in the Ark of the Covenant and put in the Holy of Holies, in which God’s presence was adored. Its placement in the Holy of Holies was a type of the Eucharist in the tabernacle, which alone is the proper object of adoration.



Manna



- CCC 1094 This catechesis unveils what lay hidden under the letter of the Old Testament: the mystery of Christ. It is called "typological" because it reveals the newness of Christ on the basis of the "figures" (types) that announce him in the deeds, words, and symbols of the first covenant. By this re-reading in the Spirit of Truth, starting from Christ, the figures are unveiled. Thus ... **manna in the desert prefigured the Eucharist, "the true bread from heaven."**
- CCC 1334 The remembrance of the manna in the desert will always recall to Israel that it lives by the bread of the Word of God; their daily bread is the fruit of the promised land, the pledge of God's faithfulness to his promises.
- St. Thomas Aquinas
 - *Ecce panis Angelorum, Factus cibus viatorum: Vere panis filiorum, Non mittendus canibus. (LSS)*
 - *In figuris praesignatur, Cum Isaac immolatur: Agnus paschae deputatur, Datur manna patribus. (LSS)*
 - *Panis angelicus fit panis hominum; dat panis caelicus figuris terminum; O res mirabilis: manducat Dominum pauper, servus et humilis. (SS)*

Moses Striking the Rock

- Ex 17 — From the desert of Sin the whole Israelite community ... quarreled with Moses and said, ‘Give us water to drink.’ Moses replied, ‘Why do you put the LORD to a test?’ ... The people grumbled against Moses: ‘Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?’ So Moses cried out to the LORD.
- The LORD answered Moses, ‘Strike the rock, and the water will flow from it for the people to drink.’ This Moses did, in the presence of the elders of Israel. The place was called **Massah and Meribah**, because the Israelites quarreled there and tested the LORD, saying, ‘Is the LORD in our midst or not?’



Moses Striking the Rock



- Num 20: “The people contended with Moses, exclaiming, ‘Why did you lead us out of Egypt, only to bring us to this wretched place that has neither grain nor figs nor vines nor pomegranates nor even water to drink!’ But Moses and Aaron ... fell prostrate.”
- “The LORD said to Moses, ‘Take the staff and assemble the community, ... and in their presence order the rock to yield its waters. **From the rock you shall bring forth water for the community and their livestock to drink.**”
- “He and Aaron assembled the community in front of the rock, where he said to them, ‘**Listen to me, you rebels! Are we to bring water for you out of this rock?**’ Then, raising his hand, **Moses struck the rock twice with his staff, and water gushed out in abundance for the community and their livestock to drink.**”
- “The Lord said to Moses and Aaron, ‘Because you were not faithful to me in showing forth my sanctity before the Israelites, you shall not lead this community into the land I will give them.’ These are the waters of Meribah, where the Israelites contended against the Lord, and where he revealed his sanctity among them.”

Moses Striking the Rock

- The Rock's identification with Christ
 - 1 Cor 10:1-4: "Our ancestors ... all ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, **and the rock was the Christ.**"
 - He is the living water (Jn 4)
 - "Whoever comes to me will never thirst" (Jn 6: 35)
 - Jn 19:34: "But one soldier thrust his lance into his side, and immediately blood and water flowed out."
 - 1 Jn 5: "This is the one who came through water and blood, Jesus Christ, not by water alone, but by water and blood."
 - Chrysostom: "Now the water was a symbol of baptism and the **blood of the holy Eucharist.**"
 - St. Thomas Aquinas: *Pie Pelicane, Jesu Domine, Me immundum munda tuo Sanguine: Cujus una stilla saluum facere Totum mundum quit ab omni scelere* (ATD).



Loaves of Propitiation

- The worship of God in the Tent would eventually pass to the Temple, built as a great sanctuary for the Ark, which was in the Holy of Holies.
- Solomon's temple lasted from 960-587 BC. Second Temple from 516 BC to 70 AD. When Solomon dedicated it, the glory of God descended on it, with fire from heaven consuming the elements.
- God was just as detailed in building it as he was the tent in the wilderness.
- It featured Levite priests, multiple types of sacrifice, the seven-oil-lamped Menorah (different from the Hannukiah with nine), incense, and the "bread of propitiation."



Loaves of Propitiation

- A priest attended the “loaves of propitiation,” “showbread,” “bread of the presence,” “cereal offerings” or literally “bread of the face” (*lehem ha pannah*).
- Instructions in Lev 24: “And you shall take fine flour and bake twelve cakes of it; two tenths of an ephah shall be in each cake. And you shall set them in two rows, six in a row, upon the table of pure gold. And you shall put pure frankincense with each row, that it may go with the bread as a memorial portion to be offered by fire to the Lord. Every Sabbath day Aaron shall set it in order before the Lord continually on behalf of the people of Israel as a covenant forever. And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the offerings by fire to the Lord, a perpetual due.”
- From Aaron forward, the 12 loaves would be placed on the golden table before the Lord. On each Sabbath the priests ate the bread that had been set in place on the preceding Sabbath. This bread was to be eaten by the priests in a sacred place since it was accounted “most holy” among the offerings to the Lord.



Loaves of Propitiation

- Despite the Sabbath prohibition against any work, the Bread of the Presence was offered up every Sabbath by the priest (1 Chron 9:32).
- The flames of the Menorah were to be kept burning when the Bread of the Presence was present, since it was a perpetual sign and memorial of the covenant.
- Incense on the table indicating the contents on the table constitute an unbloody and “most holy” sacrifice offered every Sabbath.
- The Bread of the Presence was before the Ark, which also contained the manna.
- In 1 Samuel 21, David has his troops consume it. Jesus alludes to this in Mt 12:1-8, when the apostles were criticized for picking heads of grain to eat them.



Loaves of Propitiation

- This “Bread of the Presence” and the libations of wine that were placed in the bowls on golden table alongside of it prefigure the Eucharist in four fundamental ways:
 - The sacramental sign of the Eucharist in their matter of bread and wine that was consecrated and set aside from ordinary use.
 - Holy Communion in that they were consumed by the priests as a sign of communion with God.
 - The daily sacrifice of the unblemished lamb, a figure of Christ’s sacrifice, prefiguring the sacrificial aspect of the Eucharist.
 - The adoration of the Eucharist, in that they were placed with the Ark of the Covenant in the tabernacle.
- There was a tradition in the Babylonian Talmud of blessing the people by holding the golden table before them and saying, “Behold, God’s love for you.”



Loaves of Propitiation

- St. Cyril of Jerusalem, in one of his catechetical lectures on the Eucharist, said the Eucharist was the fulfillment of the Bread of Presence. “Even in the Old Testament,” he wrote, “there were ‘Loaves of the Presence,’ but since they belonged to the old dispensation they have come to fulfillment. But in the New Testament the bread is of heaven and the chalice brings salvation, and they sanctify the soul and the body. . . . Do not, then, regard the bread and wine as nothing but bread and wine, for they are the body and blood of Christ as the master himself has proclaimed.”
- St. Thomas Aquinas:
 - *Panis vivus et vitális, Hódie propónitur.* (LS)
 - *Jesu, quem velatum nunc aspicio, Oro, fiat illud quod tam sitio: Ut te revelata cernens facie, Visu sim beátus tuæ gloriæ.* (ATD)



Todah Sacrifice



- Lev 7: “This is the ritual for the peace offerings that are presented to the Lord. When anyone makes a peace offering in thanksgiving, together with his **thanksgiving sacrifice** he shall offer unleavened cakes mixed with oil, unleavened wafers spread with oil, and cakes made of fine flour mixed with oil and well kneaded. His offering shall also include loaves of leavened bread along with the victim of his peace offering for thanksgiving. From each of his offerings he shall present one portion as a contribution to the Lord; this shall belong to the priest who splashes the blood of the peace offering. The flesh of the **thanksgiving sacrifice** shall be eaten on the day it is offered; none of it may be kept till the next day.”
- There were various types of sacrifices described in Leviticus 1-7, like burnt offerings, cereal offerings, peace offerings, sin offerings, and guilt offerings. Peace offerings included the eating of a sacrificial meal and, indeed, were the only sacrifices in which non-priests were permitted to share in the meal. An important subcategory of the peace offering was the *todah* offering and offering of thanksgiving.

Todah Sacrifice



- In *Feast of Faith*, the future Pope Benedict XVI wrote: “Structurally speaking, the whole of Christology, indeed the whole of Eucharistic Christology, is present in the *todah* spirituality of the Old Testament.”
- Scott Hahn, in his 1999 Book *The Lamb’s Supper*: “Perhaps the most striking liturgical ‘ancestor’ of the Mass is the *todah* of ancient Israel. The Hebrew word *todah*, like the Greek *Eucharistia*, means ‘thank offering’ or ‘thanksgiving.’ The word denotes a sacrificial meal shared with friends in order to celebrate one’s gratitude to God. A *todah* begins by recalling some mortal threat and then celebrates man’s divine deliverance from that threat. It is a powerful expression of confidence in God’s sovereignty and mercy.”

Todah Sacrifice



- The *todah* was a thanksgiving offering for someone whose life had been redeemed or delivered from great danger. The person who had been delivered would express his gratitude to God by celebrating a sacrificial meal with family and friends. A priest would normally sacrifice a lamb and consecrate bread in the temple. The meat and bread would then be brought home for the meal, along with wine.
- The *todah* sacrifice was given with an account of rescue, like the promise of Jonah if he is delivered (Jon 2:3-10), the Song of Hezekiah in Is 38 or Psalms 22, 51, 69 and 116.
- The meal began with a blessing over unleavened bread and wine and involve songs of prayers and thanksgiving.
- After David had defeated the Canaanites and took up his place in Jerusalem, he held a national *todah* in Jerusalem, offering bread and wine together with meat of the sacrifices accompanied by hymns of praise and thanksgiving (1 Chron 16:3,8-36). The Levites were given the command to “remember, thank and praise the Lord” (16:4) and that this would be sung “continually” (16:37,40)

Todah Sacrifice



- An ancient Rabbinic teaching said, “In the coming Messianic age all sacrifices will cease, but the thank offering [*todah*] will never cease.”
- Some refer to Jesus’ prayer at the meal in Emmaus was a *todah*.
- Some scholars argue that the Christian practice of Sunday and daily Mass ultimately derive from the *todah*, since the Passover happened only once a year. Others that the Last Supper was both a Passover and a *todah* meal, since the Passover meal is both remembrance and thanksgiving.
- In the Eucharist, Christians give thanks for God's deliverance and remember how Jesus brought about the new exodus with His death and Resurrection. *Todah* is a Eucharistic spirituality of gratitude and trust. The final word of the Mass is “*Deo gratias!*”

The Sword of Gideon

- Previous Story of Gideon in Judges 6:
 - “The angel greeted Gideon with unforgettable words, “The LORD is with you, O champion!”
 - ““If the LORD is with us, why has all this happened to us?”
 - “Please, my lord, how can I save Israel? My family is the meanest in Manasseh, and I am the most insignificant in my father’s house.”
 - “The angel of God said to him, ‘Take the meat and unleavened cakes and lay them on this rock; then pour out the broth.’ The angel of the LORD stretched out the tip of the staff he held, touched the meat and unleavened cakes, and a fire came up from the rock that consumed the meat and unleavened cakes.”
 - “There are still too many soldiers. ... You shall set to one side everyone who laps up the water as a dog does with its tongue; to the other, everyone who kneels down to drink. Those who lapped up the water raised to their mouths by hand numbered three hundred, but all the rest of the soldiers knelt down to drink the water. The Lord said to Gideon, ‘By means of the three hundred who lapped up the water I will save you and will deliver Midian into your power. So let all the other soldiers go home.’”



The Sword of Gideon



- Judges 7:
 - “Now the camp of Midian was beneath him in the valley. That night the LORD said to Gideon, ‘Go, descend on the camp, for I have delivered it up to you. ... When you hear what they are saying, you will have the courage to descend on the camp.’ So he went down with his aide Purah to the outposts of the camp. The Midianites, Amalekites, and all the Kedemites lay in the valley, as numerous as locusts. Nor could their camels be counted, for these were as many as the sands on the seashore.”
 - “When Gideon arrived, one man was telling another about a dream. ‘I had a dream,’ he said, ‘that a round loaf of barley bread was rolling into the camp of Midian. It came to our tent and struck it, and as it fell it turned the tent upside down.’ ‘This can only be the sword of the Israelite Gideon, son of Joash,’ the other replied. ‘God has delivered Midian and all the camp into his power.’”
 - “When Gideon heard the description and explanation of the dream, he prostrated himself. Then returning to the camp of Israel, he said, ‘Arise, for the Lord has delivered the camp of Midian into your power.’ ... So Gideon and the hundred men [one of three companies] who were with him came to the edge of the camp. All three companies blew horns and broke their jars. They held the torches in their left hands, and in their right the horns they were blowing, and cried out, ‘A sword for the LORD and Gideon!’ The whole camp fell to running and shouting and fleeing. But the three hundred men kept blowing the horns, and throughout the camp the LORD set the sword of one against another.”

The Sword of Gideon

- There are various elements to ponder.
- Israel's infidelity
- God's salvation
- Gideon's vocation. (See 1 Cor 1:26-29)
- The sacrifice of meat, unleavened cakes and broth, consumed by the angel's staff.
- The force reduction from 32,000 to 300 to fight 35,000.
- The **Sword of Gideon** was a round loaf of bread that would make the tent, the house, of the Midianites collapse. This was a foreshadowing of how Christ would tabernacle himself among us as the Living Bread and make the house of Satan collapse. Jesus in the Eucharist is a "weapon" not to be manipulated but an arm on our side.



Elijah and the Widow



- 1 Kings 17: “Elijah the Tishbite said to Ahab: ‘As the LORD, the God of Israel, lives, whom I serve, during these years there shall be no dew or rain except at my word.’ The LORD then said to Elijah: ‘Leave here, go east and hide in the Wadi Cherith, east of the Jordan. **You shall drink of the stream, and I have commanded ravens to feed you there.**’ So he left and did as the LORD had commanded. He went and remained by the Wadi Cherith, east of the Jordan. **Ravens brought him bread and meat in the morning, and bread and meat in the evening, and he drank from the stream.**”
- “After some time, however, the brook ran dry, because no rain had fallen in the land. So the LORD said to him: ‘Move on to Zarephath of Sidon and stay there. I have designated a widow there to provide for you.’ He left and went to Zarephath. As he arrived at the entrance of the city, a widow was gathering sticks there; he called out to her, ‘Please bring me a small cupful of water to drink.’ She left to get it, and he called out after her, ‘Please bring along a bit of bread.’ ‘As the LORD, your God, lives,’ she answered, ‘I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Just now I was collecting a couple of sticks, to go in and prepare something for myself and my son; when we have eaten it, we shall die.’ ‘Do not be afraid,’ Elijah said to her. ‘Go and do as you propose. But first make me a little cake and bring it to me. Then you can prepare something for yourself and your son. For the LORD, the God of Israel, says, **The jar of flour shall not go empty, nor the jug of oil run dry, until the day when the LORD sends rain upon the earth.**” She left and did as Elijah had said. She was able to eat for a year, and he and her son as well; The jar of flour did not go empty, nor the jug of oil run dry, as the LORD had foretold through Elijah.”

Elijah and the Widow



- The food brought by the ravens reminds us of the manna, which itself pre-figured the Miracle of the Loaves and Fish. The ravens brought bread, which prefigured the Eucharist, and meat, which prefigured Christ's redemptive sacrifice.
- The water from the brook that kept Elijah alive prefigured the living water that flowed from Christ's side.
- At Zarepath, Elijah was again fed by a prefigurement of the Miracle of the Loaves and Fish.
- The widow prefigures our Blessed Mother, who was a widow on the day of Christ's sacrifice.
- Immediately thereafter, the son of the widow dies and the Prophet raises him to life, a prefigurement of Christ's resurrection, whose risen flesh we receive.

Elijah and Food for the Journey

- 1 Kings 19: “Ahab told Jezebel all that Elijah had done – that he had put all the prophets to the sword. Jezebel then sent a messenger to Elijah and said, ‘May the gods do thus and so to me if by this time tomorrow I have not done with your life what was done to each of them.’”
- “Elijah was afraid and fled for his life, going to Beersheba of Judah. He left his servant there and **went a day’s journey into the desert**, until he came to a broom tree and sat beneath it. He prayed for death: **‘This is enough, O LORD! Take my life, for I am no better than my fathers.’**”
- “He lay down and fell asleep under the broom tree, but then an angel touched him and ordered him to **get up and eat**. He looked and there at his head was a **hearth cake and a jug of water**. After he ate and drank, he lay down again, but the angel of the LORD came back a second time, touched him, and ordered, ‘Get up and eat, else the journey will be too long for you!’”
- “He got up, ate and drank; **then strengthened by that food, he walked forty days and forty nights to the mountain of God, Horeb.**”



Elijah and Food for the Journey

- Elijah was afraid for his life, went from Carmel to Beersheba (113 miles)
- He was wandering in the desert, like the Jews once did, pursued by a ruler.
- He experienced profound desolation. Like Moses (Num 11:15) and Jonah (4:8), he asks to die.
- Broom Tree – Shelter
- Angel – God sent help.
- Hearth Cake and Water – bread in the shape of a cake like a host, a jar with water foreshadowing Cana. No ordinary meal can strengthen like that. It was a prophecy of a more remarkable food and drink.



Elijah and Food for the Journey

- Journey to Mt. Horeb – 263 miles, 40 days. Viaticum, which means traveling provisions. “May the Body of Christ keep upi safe for eternal life.”
- There God revealed himself in the “tiny whispering sound” and then sent him to Damascus, where he would anoint Elisha as his successor.
- St. Thomas Aquinas:
 - *Ecce panis Angelorum, Factus cibus viatorum* (LSS)
 - *Duc nos quo tendimus, ad lucem quam inhabitas.* (SS)
 - *Bella premunt hostilia; Da robur, fer auxilium.* (VSP)





Elisha and the Multiplication

- 2 Kings 4: “When Elisha returned to Gilgal, **there was a famine in the land.** Once, when the guild prophets were seated before him, he said to his servant, “Put the large pot on, and make some vegetable stew for the guild prophets.” Someone went out into the field to gather herbs and found a wild vine, from which he picked a clothful of wild gourds. On his return he cut them up into the pot of vegetable stew without anybody’s knowing it. **The stew was poured out for the men to eat, but when they began to eat it, they exclaimed, ‘Man of God, there is poison in the pot!’** And they could not eat it. **‘Bring some meal,’** Elisha said. He threw it into the pot and said, **‘Serve it to the people to eat.’** **And there was no longer anything harmful in the pot.”**
- “A man came from Baal-shalishah bringing the man of God twenty barely loaves made from the first fruits, and fresh grain in the ear. **‘Give it to the people to eat,’** Elisha said. But his servant objected, **‘How can I set this before a hundred men?’** **‘Give it to the people to eat,’** Elisha insisted. **‘For thus says the LORD, ‘They shall eat and there shall be some left over.’** And when they had eaten, there was some left over, as the LORD had said.”



Elisha and the Multiplication

- Famine – perhaps the seven-year famine of 2 Kings 8:1-13, and even the guild prophets were hungry.
- Elisha's servants tried to remedy the situation on their own.
- There was something very sour or poisonous in the pot and Elisha felt personally responsible. Flour shouldn't purify, but it was God's miraculous work. We must add "meal" – the Word of God, solid teaching – to the poisoned pots of the Lord, not throw everything out. This is the response to human hunger!
- Man from Baal-shalishah – A faithful believer who gives of his substance. His name means "The Lord who multiplies." God sends help.



Elisha and the Multiplication

- 20 barley loaves from first fruits and fresh grain. The man from Baal-shalisha was a true believer, bringing to God the first fruits reserved for God and the priests (Lev 23:20; Num 18:13). It wasn't a great amount, but what he had. God multiplied.
- “How can I set this before 100 men?” Seemed humanly impossible, but couldn't see, like Elisha, what God could do.
- “Give it to the people to eat.”
- The servant set it before them, showing his obedience.



Elisha and the Multiplication

- There are several connections to Jesus' miracles of the multiplication of loaves and fish, which in turn point to the Eucharist
- In Elisha's miracle there was only a small amount of food (20 loaves of barley bread). In Jesus' miracles there was only a small amount of food (5 loaves of barley bread and 2 fish; or 7 loaves and a few fish).
- Elisha's servants as well as the apostles protested that there was not enough food to feed so many men.
- The small amount of food for Elisha became enough to feed 100 men. The small amount of food for Jesus became enough to feed 5,000 and 4,000 men.
- There was some food left over. There were 12 large baskets of food left over, one for each apostle, as a living reminder.



The Banquet of the Good Shepherd

- “The Lord is my shepherd” – We relate to him as sheep to the shepherd. In the Eucharist, he calls us by name, leads and guides us, feeds us, and protects us.
- “There is nothing I lack” – This is one of the boldest statements ever made. That’s why envy and jealousy are so contrary to the Christian spirit. St. Thomas Aquinas: “*Non aliam nisi te, Domine!*” St. Ignatius: “Give me, Lord, your love and your truth; these are enough for me!”
- “In green pastures you let me graze” – He leads us to the richest nourishment of all, which is evergreen.
- “To safe waters you lead me” – Not only is the water refreshing (the living water of baptism) but it’s safe, protects us from the evil one, and will do us no harm.



The Banquet of the Good Shepherd

- “You restore my strength” – *Da robur, fer auxilium*. Jesus strengthens us through Communion with him.
- “You guide me along the right path for the sake of your name” – He doesn’t just teach, but says, “Follow me” on the right path, the path of faith, hope and love, the path that crosses the road, the way of the Cross, the path to the Father’s house. Jesus is that Way!
- “Even when I walk through a dark valley, I fear no harm for you are at my side” – We will walk through many dark valleys when we can’t see the way, but we have confidence in him.
- “Your rod and staff give me courage” – He disciplines us and defends us and pulls us in his direction.



The Banquet of the Good Shepherd

- “You set a table before me as my enemies watch” — This is the second great Eucharistic image. The Shepherd has a banquet for his sheep!
- “You anoint my head with oil” — The Holy Spirit comes down upon us, to help make us his consecrated temple, to make us, in Christ, a priest, prophet and king
- “My cup overflows” — We can’t contain the love; the chalice overflows in charity.
- “Only goodness and love will pursue me all the days of my life” — Even in the midst of the aforementioned enemies, we recognize that everything is a grace. All things work to the good (Rom 8:28).
- “I will dwell in the house of the Lord for years to come” — This is a summary of the holy life. A sheep is invited to dwell in the house of the shepherd, not out in the sheepfold! God brings us to an even greater dignity!



The Banquet of the Good Shepherd

- St. Thomas Aquinas
 - *Bone pastor panis vere, Jesu, nostri miserere: Tu nos pasce, nos tuere: Tu nos bona fac videre in terra viventium. (LS)*
 - *Tu, qui cuncta scis et vales: Qui nos pascis hic mortales: Tuos ibi commensales, Cohæredes et sodales, Fac sanctorum civium. (LS)*
 - *Sic nos tu visita, sicut te colimus; per tuas semitas duc nos quo tendimus, ad lucem quam inhabitas. (SS)*

The Fiery Coal & Isaiah



- Is 6: “In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft.”
- “‘Holy, holy, holy is the LORD of hosts!,’ they cried one to the other. ‘All the earth is filled with his glory!’ At the sound of that cry, the frame of the door shook and the house was filled with smoke.”
- “Then I said, ‘Woe is me. I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!’
- “Then one of the seraphim flew to me, holding an ember that he had taken with tongs from the altar. He touched my mouth with it. ‘See,’ he said, ‘now that this has touched your lips, your wickedness is removed, your sin purged.’”
- “Then I heard the voice of the Lord saying, ‘Whom shall I send? Who will go for us?’ ‘Here I am,’ I said; ‘send me!’”
- “And he replied: ‘Go and say to this people ...’”



The Fiery Coal & Isaiah

- Theophany – The setting is the Temple of Jerusalem in 740 B.C., the year that King Uzziah of Judah died.
- Sense of Unworthiness
- The Seraph with the burning ember – all of a sudden Isaiah's fear dissipates.
- Calling – “Who will go for us?”
- Response – “Here I am,” I said; “send me!”
- Commission – “And he replied: Go and say to this people.”



The Fiery Coal & Isaiah

- In the Extraordinary Form, before he proclaims the Gospel, the priest says: “Cleansed my heart and my lips, Almighty God, who cleansed the lips of the Prophet Isaiah with a burning coal, and mercifully grant through your grace that I might be cleansed so that I may worthily announce your holy Gospel.”
- St. Cyril of Alexandria: “One of the seraphim is sent to Isaiah with a burning coal which he took from the altar with tongs. This is clearly a symbol of Christ, who, on our behalf, offered himself up to God the Father as a pure and unblemished spiritual sacrifice with a most pleasing fragrance. **In the same way, Christ is received from the altar.** We must, however, explain why Christ is like a burning coal. It is customary in Holy Scripture for the divine nature to be likened to fire. God appeared in this way to the people of Israel as they stood before the Lord at Horeb, which is Mount Sinai.”



The Fiery Coal & Isaiah

- St. John Damascene in his pre-communion prayer wrote: “In all fear and with a pure conscience and undoubting faith ... let us receive the body of the Crucified One. With eyes, lips, and faces turned toward it, let us receive the divine burning coal, so that the fire of the coal may be added to the desire within us to consume our sins and enlighten our hearts, and so that by this communion of the divine fire we may be set afire and deified.”
- The Liturgy of St. James refers to "receiving the fiery coal" (*labein to pyrinon anthrax*) from the Eucharistic altar.
- In the Liturgy of St. John Chrysostom, the priest says, when giving Holy Communion, “Lo, this has touched your lips and has taken away your iniquity.”
- There is a purifying aspect, a deifying aspect and a missionary one, as happens at Mass.

Isaiah's Prophesied Meal

- Is. 25:6-10: “On this **mountain the LORD of hosts will provide for all peoples. A feast of rich food and choice wines, juicy, rich food and pure, choice wines.** On this mountain he will **destroy the veil** that veils all peoples, **the web** that is woven over all nations; he will destroy **death** forever. The Lord GOD will **wipe away the tears from all faces**; the reproach of his people he will remove from the whole earth; for the LORD has spoken. On that day it will be said: ‘**Behold our God, to whom we looked to save us! This is the LORD** for whom we looked; **let us rejoice and be glad that he has saved us!**’ For the **hand of the LORD** will rest on this mountain.”
- When in the Ordinary Form of the Mass, the Church ponders the Multiplication of Loaves and Fish for the 5,000 in Year B, we have as the first reading 2 Kings 4 from above, the Multiplication of Elijah. But when we have Matthew's version in Year A, the first reading is Isaiah 25. It, too, is connected to the Multiplication of Loaves and Fish and, through it, to the Eucharist, and through it to the eternal Marriage Feast of the Lamb.



Isaiah's Prophesied Meal

- Mountain – A reference to the mountain of the multiplication, to Mount Zion and the Upper Room and to the Heavenly Jerusalem.
- The Lord of Hosts – It is quite clear who the host is.
- All people – God was inviting everyone (Lk 14:15). Through Isaiah, Jeremiah, Daniel and Ezekiel, God announced that he was going to have his light reach all peoples.
- Feast of rich food and choice wine – like the fattened calf. Little did could people imagine the food and drink God had in mind!





Isaiah's Prophesied Meal

- “He will destroy the veil, ... the web, ... death.” The food we would eat and drink would lead to eternal life. He won't just defeat death but destroy it.
- He will wipe away the tears and remove the reproach. The feast is an act of mercy!
- “Behold our God to whom we looked to save us. ... Let us rejoice and be glad that he has saved us.” Their wait will be over when the Lord himself comes. They will behold and name him as “This is our God.” They will rejoice in him and salvation.
- “The hand of the Lord will rest upon this mountain” – His providence will remain.

The Suffering Servant



- Four great Suffering Servant Songs in Is 42, 49, 50, and 52-53.
- These prefigure what Christ would do as a “lamb led to the slaughter” and sacrificial victim.
- (42) “Here is my servant whom I uphold, my chosen one with whom I am pleased, Upon whom I have put my spirit; he shall bring forth justice to the nations.”
- “Not crying out, not shouting, not making his voice heard in the street. A bruised reed he shall not break, and a smoldering wick he shall not quench, until he establishes justice on the earth.”
- “I, the LORD, have called you for the victory of justice, I have grasped you by the hand; I formed you, and set you as a covenant of the people, a light for the nations, To open the eyes of the blind, to bring out prisoners from confinement, and from the dungeon, those who live in darkness.”

The Suffering Servant



- (49) “The LORD called me from birth, from my mother’s womb he gave me my name.”
- “He made of me a sharp-edged sword and concealed me in the shadow of his arm. He made me a polished arrow in his quiver he hid me.”
- “You are my servant, Israel, through whom I show my glory. ... And I am made glorious in the sight of the LORD, and my God is now my strength!”
- “Though I thought I had toiled in vain, and for nothing, uselessly, spent my strength, yet my reward is with the LORD, my recompense is with my God.”
- “Now the LORD has spoken who formed me as his servant from the womb, that Jacob may be brought back to him and Israel gathered to him.”
- “It is too little for you to be my servant, to raise up the tribes of Jacob, and restore the survivors of Israel; I will make you a light to the nations, that my salvation may reach to the ends of the earth.”

The Suffering Servant



- (50) “The Lord GOD has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them.”
- “Morning after morning he opens my ear that I may hear; and I have not rebelled, have not turned back.”
- “I gave my back to those who beat me, my cheeks to those who plucked my beard; My face I did not shield from buffets and spitting.”
- “The Lord GOD is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame. He is near who upholds my right.”
- “If anyone wishes to oppose me, let us appear together. Who disputes my right? Let him confront me. See, the Lord God is my help; who will prove me wrong?”

The Suffering Servant



- (52) “So marred was his look beyond that of man, and his appearance beyond that of mortals. ... There was in him no stately bearing to make us look at him, nor appearance that would attract us to him.”
- “He was spurned and avoided by men, a man of suffering, accustomed to infirmity, one of those from whom men hide their faces, spurned, and we held him in no esteem.”
- “Yet it was our infirmities that he bore, our sufferings that he endured. While we thought of him as stricken, as one smitten by God and afflicted, he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all.”

The Suffering Servant



- (52) “Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away.”
- “Who would have thought any more of his destiny? ... A grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood.”
- “If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; Through his suffering, my servant shall justify many, and their guilt he shall bear.
- “Therefore, I will give him his portion among the great, and he shall divide the spoils with the mighty, Because he surrendered himself to death and was counted among the wicked; And he shall take away the sins of many and win pardon for their offenses.”

The Suffering Servant



- We see Jesus was God's son/servant, who was formed in the womb, whom God the Father guided by the hand, who pleases God. In the Eucharist, we encounter God's beloved Son in whom he is well pleased.
- Though he would suffer meekly and not rebel, with a face like flint he would accomplish a victory of justice and justification, a covenant for the people and a light for the nations, all to God's glory and the salvation of the human race by taking away their sins and pardoning their offenses. We find this meekness, forgiveness and justification in the Mass.
- He would be a sharp-edged sword, a polished arrow, a well-trained tongue to rouse the weary – which is what we hope to hear the Liturgy of the Word.
- He would be beaten, slapped, spat upon, spurned, marred beyond human appearance, stricken, afflicted, oppressed, afflicted, condemned like a lamb to be slaughtered, pierced to bear our sufferings, infirmities, offenses, sins and chastisement. We receive that broken body and outpoured blood in the Mass.

Raphael and Tobiah



- Tobit 5: “Tobiah went to look for someone acquainted with the roads who would travel with him to Media. As soon as he went out, he found the angel Raphael standing before him, though he did not know that this was an angel of God. When the boy left home, accompanied by the angel, the dog followed Tobiah out of the house and went with them.”
- “The travelers walked till nightfall and made camp beside the Tigris River. Now when the boy went down to wash his feet in the river, a large fish suddenly leaped out of the water and tried to swallow his foot. He shouted in alarm. But the angel said to him, ‘Take hold of the fish and don’t let it get away!’ The boy seized the fish and hauled it up on the shore. The angel then told him: ‘Cut the fish open and take out its gall, heart, and liver, and keep them with you; but throw away the entrails. Its gall, heart, and liver make useful medicines.’
- The boy asked the angel this question: ‘What medicinal value is there in the fish’s heart, liver, and gall?’ He answered: ‘As regards the fish’s heart and liver, if you burn them so that the smoke surrounds a man or a woman who is afflicted by a demon or evil spirit, the affliction will leave him completely, and no demons will ever return to him again. And as for the gall, if you rub it on the eyes of a man who has cataracts, blowing into his eyes right on the cataracts, his sight will be restored.’”

Raphael and Tobiah



- The Eucharist as medicine. Inner elements are used (gall, heart and liver). St. Ignatius of Antioch called the Eucharist “the medicine of immortality.”
- Fish – *Ichthus* (Jesus Christ, Son of God, Savior) comes to bite us and have us bite him. The fish gives its life to heal and save. He wants us to eat him and go out as fishers of men.
- We see the importance of guidance of the young to Jesus in the Eucharist.
- The healing of sight, so as to discern Christ.
- The healing of marriage, both the marriage between Bridegroom and Bride and sacramental marriage based on it.
- Battle against the devil (Asmodeus) who hates Christ and his humility in the Eucharist. Even the very “smell” of the Eucharistic Christ is enough to frighten him.

The Feast of Ahasuerus



- Esther 1: “During the reign of Ahasuerus – who ruled over a hundred and twenty-seven provinces from India to Ethiopia – while he was occupying the royal throne in the stronghold of Susa, in the third year of his reign, he presided over a feast for all his officers and ministers.”
- “For a hundred and eighty days, he displayed the glorious riches of his kingdom and the resplendent wealth of his royal estate. **At the end of this time the king gave a feast of seven days in the garden court of the royal palace for all the people, great and small, who were in the stronghold of Susa.** There were white cotton draperies and violet hangings, held by cords of crimson byssus from silver rings on marble pillars. Gold and silver couches were on the pavement, which was of porphyry, marble, mother-of-pearl, and colored stones. Liquor was served in a variety of golden cups, and the royal wine flowed freely, as befitted the king’s munificence. **By ordinance of the king the drinking was unstinted,** for he had instructed all the stewards of his household to comply with the good pleasure of everyone. Queen Vashti also gave a feast for the women inside the royal palace of King Ahasuerus. ... But Queen Vashti refused to come [into the King’s presence] at the royal order issued through the eunuchs.”

The Feast of Ahasuerus

- An extravagant feast, which blew away the ancients, pointing to a more extravagant, though humanly humble, feast given us by Jesus.
- 127 Provinces – but Christ rules the world
- 180 Day Feast for officers and ministers – Christ has special blessings for closest collaborators
- Feast of seven days for everyone – As Joyce quipped, the Church is “here comes everybody!” Jesus’ parable in Mt 22:1-14 about the banquet, compelling people to enter.
- Queen Vashti’s refusal to enter, like so many who similarly refuse even on Sunday.
- We can also note other details of the story of Esther: the beautiful young virgin who becomes the spouse of the king, the attempt to destroy God’s people, the prayer of intercession, fasting, courage and Esther’s own feast.
- St. Thomas Aquinas:
 - *Sit laus plena, sit sonóra, Sit jucúnda, sit decóra, Mentis jubilatio.* (LS)
 - *O res mirabilis: manducat Dominum pauper, servus et humilis.* (SS)



Ezekiel Eating the Scroll



- Ezek 2: “As for you, son of man, ...open your mouth and eat what I shall give you.’ It was then I saw a hand stretched out to me, in which was a written scroll which he unrolled before me. It was covered with writing front and back and written on it was lamentation and wailing and woe! The voice said to me: ‘Son of man, eat what is before you; eat this scroll, then go, speak to the house of Israel.’ So I opened my mouth and he gave me the scroll to eat.”
- “Son of man, feed your belly and fill your stomach with this scroll I am giving you. I ate it, and it was as sweet as honey in my mouth.”
- “Take into your heart all my words that I speak to you; hear them well.
- “Now go to the exiles, to your countrymen, and say to them: ‘Thus says the Lord GOD!’”

Ezekiel Eating the Scroll



- Eat the Word of God – God wants us take it into our hearts and live by it.
- The Scroll with writing on the front and back – Many think of Old and New Testaments. There’s also “lamentation and wailing and woe,” because it’s a message of conversion.
- “I ate it, and it was as sweet as honey in my mouth” – The scroll was not only edible, but sweet tasting, something paper with ink on both sides would not be expected to be!
- “Speak to the House of Israel” – We eat in order to digest and share. It’s an image of prayerful assimilation.
- A reference to Rev 10, when St. John hears a voice saying, “Go, take the scroll that lies open in the hand of the angel. ... Take and swallow it. It will turn your stomach sour, but in your mouth it will taste as sweet as honey.’ I took the small scroll from the angel’s hand and swallowed it. In my mouth it was like sweet honey, but when I had eaten it, my stomach turned sour. Then someone said to me, ‘You must prophesy again about many peoples, nations, tongues, and kings.’”

Ezekiel Eating the Scroll

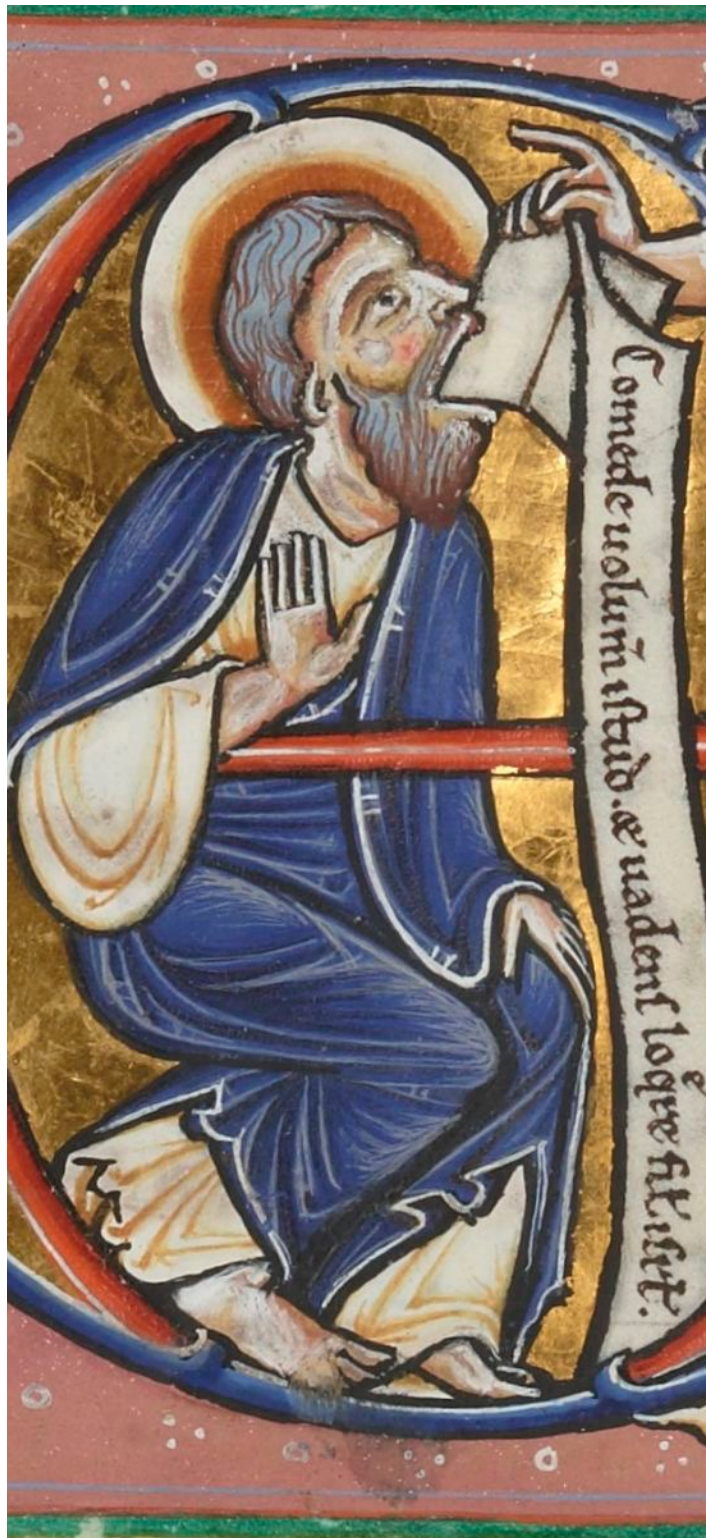


- Catholic interpreters over the centuries have seen this sweet scroll that was eaten as another sign of the Eucharist.
- The episode illustrates well what we experience in the two liturgies of the Mass:
 - In the first, we consume the Word, in the readings of Scripture and the homily that is preached on them.
 - Then, in the second liturgy, we consume the Eucharist, which, as the Body of Christ, is the Word made flesh. Our ultimate response to God's word is living the Eucharist.

Ezekiel Eating the Scroll



- *Verbum Domini* 55-56: “From these accounts it is clear that Scripture itself points us towards an appreciation of its own unbreakable bond with the Eucharist.”
- “Word and Eucharist are so deeply bound together that we cannot understand one without the other: the word of God sacramentally takes flesh in the event of the Eucharist. The Eucharist opens us to an understanding of Scripture, just as Scripture for its part illumines and explains the mystery of the Eucharist. Unless we acknowledge the Lord’s real presence in the Eucharist, our understanding of Scripture remains imperfect.”
- “The sacramentality of the word can thus be understood by analogy with the real presence of Christ under the appearances of the consecrated bread and wine. ... Christ, truly present under the species of bread and wine, is analogously present in the word proclaimed in the liturgy. A deeper understanding of the sacramentality of God’s word can thus lead us to a more unified understanding of the mystery of revelation.”



Ezekiel Eating the Scroll

- St. Thomas Aquinas
 - *Et in mundo conversatus, Sparso verbi semine (PL)*
 - *Verbum caro, panem verum Verbo carnem efficit (PL)*
 - *Credo quidquid dixit Dei Filius; Nil hoc verbo Veritatis verius. (ADT)*
 - *Verbum supernum prodiens, Nec Patris linquens dexteram, Ad opus suum exiens. (VSP)*

The Annunciation

- The Word of God takes up flesh in Mary and dwells among us.
- Her response is to let her whole life develop in response to God's word.
- St. John Paul II calls it an "anticipated Eucharist."
- St. Teresa of Calcutta calls it Mary's "first Holy Communion."
- She has been filled with grace because she is filled with God.
- The fruit of the Eucharist is charity and she immediately goes in haste to bring Jesus to Elizabeth, Zechariah and John.



The Nativity of the Lord

- Mary, Joseph, the Shepherds, the Magi and even animals were able to adore the Word of God.
- “A Savior is born to you who is Christ the Lord.” That Christ is given to us.
- “Glory to God in the Highest and Peace on earth to those on whom his favor rests.” Hence the Gloria on Feast Days because of the continuation of the Incarnation.
- The shepherds returned glorifying God. We are supposed to glorify God inside and outside Mass.
- The wise men gave great gifts and then gave worship. They returned by another route, changed. We are supposed to return from Mass changed as well through adoring the Savior born for us.



The Marriage Feast of Cana

- Jesus' first sign, revealing his glory. The Eucharist is the perduring sign.
- Wedding Banquet. The Mass is the consummation of the wedding between Christ the Bridegroom and the Church as Bride.
- Mary's intercession. She prays for us like she prayed for the couple.
- "Do whatever he tells you." And we do "this" in memory of him.
- We see the vigorous cooperation of the servants to fill the six 30-gallon jars to the brim from the well of Cana, the equivalent of 912 bottles of wine (750 ml). We're called to a similar participation in the "work of human hands."
- Christ changed water into wine, as a preview of his changing wine into blood.



The Multiplication of Loaves & Fish

- Jesus works two different miracles of multiplication of loaves and fish, one with five loaves and two fish for a crowd of 5,000 men, another with seven loaves and a few fish, for a crowd of 4,000. We will focus on the first miracle, but under two different accounts, from John 6 and Matthew 14, which highlight a few different elements.
- “The Jewish Feast of the Passover was near.” The two events, the multiplication and the next Passover of the Last Supper, are connected.
- “His heart was moved with pity” – The Eucharist comes from Jesus’ merciful love.
- The apostles’ concern and desire to absolve themselves of responsibility. Jesus’ desire to feed and to make the apostles participants: “Give them some food yourselves.” Jesus wants us to collaborate with him in spreading his Eucharistic love.



The Multiplication of Loaves & Fish

- The insufficiency of what they have: “Two hundred days’ wages worth of food [two-thirds of a year’s salary] would not be enough for each of them to have a little.” We don’t have the resources to feed others’ hungers, but Jesus is more concerned about what we do have than what we don’t.
- There was a boy with five loaves and two fish. Cardinal Van Thuan encourages us to give to the Lord the little we have. Jesus commanded the disciples to bring the raw materials to him and have the crowds sit.
- Thanks – “Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds.” Same verbs as in the Upper Room and in Emmaus.
- Distribution – Jesus gave them to the disciples and they gave them to the crowds. Not a pseudo-miracle of sharing!



The Multiplication of Loaves & Fish

- There's traditionally a lack of commentary on joy of consumption and gratitude, perhaps because they were not grateful!
- “Gather the fragments left over, so that nothing will be wasted.” It shows God's generosity and his not wanting that generosity go to waste.
- “Twelve wicker baskets” – There could have been no leftovers, or 5,000 baskets full, but Jesus left 12, one for each apostle, to remind each of what he was capable of. This is a lesson they would soon forget on the boat when he would speak to them about the need to beware of the leaven of the Pharisees and Herod.
- Immediate aftermath was that they wanted to carry him off to make him king. We, too, want him to be a king: not a political Messiah but Lord of our life.



The Washing of the Feet

- Jn 13: “Do you realize what I have done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it.”
- This is an allusion to the Sacraments of Baptism and Confession. Baptism washes our bodies; the washing of the feet is what touches the world.
- We need, like Christ, to do the humble, dirty work. To approach the Eucharist well, we must recognize that the Lord, in loving us to the extreme, wants us to imitate that love, not only bringing him to others, but making our lives Eucharistic through self-giving. It is meant to be the *Sacramentum Caritatis*!
- “Blessed are you if you do it” – We need to do more than know about the importance of Christ-like Eucharistic love, but to do it!



Preparation for the Last Supper

- Mk 14 – “On the first day of the Feast of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, ‘Where do you want us to go and **prepare for you to eat the Passover?**’ He sent two of his disciples and said to them, ‘Go into the city and a man will meet you, carrying a jar of water. Follow him. Wherever he enters, say to the master of the house, ‘The Teacher says, ‘Where is my guest room where I may eat the Passover with my disciples?’ Then he will **show you a large upper room furnished and ready. Make the preparations for us there.**” The disciples then went off, entered the city, and found it just as he had told them; and they prepared the Passover.”
- Jesus’ preparation was detailed. Men didn’t carry water jars. But Jesus had thought ahead meticulously to details. There would be bread and wine. He would be the Lamb.



Breaking of Bread in Emmaus

- The journey of the two disciples away from Jerusalem into the night, downhill.
- Jesus approaches and enters their conversation as he hears the scandal they've taken at the crucifixion.
- “How slow of heart you are to believe.” Not head but heart, because it was a hardening of the will to believe.
- Jesus walks them through a liturgy of the Word explaining how the Crucifixion was a confirmation, not contradiction, of Messianic prophecies. That made their hearts burn.
- “Stay with us, Lord” – the Lord assented and stays with us in the Eucharist.
- “He took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight.” Jesus was present in the Eucharist as his visible appearance disappeared.
- They ran seven miles up hill at night to share the news. They could not keep it to themselves. It shows the joy, excitement and urgency for us to share the Lord with others.





Wedding Feast of the Lamb

- As we have come through this spiritual itinerary, we have focused mainly on the Old Testament prefigurements of the Eucharist, together with a few prefigurements from the Gospel found in Jesus' words and deeds.
- It's fitting to finish by looking at what the Eucharist itself is a prefigurement of – the heavenly liturgy.
- Jesus often spoke in the Gospel about heaven being like a banquet.
- But the last book of the Bible, Book of Revelation, the unveiling, has the wedding banquet as its main theme.



Wedding Feast of the Lamb

- *Sacrosanctum Concilium* 8: In the earthly liturgy we take part 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 holies and of the true tabernacle.
- EE 19. This is an aspect of the Eucharist that merits greater attention: **in celebrating the sacrifice of the Lamb, we are united to the heavenly “liturgy” and become part of that great multitude which cries out: “Salvation belongs to our God who sits upon the throne, and to the Lamb!” (Rev 7:10). The Eucharist is truly a glimpse of heaven appearing on earth. It is a glorious ray of the heavenly Jerusalem that pierces the clouds of our history and lights up our journey.**
- CCC 1136 – Liturgy is an "action" of the whole Christ (*Christus totus*). **Those who even now celebrate it without signs are already in the heavenly liturgy, where celebration is wholly communion and feast.**



Wedding Feast of the Lamb

- In Revelation, we see a resonance of the temple, especially the Holy of Holies: David had received the plan of the Temple from God (1 Chr 28:19), with the earthly temple modeled on heavenly; Menorah (1:12; 2:5); Altar of Incense (8:35); four carved cherubim on the walls, like four living creatures (5:6, 8, 14); 24 elders are like 24 priestly divisions (4:4); the sea of glass like crystal (4:6) was the Temple's large pool of polished bronze holding 11,500 gallons of water; at center, like in Solomon's, was Ark of the Covenant (11:19).
- We see a whole liturgical format: Sunday worship (1:10), the High Priest (1:13) and Priests (4:4, 11:15, 14:3; 19:4; 1:13; 4:4; 6:11; 7:9; 15:6; 19:13-14; 2); the priesthood of the faithful (1:6; 20:6); the nation of priests (5:10; 20:16) dwelling in God's presence; the people in attendance [144,000 from 12 tribes, myriads of myriads "from every nation" (Rev 7:9), everyone in Holy of Holies]. We also have the Lamb, altar (8:3-4; 11:1; 14:18), candles (1:2), lamp stand (1:12), incense (5:8; 8:3-5), chalices (15:7; 16; 21:9), the intercession of the saints (5:8; 6:9-10; 8:3-4), our Lady (12:1-6), the Martyrs (6:9) under the altar, devotion to St. Michael (12:7), males consecrated to virginity (14:4), and everyone praying together with Angels (19:10).



Wedding Feast of the Lamb

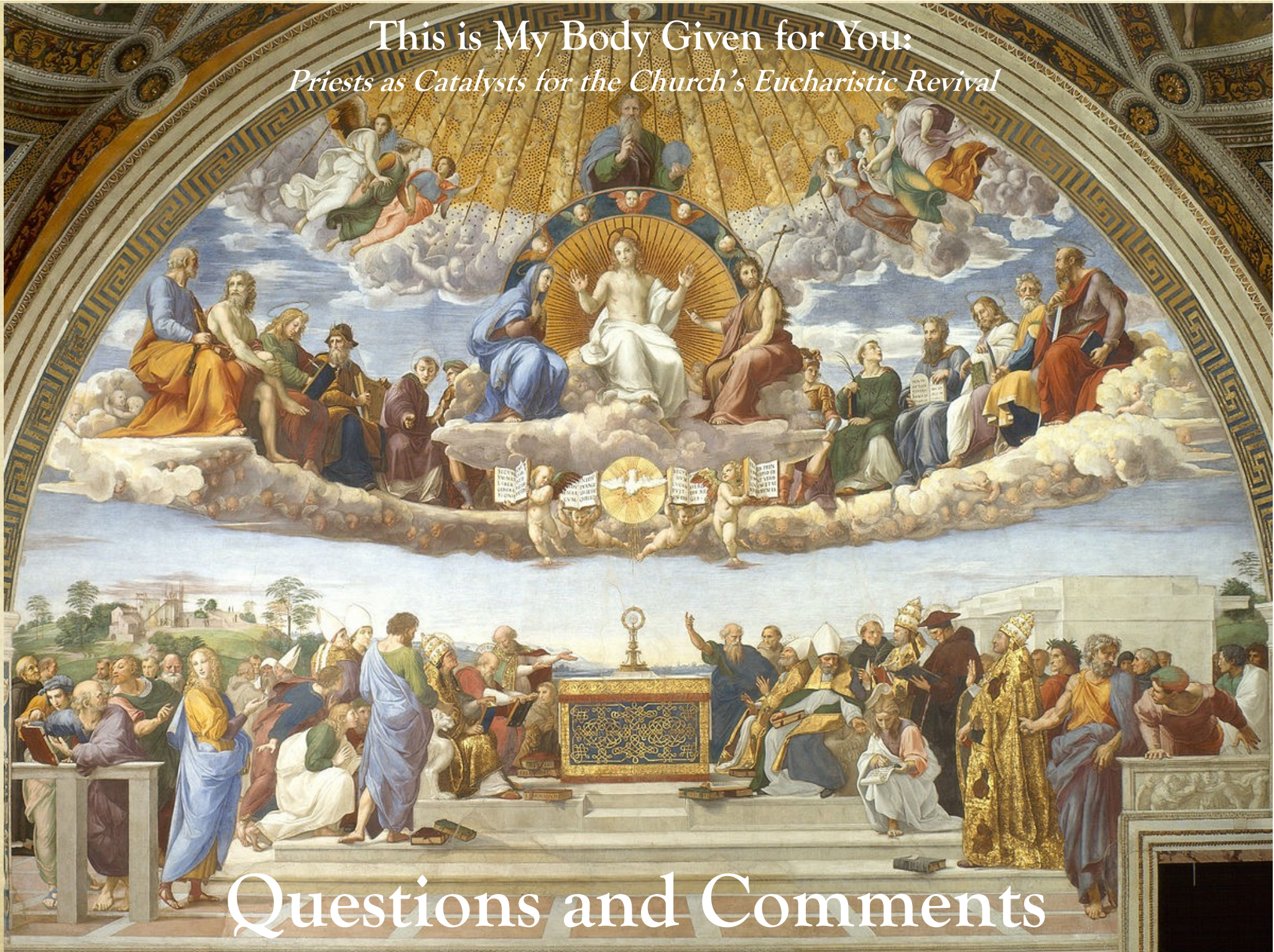
- We see a liturgical rite: the Sign of the Cross (14:1); the Penitential Rite (Rev 2-3); the Gloria (15:3-4); the Liturgy of the Word [Readings from Scripture (2-3; 5; 8:2-11), the Book or Scroll (5:1) and chapters 1-11; the antiphonal Chant (4:8-11; 5:9-14; 7:10-12; 18:1-8), the alleluia (19:1,3,4,6)]; a Eucharistic liturgy, featuring the *Sursum Corda* (11:12); *Sanctus* (4:8); Amen (19:4; 22:21); the Hidden Manna, Eucharistic Host (2:17); the Marriage Supper of the Lamb (19:9; 17); and silent contemplation (8:1)
- We see there is a presence coming soon: Parousia – “presence” points to Jesus’ presence. Jesus is coming soon (1:1,3; 3:11; 22:6-7, 10, 12, 20). He is the one, as St. Martha said, always coming into the world while remaining with us always until the end of time.



Wedding Feast of the Lamb

- St. Thomas Aquinas:
 - *Genitóri, Genitóque Laus et jubilátio, Salus, honor, virtus quoque Sit et benedíctio: Procedénti ab utróque Compar sit laudátio. Amen. Alleluja. (PLG)*
 - *Jesu, quem velatum nunc aspicio, Oro, fiat illud quod tam sitio: Ut te revelata cernens facie, Visu sim beátus tuæ gloriæ. Amen. (ATD)*
 - *Uni trinoque Domino Sit sempiterna gloria: Qui vitam sine termino Nobis donet in patria. (VSP)*

This is My Body Given for You:
Priests as Catalysts for the Church's Eucharistic Revival



Questions and Comments



Welcome!

I warmly welcome you to this website, put together at the insistence and with the assistance of friends.

During my diaconal ordination, Cardinal Edmund Szoka gave me the following instruction from the Ordination Rite as together we gripped the Book of the Gospels:

*"Receive the Gospel of Christ, whose herald you now are.
Believe what you read.
Teach what you believe.
Practice what you teach."*

Those words have never lost their resonance.

Since that day -- October 8, 1998 -- I have tried to live up to that commission to be a "herald of the Gospel," by striving to teach what the Church believes, to practice what I preach to others, and to spread with joy and enthusiasm the truth Christ has entrusted to His church -- in and out of season, in and out of the pulpit.

This website is a chronicle of those attempts. You may also follow postings of articles, homilies and teachings on Facebook, Twitter and Youtube.

You can also subscribe to the podcast of daily homilies, lectures and talks through Apple Podcasts and Google Podcasts.

It constitutes the "five loaves and two fish" (or even less!) that I have placed into the hands of the Lord as an attempt to feed a hungry crowd, confident that, if He wishes, He can multiply and supplement that meager offering to nourish many more (Jn 6:1-14).

In Christ,
Fr. Roger J. Landry



Most Recent Homilies

God's Comfort and the Conversion Required to Receive It, Second Sunday of Advent (B), December 6, 2020

Accepting, Following and Announcing Jesus without Offense, Second Sunday of Advent (EF), December 6, 2020

Walking the Way of the Kingdom Jesus Indicates, First Saturday of Advent, December 5, 2020

Running to Meet Our Light, Strength and Salvation, First Friday of Advent, December 4, 2020

Listening to and Acting on the Long Awaited One's Words, First Thursday of Advent, December 3, 2020

Going Hungry to Meet Christ in a Three-Fold Banquet, First Wednesday of Advent, December 2, 2020

Childlike Eyes to See, First Tuesday of Advent, December 1, 2020

Singing the Song of the Lamb, 34th Wednesday (II), November 25, 2020

Turning to the Lord Who Comes to Judge the Earth, 34th Tuesday (II), November 24, 2020

Following the King and Lamb Wherever He Goes, 34th Monday (II), November 23, 2020

Most Recent Articles

Our Duty and Salvation, The Anchor, November 27, 2020

Living the Reality of the Kingdom of Christ, National Catholic Register, November 19, 2020

The Knights Our Age Needs, The Anchor, November 13, 2020

Remembering Andrew Walther, November 7, 2020

Just a Parish Priest, The Anchor, October 30, 2020

Coming to Know the Original Three-Dimensional Carlo Acutis, The Anchor, October 16, 2020

A Good Shepherd Full of Christian and Priestly Virtues, The Pilot, October 5, 2020

Returning to the Sacrament of Divine Love, The Anchor, September 18, 2020

The Pastoral Malpractice of Liturgical Abuse, The Anchor, September 4, 2020

The Chosen, The Anchor, August 21, 2020

Most Recent Talks

Receiving the Lord Jesus as Mary and Joseph, Advent Day of Recollection for the Leonine Forum, December 5, 2020

Novena in Preparation for the Immaculate Conception, Leonine Forum, November 28 to December 8, 2020

Blessed Michael McGivney and the Call to Holiness, McGivney Festival Young Adult Prayer Vigil, October 31, 2020

Apprenticeship in the Art of Living, Duc in Altum Virtual Schools Summit, October 28-30, 2020

Preaching on Marital Love and Accompanying Couples toward the Full Embrace of the Church's Teaching, Diocese of Gary Clergy Convocation, October 20, 2020

The Divorced and Remarried, Challenges and Triumphs in Pastoral Care, Diocese of Gary Clergy Convocation, October 20, 2020

The Heart of the New Evangelization: Meeting, Knowing and Loving Jesus Back, New Zealand Evangelion's In his Name Virtual Conference, October 10-11, 2020

Christian Anthropology: The Human Person in the Modern World, Leonine Forum Opening Lecture, October 8, 2020

Introduction to Catholic Social Teaching, UNSRC Catholic Club, August 27, 2020

Making Better Confessions, Catholic Information Conference, July 24, 2020

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Email: fatherlandry@catholicpreaching.com

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